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YORKSHIRE WRITERS

RICHARD ROLLE OF HAMPOLE

AND HIS FOLLOWERS

EDITED BY

C. HORSTMAN

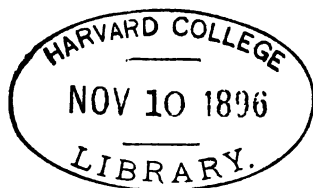
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Introduction.

Christus in unoquoque nostrum, unus-
quisque ipse Christus. i. e. homo;
ego homo, filius hominis, Christus.

R. Rolle has hitherto been an enigma. I will attempt to construe that remarkable man, so far as the materials extant, viz. his writings, and the "Officium de S. Ricardo" with a Vita in its lessons (ed. by Perry, and in Breviarium eccl. Ebor. II, 1882, Surtees Soc.) will permit.)

Richard Rolle, from the place of his death and burial surnamed Hampole, was born about, or shortly before, 1300¹, at Thornton (now Thornton Dale), a village 2½ miles E. of Pickering, at the foot of the hills in the North Riding of Yorkshire. He died on the 29th of September 1349. His father was William Rolle², a man apparently of respectable position, being called an intimate friend of John de Dalton (iste armiger patrem suum veluti sibi familiarem grata affectione diligebat); he was perhaps a dependant of the Nevilles. Having received his primary education at home, he was at a more advanced age sent to Oxford by Thomas de Neville³, afterwards (since 1334) archdeacon of Durham. Oxford, at that time, was in the zenith of its glory: only a few years had elapsed since the

¹ John Wilson in his "English Martyrologe" (1608 & 1640) has it that he died "full of sanctity and venerable old age", but this statement of a late writer is not borne out by any older authority. In the works of R. Rolle, who generally is very communicative about himself, I find no allusion to his old age. The large number of his works, however, proves that he must have attained a fair age. The Vita tells us that he was "exhibited" at Oxford by Thomas Neville. Now this Neville was not born before 1292-5. He may have taken R. Rolle with him while himself going to Oxford for his course, in which case Rolle might be of equal age; but more probably he sent him there after finishing his studies, in which case Rolle would be younger. In his earliest work, the Melum, in which he calls himself juvenculus, puer, pusillus, he prophesies a bad end for the King and Queen: "Reginas quae reprobe regebantur vermes rodent invisibiles; reges a regnis ruent quia sanguis sarcinatus sceleribus duces et divites inaniter deceptis", alluding to the misgovernment of Edward II and his spouse. Now the Queen's infamous adultery with Mortimer, to which, it seems, allusion is made, commenced in 1325 and was known in England in 1326. In that year R. Rolle, if born in 1300, would be 26 years, an age which would allow him to call himself juvenculus and puer. So I fix 1300 as the most approximate date.

² The name, probably Norman, is not found in northern registers of the time.

³ This Thomas, a member of the great family of the Nevilles (who with the Percys played the most prominent part in the history of the North during the border wars), was the son of Ralph Nevil, Lord of Raby, Branspeth, Sheriffthoton and Middleham (1262-1331), who in 1282 (his father Roger having died in 1272 of a wound received when caught in adultery) succeeded his grandfather Robert, the 1st lord of Raby, Branspeth and Sheriffthoton (sometime governor of York Castle, of Pickering Castle, and of Bamburgh Castle). Of this Ralph it is said "that he little minded secular business, but for the most part betook himself to conversation with the Canons of Merton and Coverham; as also, that he committed incest with his own daughter (Anastasia, afterwards wife of Sir Walter de Fauconbery), and that Richard de Kellawe, bishop of Durham, did for that crime compel him to do publick penance" (Dugd.; this was in 1313, cf. Reg. of Archb. Greenfield). He had many children: Robert, Ralph, Alexander (of Raskell), John (slain at Halidon Hill), Thomas (the archdeacon), William (rector of Simondburne?), Anastasia, Mary, Joan, Margaret, Alice. The eldest, Robert, called "the Peacock of the North", having been killed by James of Douglas at Berwick Park, the 2nd, Ralph (1290?-1367), succeeded to the title — he was one of the principals in command at the battle of Neville's Cross in 1346. He was succeeded by his son John, and he by Ralph, the 1st Earl of Northumberland (cf. Dugdale, Baronage; D. Rowland, Account of the noble family of Neville 1830). Thomas Neville, born c. 1292-5, was appointed Archdeacon of Durham in 1334 (cf. Hardy Reg. Dun. IV, 180), received in 1339 from Bp. Kellawe "curam et custodiam hospitalis nostri de Shirburn (in Durham, an hospital for lepers, founded in 1181), is mentioned in 1340 in a license to appoint a confessor, granted to him and William Neville, rector of the church of Simondburne; was still archdeacon in 1345 (Hardy IV, 340) and in 1356 (Le Neve, Fasti III p. 303), but in 1362 we find another archdeacon. He was the uncle of Alexander Neville (son of Ralph), archdeacon of Durham 1369-72, archbishop of York 1374-88, deposed 1388, who died at Lovain in 1394. — The reason why R. Rolle was sent to Oxford by the archdeacon of Durham, is either because his father had some sort of connexion (as dependant?) with the Nevilles, or because the district was then under the jurisdiction of Durham, it being a fact that parts of Yorkshire (as Allertonshire) at that time belonged to that see.

great Duns Scotus had given a new impulse to scholasticism and no fewer than 30,000 students had sat listening at the feet of the great master. R. Rolle cannot but have felt the influence of the great time, of the great men and the ardent young spirits then gathered there. His spirit, too, was kindled, but in another direction. Being a man of feeling rather than of discrimination, and endowed with strong religious instincts, he was not made to grapple with the subtle and barren questions of the schools. Indeed, he ever afterwards retained a strong dislike of the philosophers. His studies were chiefly given to Holy Scripture and theology, and no doubt he then and there became imbued with the doctrines of the mystics, St. Bernard, the Victorines, Bonaventura¹. So, conceiving that salvation was not to be obtained through dialectics and philosophy but through flight from the world, and fearing some imminent danger for his soul², he in his 19th year, when he can scarcely be supposed to have attained to classic composure³ and to a sense of method and investigation, left the University and returned to his father's house, soon to adopt the profession of an hermit after the example of St. Guthlac. One day he procured from his sister two kirtles, a white one and a grey one, and a hood of his father's, cut off the bottoms of the white frock and the sleeves of the grey, donned the white one next his skin and the grey one over it, put on the hood, and so, in the semblance of an hermit, ran away from home, frightening off his sister who raised the cry that he was mad. On the eve of Assumption he appears at a church near John of Dalton's estate⁴ ("probably at Topcliffe near Thirsk, the parish of which includes a township of the name of Dalton"), taking his seat on the spot where Lady Dalton is wont to pray. On her entering, her servants would have turned him away, but she, seeing him in his devotions, will not allow him to be disturbed. Her sons recognize him as the son of William Rolle, whom they had seen at Oxford. Next morning he — *sine mandato cuiuscumque* — puts on a surplice and sings in the choir at Matins and Mass; after the gospel he, having first obtained the benediction of the priest, ascends the pulpit and delivers a sermon, so moving the hearts of his hearers that all wept and declared they had never heard anything like it before. After mass John of Dalton invites him to dinner: he hides himself in an outhouse, from sheer humility, but is found and placed at table before the sons of the house. Silently he takes his meal, and, having eaten his fill, rises to withdraw, but is reminded that it is not the custom to leave before dinner is over. After dinner, the host takes him aside, asks him whether he is really the son of William Rolle, and, having satisfied himself as to the sincerity of his purpose, invites him to remain in the house, and provides him with the proper habit of an hermit, a solitary cell on his estate, and his daily sustenance.

Having so entered upon the career of an hermit, he tried to realize, and put to the test of his personal experience, the mystic ideal of contemplative life. He

¹ There is no trace to show that he read Dionysius. Indeed, the influence of Dionysius on the English mystics is of later date, being chiefly perceptible in the author of "Pe cloud of unknowing", who also translated Dionysius' *De mystica theologia* ("Deonise hid diuinite", in Ms. Harl. 674, Kk vi. 26). (The same author wrote Benjamin minor (I p. 162), "a tretis of discrecyon of spirites", "a pistle of preier", "book of priue counseling", all extant in Ms. Harl. 674, Harl. 2373, Kk vi. 26).

² It seems that he passed through an early love with all its bodily consequences. The lady was probably the same young woman who continued to haunt his imagination in the beginning of his conversation (cf. Off., Lect. vii). "Domine deus meus" — he confesses afterwards — "*infantia mea stulta fuit, pueritia mea vana, adolescentia mea immunda: sed nunc inflammatum est cor meum amore sancto*" (Inc. Am.); "*Arripui iter agendum, habitum assumens prae omnibus abjectum; prorsus propexi ad placitum potentis, sed prius peccavi, quod plane me penituit; et potius parabar purgare peccatum quod puer perpetravi, quam aliud addere*" (Mel.).

³ He had a smattering of Greek, as proved by the many Greek words in his earlier writings (f. i. *usya*, *sophia*, *cauma*, *euprepia*, *onoma*, *theoria*, *sophisma*, *carisma*, *trisaqios*), and of Hebrew, as proved by the interpretation of the Hebrew letters in his *Postilla in Threnos*.

⁴ The Daltons, extant in many branches, belonged to the inferior families (the gentry) of Yorkshire, who were originally dependents of the great families (the Percys, Nevilles), but had, as the feudal system grew weaker, acquired independence. The feudal system had been introduced in the North by Alan Rufus, a younger son of Eudo Duke of Bretagne, who after the defeat of Edwin, Earl of Mercia, had acquired the vast possessions of this earl and distributed large tracts of his possessions among his more favoured dependents, who in their turn rewarded their followers (the founders of the minor houses). Topcliffe was a dependency of the Percys.

first went through the stage of "purificatio" or "purgatio", a time of penitence and repentance, of tears and sorrows, of fastings and watchings, of severe discipline, of ascetic exercises, so to withdraw the mind from the world and the self, from sin and carnal affection;—as long as any remorse is felt, the mind is not yet perfectly purified. Then through the stage of "illuminatio", in which the mind is kindled to perfect love of God, by meditation and prayer, by the remembrance of God's benefits to man as Creator, Redeemer, and Saviour, by meditations on the passion of Christ &c. After this preparation — which, as he carefully sums up, lasted 3 years minus 3—4 months, he at last got to the third stage, the "contemplatio" or "sight", when man "sees into heaven with his ghostly eye"; when "through the open door of heaven with unveiled face the eye of the heart contemplates (sees) the heavenly spirits (superos)". In this stage he subsequently — the doors of heaven remaining open — experienced the 3 phases which he describes as *calor*, *canor*, *dulcor*¹. Nearly a year had passed in the stage of contemplatio, when, sitting one day in meditation in a certain church, he suddenly felt in him a strange and pleasant heat as of real, sensible fire, so that he often felt his breast to see if the heat was caused by some exterior cause; but finding that it arose from within and not from the flesh, and was a gift from his Maker, he was all liquefied in love, and the more so because with the *cauma* he felt a *dulcor* inexpressibly sweet. In this warmth he had continued for 9 months, when suddenly he felt the *canor*². "*Dum enim in eadem capella sederem et in nocte ante Cenam psalmos prout potui decantarem, quasi tinnitum psallentium vel potius canentium supra me auscultavi. Cumque coelestibus etiam orando toto desiderio intenderem, nescio quomodo mox in me concentum canorum sensi et delectabilissimam armoniam coelitus excepi, mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur et quasi odas habui meditando; ac etiam in orationibus ipsis et psalmodia eundem sonum edidi; deincepsque ad canendum quae prius dixeram, prae affluentia internae suavitatis prorupi*". This gift, so wonderful that, as he says, "*nec putavi tale quid etiam nec sanctissimum in hac vita accepisse*", he calls a free gift of Christ (*hoc arbitror nulli datum meritis, sed gratis, cui voluerit Christus*), "accorded to those only who so specially love the name of Jesus that it never recedes from their minds"³. The *dulcor* — an ineffable sweetness, an anticipation of the joys of Heaven — accompanies both the *calor* and the *canor*. The stages once attained, remain henceforth; not "*raptim*" or "*momentanee*", but "*jugiter*" he feels the *calor*, *canor*, *dulcor*, though not always alike intensely, or all at the same time, sometimes the *calor*, sometimes the *canor* prevailing⁴.

The whole process from his conversion to the attainment of the *canor* had lasted 4 years and 3 months. — (Thus far, we have the authority of the *Vita*).

¹ Cf. Inc. Am.: Cum homo ad Christum perfecte conversus cuncta transitoria despexerit et se in solo Conditoris desiderio immobiliter fixerit, tunc, vires viriliter exercens, primo quasi aperto coelo superos cives oculo intellectuali conspicit, et postea calorem suavissimum quasi ignem ardentem sentit, deinde mira suavitate imbuatur, et deinceps in canoro iubilo gloriatur.

² This *canor* is the perpetual theme in his writings. It is also called *musica spiritualis*, *invisibilis melodia*, *canticum spirituale*, *sonus coelestis*, *iubilatio*, *canorus iubilus*, *canor iubilaesus*, *clamor*, *myrth* and *song* of heaven; and identified with *contemplatio* (*contemplatio est iubilus divini amoris susceptio in mente sono coelicae melodiae vel cantico laudis aeternae*) and *perfecta caritas*.

³ All this recalls what Bede says of Caedmon: Ipse non ab hominibus neque per hominem institutus canendi artem didicit, sed divinitus adiutus gratis canendi donum accepit. This *canor* — this divine melody chiming from above and resounding in his breast which henceforth is full of delightful harmony, so that his thought, his very prayers turn into songs to Jesus or Mary and that he now modulates what before he was used to say — what can it mean but the awakening of his poetical powers, which to him appear a miraculous gift imparted at the height of the ecstasies? We have here an instance how R. Rolle takes up the traditions of the North.

⁴ Cf. Inc. Am.: Ubi electus ad culmen elevatur, in magno gaudio plenus omni virtute vivit in suavitate, morietur in magno gaudio, et post hanc vitam inter angelicos choros excellenter et Deo propior assistit. Interim autem haec habet, sc. dulcorem, fervorem, et canorem. Sed, quia corpus quod corruptum aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem, non eadem facilitate semper iubilat neque canore aequo perspicuus iugiter et in omnibus clamat. Aliquando namque magis de fervore et dulcedine sentit et cum difficultate canit, quandoque vero ad canendum mira suavitate ac facilitate rapitur cum tamen fervor remissior sentiat, saepe etiam in canorem cum maxima amenitate evolat et etiam fervorem ac dulcedinem sibi adesse cognoscit.

So in his youth — the age most fitted for love — he has forsaken the wisdom, the love of the world and carnal love, and given himself entirely to divine love; enthralled by the sweet humanity of Christ, he has followed Him in voluntary poverty and lives in solitude, in divine contemplation. The beginning of his conversation had not been without temptations, especially of the flesh¹; but now he has overcome. Now his tears are dried, his sorrow is turned into joy. Fasting and watching are no longer required; nay a moderate fare is more conducive to contemplation than outrageous abstinence. He has attained to the highest stage of contemplation, to the highest degree of love, the degree represented by the Seraphin ("ardentes") in Heaven. He is now perfectus, justus, sanctus in his sense, and lays claim to saintship — for Saint is he who forsaking the world and the flesh, is all absorbed in the love of God (Istum virum jam justum, perfectum, et sanctum Christus dignatur ostendere, qui in vera caritate non cessat flagrare). Yea, by the gift of canor, so rarely, if ever, given to mortal man, he belongs to the few privilegiati.

Contemplative life necessarily requires quiet and rest, quiet of body and mind.² The mind must be abstracted from visible things, be free from sinful thoughts, from carnal love, from envy, wrath and pride; be even-tempered in adversity and prosperity. The body must be in rest; "Tanto minus quis internis gaudiis rapitur, quanto externis rebus magis implicatur". Exterior works, fatigue of any kind, interrupt the canor (Fervorem felicem et cantum captatum fatigatio fugat, et fugere facit ministerium mechanicum vel cursus corporalis, *Mel.*). Even the psalmody of the congregation disturbs the holy strain. The true contemplative must be solitary, not conjoint (non conjunctus, in congregatione et tumultu positus) or "communis"; — "solus suscipiet quod conjunctus carebit". He must be poor, unfettered by office or dignity; poor in spirit, unspoiled by worldly wisdom. His place is the solitude, the desert, where no discordant noise jars upon the ear listening to the divine melody. Lovers will not kiss in public but seek solitude, Christ is not found in the multitude but in the desert: "In solitudine Christus loquitur ad cor, tanquam verecundus amator qui amicam coram omnibus non amplectitur nec amicabiliter sed comiter tantum velut extraneam osculatur"; "Pax est in cella: nil exterius nisi bella". He must not rove about — instability proceeds from vice. The best thing he can do is to sit; not to run about (discurrere) on exterior work, but to sit; to sit still, inactive, to sit by day and night, all absorbed in his raptures³. Indeed, exterior works, almsgiving, preaching &c., are not the proper domain of the contemplative, but belong to active life; his domain is "love-longing and still mourning" — "Hic a tumultu solus sedens sed in Christo

¹ An instance of this is the temptation related in Off. Lect. vii. In the *Melum* he relates: "Porro dum pergere in pace putabam, inopinate impulit inimicus et irruit in animum adhuc non in affluentia amoris occupatum ut everteretur, et inde autumnas auferre omne quod unquam operatus sum ad honorem Omnipotentis, arguebat me ut aut illectus in laetitia libidinoso abirem in errorem et assumam mihi amicam in mundo amantissimam et non parcere persistere ad peccandum dum halitus esset in ore et donec putresceret prorsus caro in cadaver collata, aut promisit quod sine pietate peius me pungeret undique obstitens et vsquequaque adversarius existens dum in praesenti potero pernoscere. Et scitote quod tanta severitas inascevit quod nisi sanguinem Salvatoris mihi in subsidium semper sumpsissem et mortem amarum medullitus meminissim in mente, illam continue cogitans, sine contradictione ceciderim subito in scelus, nec substitissem usque ad sanationem". In the Inc. Am.: "In principio conversionis heremitae multis et diversis temptationibus fatigantur; sed post tempestate malorum motum Deus serenitatem infundit sanctorum desideriorum; ut si viriliter se exercuerint in lacrimando, meditando, orando, solum Christum quaerendo, post modicum tempus magis videbuntur sibi vivere in deliciis quam in lacrimis vel anxietate laboris".

² Animus divina et coelestia cogitans, tanto velocius et securius ad sempiterna gaudia infatigabiliter properat quanto in carnis sapientia et mundi pomposa gloria non gaudet. Cumque vero omnia quae visibilia sunt mundi et vana, pro invisibilibus coeli gaudiis libenter postponimus, ad aeterni amoris suavitatem gaudentes advolamus. Inde nobis Christus incipit dulcescere, paulatim in nobis praesentiae suae dulcedinem ostendere. Eo ipso etenim nos ab omnibus istius vitae concupiscentiis coelitus abstrahit, quo in eius amoris solatio nos magis succendit. Requiritur utique necessario ut magnam mentis et corporis quietem capiat qui igne sancti spiritus curat inflammari (Cant.).

³ "Summus amor consistit in tribus, sc. in fervore, in canore, et dulcore, et haec tria ego expertus sum in mente non posse diu persistere sine magna quiete, ut si volui stando vel ambulando contemplari vel procumbendo, videbar mihi multum ab illis deficere et quasi desolatum me existimare; unde *sedere elegi*" (Inc. Am.). "In hoc ardens et perfectus amator Christi verissime cognoscitur si per totum diei noctisque spatium sedere delectatur. Divinus namque amor illum compellit quiescere, ut totus homo supernae dulcedinis repleatur iubilatione" (In Ps. 20).

glorians, ardet et amat, gaudet et jubilat; caritate vulneratus, amore liquefactus canticum amoris canit dilecto, repletus dulcore suavissimo" (*Cant.*); "Velut Seraphin succensus, ardet et amat, canit et jubilat, laudat et aestuat, et tanto fit acceptabilior Deo, quanto in amore est ferventior; non solum mortem non timet sed et mori laetatur" (*Inc. Am.*); "Solvi cupit a carnis carcere, clamat: Mors veni, festina propere, Curre, vola, noli pigrescere, Dulcis mors, en diu languui, fac me meo dilecto perfui" (*Off.*). "Pe special gift of þas þat ledes solitary lyf, es forto lufe Jhesu Criste" (1, p. 29). "Amore langueo, mori desidero, dissolvi cupio et esse cum Christo", "Ego dormio et cor meum vigilat" — such is *his* work. He does not say his prayers: he sings (Jam non dicit orationes suas: sed in sublimitate mentis positus et amore raptus, mira suavitate supra se rapitur et Deo decantare spiritali organo in mirum modum sublevatur, *Cant.*). Yet, contemplative life is not "otium"; it is not attained without great efforts, not sustained without severe spiritual exercises. Indeed, contemplation is labour, though a sweet labour (Est uique contemplatio labor, sed dulcis, desiderabilis et suavis: laborantem laetificat, non gravat). It so emaciates and consumes the body that the contemplative is hardly fit for preaching and exterior work (Cum divinae caritatis dulcedo mentem absorbuerit, caro deficit et ulterius jam ad exteriores labores sustinendos fortis non erit). So the true contemplative is the solitarius, anachorita, eremita.

The degree of sanctity depends on the degree of love ("Pe diuersite of lufe makes þe diuersite of halynes and of mede"); the more ardent in love, the greater is the Saint: "Perfectior et excellentior, qui suavius ac jocundius in caritate ardet". The Seraphin are the highest angels because they are most ardent in love. Therefore contemplative life, as it is most given to love, is the saintliest, the highest life, and in dignity and merit exceeds all active life. St. Bernard had ranked contemplative life between the two kinds of active life — a lower and a higher; R. Rolle proclaims the superiority of contemplative life. "Maria (the contemplative) optimam partem elegit"; "Haec est perfectissima vita, sanctissima et angelis simillima, sed et coelesti suavitate plenissima, quam puto inter mortales quempiam posse comprehendere"; "Sunt multi activi meliores aliquibus contemplativis, sed optimi contemplativi superiores sunt optimis activis; dicimus ergo quod contemplativa vita simpliciter suavior est, nobilior et dignior, ac magis meritoria quantum ad praemium essentiale quod est gaudium de bono increato, quia ardentius diligit Deum et major gratia requiritur ut contemplativa vita recte ducatur quam activa" (*Inc. Am.*). As the soul is more excellent than the body, so spiritual labour is more commendable than bodily labour; "Tanto quis aeterni amoris dulcedinem affluentius haurit, quanto solummodo divina et celestia cogitans, ad nullam exteriorum mundi occupationem se tradit". The contemplative, therefore, ranks before the prelate, the priest, and the monk. The prelate, the priest, are distracted by outward work, the duties of their office. The monk, the "obedientiarius sub abbate", is bound by obedience and not free. The monastic profession is commendable, if rightly observed; but it has not the monopoly of perfection. A layman, a man in the world, can attain to caritas (Tanta caritate nonnunquam aliquis inter homines conversatus erga Deum exurit, quanta ille qui inter claustrales etiam optimus approbatur); then à fortiori the solitary who forsakes the world for the love of God. Anselm therefore errs in maintaining the superiority of conventual life under obedience. Christ certainly will prefer him who loves nothing but Him; nothing but love is accepted by God, and He counts not so much the work as the will. The contemplative is God's special darling (specialissimus). "Talem suavitatem habet in mente qualem angeli in coelo, licet non tantam". He has true rest and freedom; he lives happy and dies secure (dulciter vivit, secure morietur); he will have a high place in Heaven and sit on the throne with God to judge the wicked. His privilege is such that he cannot err, because God would not allow it (inspiratus est a Spiritu sancto, non potest errare; etsi voluerit assensum praebere persuasioni aliorum, non permittitur a Deo, qui constringit

¹ Praesumpsit Anselmus docere monachos, ideo eos plus quam aliquis saecularis Deum diligere quia fructum et arborem Deo volebant sub abbate offerre. Nam et videtur Anselmus magis blandire monachis quam veritatem sequens (*Cant.*).

eum ad suam voluntatem; agat quicquid libet, securus est, *Inc. Am.*); and though he may be subject to temptation while he lives in this world, his ardent love will burn out all sin (incendium amoris cuncta vitia destruit et omnium virtutum florem plantat; cum mortali peccato nunquam stat, etsi aliquando veniali, sed tamen tam ardens esse potest quod omnia venialia consumit.) The contemplative is truly a king, yea a fourfold king — “non unum tantum sed quatuor regna devicit: regnum mundi per paupertatem voluntariam, regnum carnis per temperantiam et prudentiam, regnum diaboli per humilem patientiam, regnum coeli per caritatem perfectam; regnum ejus non est de hoc mundo, quia gaudium non quaerit nisi de coelo” (*In Ps. 20*).

The hermit has no ministry, no place in the hierarchical body. R. Rolle himself belonged to no monastic institution, was not in holy orders, was neither priest nor monk, and consequently was not allowed to preach from the pulpit¹; he was a mere layman. The hermit must give himself entirely up to contemplation, and to spiritual exercises as reading, prayer, meditation². He may occasionally give spiritual advice, exhort to peace and charity; he may also write, if he feel inspired by the Spirit; but preaching is not his concern; indeed, contemplation makes him unfit for preaching³. In the main, he is a free liver — in the better sense of the word —, subject to no control, to no rule but his own. “Abbas amor dat morum formulam” (*Off.*), “Soli Deo debet heremita obedientiam facere, quia ipse est abbas, prior, et praepositus claustris cordis sui” (*Reg. her.*). He has to submit to the statutes of the Church, to say the Hours, to hear Mass, to confess and to receive holy communion; he must also notify his life to the diocesan, or to the patron of the place if he be a prelate or priest of good life, and if they find in him something to correct, obey their counsels; or he may, with the consent of the bishop, have a wise old priest appointed in a neighbouring monastery or church to whom he may confess rarely and who may advise him in questions of conscience⁴. But practically he is independent, his own master, and follows the dictates of his spirit. He claims exemption from the Congregation, which would tend to disturb the canor. He must be chaste, he must be poor,

¹ It is erroneous to call R. Rolle a famous preacher. In the *Melum* he complains that the hermits are not allowed to preach. In “*Cupienti mihi*” he states: *Sciatis quod de verbis praecedentium patrum illud extraxi et ad utilitatem legentium in quodam brevi compendio redegei, ut quod ego nondum in publico praedicando cogor dicere, saltem vobis ostendam scribendo qui necessitatem habetis praedicare* (“*nondum*”), he says, as if possibly he may yet take holy orders later on, like Guthlac; but he never did).

² It is advisable that he should live by the work of his hands: “*Provideat ut si fieri potest de labore manuum suarum vivat — hoc enim perfectius est. Si autem teneritudo non permittit, antequam heremi vasta subeat certas personas quaerat a quibus singulis diebus quod uni diei sufficiat humiliter recipiat, nec causa pauperum vel hospitum quidquam adiciat. Nam si praeter necessarium victum aliquid habeat, monachus non est. Ad heremitam enim plus pertinet ut pauper cum pauperibus stipem accipiat quam relictis omnibus suis pro Christo aliena quaerere vel erogare*” (*Reg. her.*). As to his habit, the *Reg. her.* prescribes: “*Indumenta habeat secundum ordinationem episcopi in cuius moratur diocesi, vel patroni sui si fuerit praelatus ecclesiae. Habitus penitentialis exterior non sit de panno subtili vel precioso sed de mediocri, griseo vel nigro. Cavere etiam debet ne habeat habitum ullius religionis in omnibus conformem, ne detur religiosis occasio malignandi in eum. Non utatur prope carnem lineis vel mollioribus vestimentis; nec utatur caligiis sed sotularibus humilibus. Stramenta lecti habeat ut monachus: mattam, sagum, lenam, et tapetam, et in tunica sua iaceat cinctus zona vel cordula. Et quia dicitur Vae soli, nusquam solus eat si commodum socium secum habere poterit heremitam vel famulum*”.

³ Bonum est praedicatorem esse, pro salute animarum discurre, movere, fatigare: sed melius est, securus et suavius, contemplatorem esse, aeternam suavitatem praesentire, delicias canere aeterni amoris et in laudem rapti Conditoris per infusionem canoris iubilare. Si quis autem utrumque potuerit adipisci, tanto laudabilior esset, sed hoc non contingit nisi prius efficeretur contemplator quam praedicator. Et proculdubio cum divinae caritatis dulcedo mentem absorberit, caro deficit, et ulterius iam ad exteriores labores sustinendos fortis non erit (*Mel.*).

⁴ *Soli Deo &c.* (as above). Episcopo tamen in cuius diocesi habitat, vel patrono loci si fuerit praelatus vel sacerdos bonae discretionis, debet notificare vitam suam, et si aliqua viderint in eo emendanda, libenter obediunt consiliis eorum propter Christum qui dicit doctoribus: Qui vos audit me audit. Vel alter cum consensu episcopi eligatur in vicinio monasterio vel ecclesia presbyter aliquis senex, sapiens, mator moribus et bonae opinionis, cui de confessione et animae aedificatione heremita raro loquatur, a quo consilium petat in dubiis, et in tristibus consolationem; cuius non solum consiliis, necnon etiam praeceptis in his quae non sunt contra Deum vel praesentem regulam (!) devote obediatur, imitans Dominum de quo dicitur: Factus obediens usque ad mortem. Licite quidem potest his sacerdos cum heremita dispareare contra distractionem regulae in alimentis, ubi potest habere bonam recompensationem, utpote propter grandem laborem et necessarium, quemadmodum et propter corporis infirmitatem. Ieiunia tamen indicta ab ecclesia, de facili non immutet (*Reg. her.*).

but obedience is not in his regulation. Indeed, the word "obedience" is distasteful to him — *Magis oportet Deo obedire quam hominibus*. His approbation he has from God, not from men; his ruler is Love.

The soul of holy contemplation is Love—*Cor vulneratum, liquefactum, crematum amore*; love precedes and leads to it, and contemplation itself is perfect and highest love (*contemplatio est caritas perfecta et summa*). "*Nisi Christum quis certe diligit, proculdubio in canore coelestis contemplationis non jubilat*". Love is desire of the heart, ever thinking on that that it loves, and when it has that it loves then it joys (*quia gaudium non creatur nisi ex amore*) and nothing may make it sorry; a yearning between two, with lastingness of thought; a coupling together of the lover and the loved, sum of affections (I, p. 36); transformation of the affect into the thing beloved¹. Where is love? "in the heart and in the will of man, not in his hand or in his mouth, that is to say, not in his work; but in his soul". Love is a universal principle (*universalitas mundialis creaturae diligere diligique cupit, et motiva cordis intentio quodammodo semper in amatum tendit, jugiter mens in illud quod summe amat progreditur, nec in ejus desiderio fatigatur*); but it is the privilege of youth (*abilis est haec aetas ad ardentem amandum*)—what knows the child of love? and old age has spent it. No reasonable soul is, or can be, without love. Love, therefore, is the foot by which man goes either to Heaven or to Hell. A thing can be loved only "*propter bonum quod est aut existens aut apparens*". But love of woman, or of the world, is no real, no lasting good, but an illusion, a deceit, a sham. Therefore we damnably neglect our soul, if we fix our love on woman for lust; "*dam oculi visus animum incendit, mox intrabit delectatio, et in corde concupiscentiam generat*"². "*Omnis amor qui in Deum non intendit, iniquitas est, ac iniquos reddit suos possessores*"; "*Amarior absinthio huiusmodi amor algescit, et finis felle erit ferocior, quia fervor infinitus carnales consumet*". Woman is the devil's deception. Carnal love leads to perdition. "*Propter speciem mulieris multi perierunt, pulcritudo plurimos decepit, et concupiscentia corda etiam sapientum quandoque subvertit*". Therefore flee women, "*fugito feminas*"; "*Ecce o homo qui amori anhelas, si videre desideras vim dilectionis quam flagrans sit cum fuerit in mente concepta, noli nodari in amaro amore, experiri non audeas mundi dilectam; nam inde torqueberis dirissimo dolore, tenebis tristitiam, lotus non eris cum mentem involverit vitiosa voluptas feminae formatae*"; "*Mamma muliebris non moveat mentem, nec molle mysterium te mergat in malum; en ornamentum illarum originem abscondit, in latebris ligatur deformitas non-dulcis*"³ (*Mel.*). But divine love leads to Heaven. This love is true love, which deceives not. True love is chaste, holy; voluntary, selfless, impetuous, undying⁴. It loves God for Himself, and all other things for God. It is meek, humble, suffers gladly tribulation; patient and stalworth as death—as death slays all, so love overcomes everything (*amor vincit omnia*); he that loves God perfectly, delights in persecution, joys if men reprove him, covets to be worthy to suffer torment (I, 40). It loves poverty, penance, and hard travail⁵. It is shy and seeks solitude, to be alone

¹ Inc. Am.: Quid est amor nisi transformatio affectus in rem amatam; vel amor est desiderium pulcri, boni, et amabilis cum continuatione cogitationum tendentium in id quod amat; quod cum habuerit tunc gaudet, quia gaudium non creatur nisi de amore. Assimilatur autem canis amans coamato, et similem facit amor illum qui amat ei qui amatur.

² Non potest anima rationalis esse sine amore quamdiu in vita est; unde et amor ejus est pes ejus quo post hanc peregrinationem ad Deum vel ad diabolum deferitur, ut ei tunc se subiectum videat cuius hic voluntati serviebat. Amari autem aliquid non potest nisi propter bonum quod est aut existens vel apparens; aut amato inest vel certe inesse aestimatur. Hinc est quod amantes corporalem speciem vel divitias temporales quasi per praestigium falluntur, quia non est in istis visibilibus quae vel tactu sentiuntur vel oculo videntur delectatio quae apparet, aut gloria quae fingitur, aut fama quae captatur. Nemo ergo est qui animam suam dampnabilius negligit, quam qui in mulierem propter luxuriam oculum suum figit. Dum enim oculi &c. (Inc. Am.).

³ This is strong language, stronger and more powerful than even Schopenhauer's.

⁴ Est verus amor castus, sanctus, voluntarius, amatum pro se non pro suis amans, in amato se totum figens, nil extra se quaerens, de se contentus, flagrans, aestuans ex amato, et inardescens vehementer, se in se ligans, impetuosus, miro modo omnem modum excedens, ad solum amatum se extendens, cuncta alia contempnens sed et obliviscens, in amato canens, illum cogitans, illum incessanter meminiens, ascendens desiderio, pergens in amato, ruens in amplexibus, absortus in oculis, totus liquefactus igne (Inc. Am.).

⁵ Non est Christiani honoribus exaltari in terrenis, sed potius despici, humiliari, a mundanis invideri et odiri.

with the beloved (non potest commisceri societatibus saecularium, qui solummodo delectatur in gaudiis angelorum).¹ The first step is to keep the ten commandments and eschew the deadly sins; the next is perfect love—when man forsakes his kin, despises the world and follows Christ in poverty; the highest is contemplative love, “in which the soul is as burning fire, and as the nightingale that loves song and melody and fails for great love” (1, 52. 33); or, the degrees of love are defined as love insuperable, inseparable, singular (illum solum in solatium recipiens quem jugiter amare concupiscit). This love is attained only by the simple-minded, the pure-hearted, the poor—not by the proud, the rich, the philosophers and sophists — “Caritas recedit a superbis, quiescit in humilibus”; “Dum investigationi immoderate incumbimus, dulcorem profecto aeternae suavitatis non sentimus”; “Pauper solus, sincerus in simplicitate, ad summum ordinem amoris pertingere poterit, quia nec habet quid inter homines nec ad habendum arripitur”. — Divine love is painful in the beginning, and attained only with greatest labour; but when possessed, it gives ineffable joy. It alone gives real joy. All carnal pleasures, all abundance of earthly possessions, are misery and abomination in comparison to the least drop of the sweetness infused by God into the loving soul; “Tantus est dulcor infusus in mentem Christum amantem, quod si omne mundi gaudium in uno loco fuerit adunatum, magis delectaretur in solitudine currere, quam illud semel oculo aspicere”; “Tota terrena consolatio sibi videtur potius desolatio quam recreatio”. It is a sweet burden. It makes us one with God, it couples Christ with the elected soul, reforms in us the image of the trinity, makes the creature similar to the Creator. It is death of sin, life of virtues. Without it, no man can please God; with it, no man sins. Who feels the sweetness of eternal love, cannot relapse to temporal love (Ut lac semel coagulatum nunquam iterum ad pristinum statum redire potest, sic qui vere aeterno amore incenditur, ad amorem temporalem nunquam relabatur). It gives wonderful delight and security. It gives true rest and freedom (quam nobilem libertatem omnes in aeternum ignorabunt qui nesciunt diligere suavitatem in Christo sentire). It secures salvation. And love only merits. “Nulla bona nec magna opera sine amore Dei prodesse poterunt; qui caritatem veram non habent, quidquid habuerint dampnati erunt. Hinc miro et occulto iudicio agitur ut nonnunquam nil exterius agens, coram Deo in futuro sublimiter coronatur; et plerique qui multa bona coram hominibus videntur agere, coram Deo seipsos reprobos non cessant indicare”; “Multi multa tribuunt, alii magna faciunt, alii dura patiuntur, alii mysteria sciunt: sed ille solus salvandus est qui caritatem habiturus est”; “Qui non habet caritatem, nihil ei prodest quidquid habet; et qui eam habet, perfectus est quamvis non habeat prophetiam nec mysteria noverit nec miracula agere videatur; vere audeo dicere quod sanctissimus, beatissimus, et excellentissimus est, et Deo vicinior, propior, et similior erit in aeternum”; “Cadet, in examine districto stare non poterit qui per aliud quam per veram caritatem stare confidit. Qui autem peccato illectus ac per pravam consuetudinem illecebris carnis demersus per preces pauperum vel intercessionem sanctorum propter opera quae fecerat salvari aestimat, nimirum in Deo salvationis spem non posuit unde et per ipsum salvus non erit. Incassum quippe laborare nititur qui non amando Deum certat ut salvetur. Talis namque, ab habitaculo carnis expulsus, cum ad opera vel ad amicos in quibus confidebat oculos pro adiutorio direxerit, se utique a beata spe invenit vacuum, qui creaturam plus dilexit quam creatorem. Nemo ab eo quem non amat et a quo scit se non amari, magnum sperat beneficium. Ergo nullus aeterni gaudii videbit regnum qui non amavit Christum.” Therefore “nemo praesumat quamvis multa fecit: quia solus gaudebit de salute qui Deum amavit”; “Non confidat quis nisi solummodo in Salvatore”. Not to us is anything to be imputed but to grace: “Non nobis aliquid imputandum est sed totum gratiae Dei, in quo sumus, vivimus, et movemur; vt dum in solo Conditor nostro, nobismetipsis velut inutiles instabilesque ac impotentes ad aliquod bonum contemptis, recte currere et feliciter pervenire perfecte

¹ Cf. Mel.: Zelotes siquidem in domo se tenet et amans assidue amota mensura in oculis amicae libenter laetatur, aspiciens in ipsam cum apte amatur; amicae affectat allocutiones, ut audiat ubique quod intime amatur.”

possimus, ad laudem et honorem nominis ejus cursum nostrum consummemus. Deus enim sine seipso glorificari non potest; qui vero Deum in suis operibus, quasi a seipso factis non per Deum, laudare putaverit, sciat profecto quia Deum laudare nequit. Usurpat autem talis justitiam et potentiam Dei, qui quod solus Deus per se facere poterit, ipse hoc sibi tribuere non formidat. Igitur qui bene vivit, cognoscat quia Deus, qui solus vere bonus est, etiam per se hoc sibi tribuit; alioquin jam non bene vivit. Et sciat similiter quod bonam vitam *non meruit*, sed Deus hanc sibi ex sua bonitate dedit. Neque vero aliquando seipsum audeat extollere nec se quasi digniorem aliis ostendere, quamvis forsitan illos videat mundum potius quam Deum amare". God works justification and sanctification through his grace: "Nisi Deus electos quos salvare decreverit, gratia praeveniret, inter filios hominum non inveniretur quem justificaret; ipse inspirat ut recte velit; subsequitur ut voluntatem perficere possit". Contemplation, also, is the work of grace: "Non in humana potestate est contemplationem accipere, nec labor alicuius quantumcumque extensus ipsam *meretur*: sed a bonitate divina tribuitur vere diligentibus se, qui utique supra humanam aestimationem Christum amare desideraverunt". Grace and will combined, work salvation (I, p. 306). Will, not works, is the essential thing, and will is love: "Sine bona voluntate nemo salvabitur; cum qua nec aliquis dampnabitur. Deus est finis bonae voluntatis. Caritas nunquam est nisi in bona voluntate, nec bona voluntas nisi in caritate". Works are but a *sign*, not a test or proof of love, or love itself: "Many speak good and do good, and love not God; are holy in men's sight, and in the sight of God the devil's sons and ravishing wolves; as hypocrites. Nothing that I do without, proves that I love God; for a wicked man might do as much penance, might wake and fast as much as I do—how may I then ween that I love, or hold myself better, for that that each man may do? Certes, my heart, whether it love or not, no one knows but God, for nought that they may see me do. Wherefore love is in will only, and not in work, save as a *sign* of love. For he that says he loves God and will not do in deed that in him is to schew love, tell him that he lies; love will not be idle: it is working some good evermore; if it cease of working, know that it cools and fades away" (I, p. 38). — So "*dilectio est quoddam maximum, quoddam optimum, quoddam carissimum*"; quod nos intus et extra disponit, ad unum solum Deum amandum colligit, opera nostra componit et Deo placere facit; cum qua pauper dives est, sine qua dives pauper, immo nihil est". "Amor itaque omnia excellit, nemo nisi diligens ad Deum ducetur". "Pro caritate cuncti coronantur".

Only divine love gives true happiness and bliss. The mind which revels in the sweetness of this love, in the intoxication of holy contemplation, cannot but loathe the world and all the glory of the world (Ita fit quod praeter illa interna solatia nec aliquid amare aut cogitare quaerat; inde exteriora vilescent, transitoria quaeque ac omnem mundi inanem gloriam nec appetere curat nec respicere). It has no taste for other love (Si mens aeterni amoris dulcedine perfunditur, non potest fieri quod ultra in carnali amore nequiter delectetur). Carnal love is beastly, horrid, bitter as absinth, leads to ruin, disease and death — the world is being diminished "*de multis maculatis*". The pleasures of the world are shallow; beauty, riches, honours, dignities, worldly wisdom, are absolutely vain. "Mundi gloria est *causa aeterni doloris*." "Flos mundi dulcis cernitur, sed ne dulciter fructificet cito succidetur." "O quam fallax gratia et vana pulcritudo! Quid est flos carnalis formae nisi vana veritas et vera vanitas? Omne transitorium vere dicatur vanum, ergo omnis mundi gloria est vere vana." "Pulcritudo puellae homines evertit et animas *ab alto attrahit ad imum*." "Sapientia mundi, per quam magnos se esse putant, nimirum stultos efficit et a verae sapientiae lumine in obscura ducit." "Al perishes and passes that we with eghe se; it wanes into wretchedness, the welth of this worlde" (s. p. 53). This earthly life is a vale of tears and woe, its pleasures and joys are illusory, being always accompanied by sin and suffering and evil, from which we can escape only by fixing our hopes upon the world to come. Man is foul from beginning to end: conceived and born in filth, at last "*worms*" cook. "Heu quam miser homo qui perdidit omnia pomo! Labimur et cadimus, praesto peccamini sumus: Vermibus dum morimur caro, spiri-

tus igni donatur" (*Job*). Men are blinded by their vices (*Excaecantur oculi saecularium tenebris vitiorum*); all seek riches and carnal love; the rich and proud are honoured, the poor are despised, the saint is persecuted and exiled. The best thing is death which removes us hence and puts an end to our misery. So pessimistic world-sadness is the reverse side of divine love.

Such are the outlines of R. Rolle's system, if system may be called what lacks every philosophic or metaphysic ingredient. His system is not a metaphysic system, his God not a metaphysic God; he implicitly believes in the Bible and in the Fathers, and rigorously resists any attempt to introduce reason into the domain of faith or to construe the Trinity from a psychological basis¹. His God is *Christ*;—"Totiens glorior, quotiens nominis tui, Jesu, recorder." His mysticism is "in amore Dei canere et jubulare quasi raptus super terrena, in se deficere et in Deum pergere"². His system is religious life, not theory. His "principle" is Love. In a time of utter depravity, of gross materialism, when immorality and cupidity pervaded all classes from the highest to the lowest; in juxtaposition to the reigning scholasticism, the vain efforts of the brain, he re-discovered, re-introduced the principle of Love, Cor, and proclaimed salvation through the heart. He contains the elements which constitute Christ, and came very nearly to the same results—but the greater light outshone the lesser; the work had been done before, had been done well, and that which crowned the work, the crucifixion, could not be overdone; every departure on the same line is necessarily drawn into the way of imitation. Still, his example may serve to explain the genesis of Christ. On the other side, by re-developing the original ideas of Christ which had been overlaid, and partly obscured, by an artificial, elaborate hierarchical system, he opened and started that revolution which commenced by restoring and re-asserting individual right and conscience, and ended in the Reformation, the breach of *obedience* to Rome by Luther. Many of the arguments of Wicliffe, Savonarola, and Luther are first found in R. Rolle. As a matter of fact, the renaissance of letters and the Reformation were preceded by the regeneration of the heart, and R. Rolle is the link between Bonaventura and the Reformers. In England, this regeneration met with the individual principle of the Saxon, and by it received that tincture of self-independence which negated a given rule, a formal authority, *obedience*. Though perfectly correct in dogma, yet, by living a life after his own taste, in solitude, apart from a Congregation, without a head, with God only as his *praepositus*, with abbas amor ruling his life, a self-made saint, a "*homo sui juris*", a king in the realm of the Spirit, R. Rolle represents the extreme, excessive height of individualism on the side of feeling, as Scotus on the side of intellect. The novel ideal of the hermit, revived from more primitive times when a less elaborate organisation of the Church left more space for individual freedom; the unique position of the contemplative as above the religious orders and prelacy; the emphasis laid on the inner man, the heart, love, as against works; his unsparing criticism of the existing system, — all this was sure to give offence to the dominant classes, and might, if followed up in its consequences, lead to serious complications. —

Of R. Rolle's later life the Vita gives but scant information. We learn that he was wonderfully, and very usefully, busy in holy exhortations, by which he converted many to God, and in writing mellifluous treatises and books for the edification of others which in the hearts of the devout resound the sweetest melody; that from the abundance of his holy love he was wont to befriend recluses and such as needed spiritual consolation or suffered vexations from the

¹ God and the Trinity is to him simply incomprehensible: *Ille Deum perfecte cognoscit qui ipsum incomprehensibilem et incognoscibilem esse deprehendit; nihil enim perfecte cognoscitur nisi causa eius, unde et quomodo sit, perfecte sciatur. En quaeris quid est Deus? ego tibi breviter respondeo quod tale et tantum est quale et quantum est(!), nec aliud est nec esse potest. Si vis scire proprie quid est Deus, dico quod nunquam solutionem huius questionis invenies; ego non novi, angeli nescierunt, archangeli non audierunt — quomodo ergo tu vis scire quod inscibile est et indocibile? Deus cum omnipotens sit, non potest te docere quid ipse sit; si enim scires quid est Deus, esses sapiens sicut Deus, quod nec tu nec aliqua creatura esse potest (Inc. Am.).*

² "*in Deum pergere*" is his formula for the mystic process, as (the more pantheistic) "*in Deum redire*" that of the German mystics.

malign operation of evil spirits in body or soul, and that God conferred on him the singular grace of relieving those that were so troubled. We learn that after a time he went to other parts—no doubt, by the will of Providence, that he, dwelling in many places, might be useful to many, and sometimes, also, to evade obstacles of contemplation; and that this frequent change of place gave occasion for fault-finding, although the holy Fathers of Egypt had done the same and the canons allow a change of place in certain cases (*cum necessitas persecutionis loca eorum gravaverit; cum difficultas locorum fuerit; cum sancti malorum societate premantur*). That so he went into Richmondshire, where for a time he had his cell 12 miles from his spiritual friend Margaret (Kirkby), a recluse near A(i)nderby; whom he used to instruct in the art of the love of God and in the ruling of life, and twice by his mere presence cured from a seizure, promising her the second time that she should not be seized again during his life-time. When—*transactis postea quibusdam annorum curculis*—the same fit returned a third time, it was found that he had just died “*apud domum sanctimonialium de Hampole, ubi illis diebus solitariam vitam egit*”. Thither the said recluse afterwards removed.

This meagre account of a life which must have been rich in incident and full of interest, can be largely supplemented from his works which abound in self-confessions, he being a very subjective writer. All the 4 years odd from his conversion to the attainment of the canor, he appears to have stayed with the Daltons, and there in his lonely cell, “*remotus inter homines*”, provided with the necessities of life by his kind friends, to have enjoyed that rest and quiet so indispensable to contemplation. “*Comedi et bibi de his quae meliora videbantur*.” The solitude has taught him his “love” and the canorous jubilus, and he is happy. “*Parentum seu amicorum subitis doloribus non concutitur nec illorum calamitate turbatur (contemplativus)*”—he says, alluding perhaps to his own family. It was probably Lady Dalton (“*domina quaedam in cuius manerio idem Ricardus cellam habuit longe a familia separatam ubi ipse solitarius sedere consuevit et contemplationi vacare*”), at whose death he drove away a troop of horrible demons, as the Vita relates (Lect. 8); and we may suppose that it was this same lady (“*matrona quaedam in mundo magna quae me una cum marito suo per annos nonnullos sustentaverat*”), whose aspect in death produced in him that great horror described in “*Contra amatores mundi*”¹, and which seems to re-echo in his awful descriptions of death. At the time of his conversion Lady Dalton had been an elderly matron, having grown-up sons at Oxford. Perhaps it was her death and her husband's that put an end to his residence there. When he left that place he was still young—“*non inutile*,” he says, *arbitrandum est si in juventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem*.” Hitherto he had enjoyed rest: henceforth his rest is broken. He becomes a wanderer upon earth². “*Quemadmodum Cayn³ vagus et profugus super terram factus fuit pro facinore fratricidii, ita et ego in hoc exilio incertae sedis fio; de loco ad locum transeo, donec omnipotens deus dignetur servum suum dirigere, ut deinceps jam non indigeam circumquaque transmigrare*” (*Mel.*). The next period of his life is one of restlessness, conflict and fierce strife. He remained an hermit and adhered to contemplative life; but he had to live somehow. England was not Egypt, his time not St. Guthlac's; there were no longer lonely islands or waste places to occupy, the land had been parcelled out; to till the ground, to live by manual

¹ Contigit dudum dum deliciis affluerem et cellam meam solus inhabitans die nocteque in aeterni amoris secura suavitate requiescerem, quod quaedam matrona in mundo magna viam universae carnis iubente Deo migraret, quae et me una cum marito suo per annos nonnullos sustentaverat. Et cum spiritus eius me praesente transiret, “inhorruerunt pili carnis meae”, non obstante quod antea plura noctium fantasmata apparuerunt — continue in aeternitatis amore iubilans talia penitus non recolui reputanda. Verum tantus horror cor meum et carnem circumvolvit quod cellam meam intrare mihi apparuit horridum, quod prius erat oblectamentum. Tunc “obriguerunt omnes habitatores Chanaan”, “Timor et tremor venerunt super me, et contexterunt me tenebrae”. Et iterum “accepti alas ut columbae, et volavi, et requievi” sine horrore. Sed quousque cadaver illud terrae datum fuerat, horror a me non recessit, et postea paulatim evanuit funditus. Attamen inter haec non abstulit a me Deus amoris sui iubilum; sed permisit me exterius sentire horrorem.

² Of course, it was ultimately the “trieb” which, being unsatisfied, drove him about and made him ex-centric.

³ It is surprising to find the Cain-idea anticipated by R. R.

labour, did not agree with his delicate health and with his aspirations — he was dependent on men for his living. But, being no professional, neither priest in orders nor monk, he could offer little or no service — he had only ideas to give. He had to find friends who for God's sake could spare him a cell and his sustenance. And such friends he did find: we learn from his writings that he continued to live "*cum divite domorum*", dwelling on their estates and heartily joining in their meals. Who these friends were we know not — he never gives names of persons or places: but they must be sought amongst the gentry, the lords of manor, of the neighbourhood. However, not all friends were so kindly disposed, so constant, as the Daltons. He was of a sensitive, irritable nature, easily giving and taking offence, and yet exacting as to his dignity; his ways were strange, not in tune with the "*world*" ("*non feci sicut ipsi fecerunt*"), his theories new and incomprehensible to common intellect. He could not agree with men (*cum hominibus concordare non potui*); his friends soon became estranged (*statim mutati fuerunt qui ministrare consueverunt*), showed the cold shoulder; he suffered rebuff and ignominy. Slanderous tongues helped to embroil him with his patrons and to drive him "*a domibus in quibus diligebar*". Personal frictions hindered his contemplation. So he had no permanent home and changed his cell several times, living where he found a welcome, and leaving when friendships cooled; depending on the goodwill of men, on the seasons, on circumstances; staying a year or two at this manor, half a year at another, and changing from bad to worse¹.

Or, he left his cell for a while to return to it at convenience, in the meanwhile traversing the country. The reason is not far to seek: he began to appear in public. It is a remarkable fact that new systems of Love have generally implied a tendency to remodel the world, or rather that moral revolutions have proceeded from a deeper grasp of the principle of Love. Love and mercy are akin. Having found his system, he was naturally desirous to make it known, to propagate his ideas, to teach his love, to save others, to win souls. He appeared in the manor-houses of the neighbourhood, made friends with the lord, chatted with the women, knacked jokes with the girls, but all with that intent to preach

¹ An instance of the difficulties he had to contend with, appears in the first lines of his *Judica me deus*, which are as follows: "*Judica me deus et discerne causam meam de gente non sancta*". A Deo qui scrutatur cor et renes, volo iudicari, non ab homine qui solummodo videt ea que exterius apparent. Quoniam qui de alienis cordibus iudicare presumit, indubitanter sciat quod in errorem cadit. Et qui per motum corporis de loco ad locum instabilitatem mentis pronunciat, absque dubio grave pondus super se posuisse cognoscat. Quamobrem, ut ab invidentibus et maliciosis de me incaute cogitantibus ac loquentibus clemencia Christi me liberet, necesse mihi supervenit clamare cum propheta: Domine libera animam a labiis iniquis &c. O bone Iesu, si heremita dicerer cuius nomine indigne vocor, nec erit nec merito esse poterit scandalum audientibus si corporalem habitationem mutarem aliquando vel ab una cella ad aliam transirem; cum non sum plus obligatus in uno heremo quam in alio moram meam stabilire. Vnde non inuide arbitrandum est si in iuventute mea plura loca viderim, ut de melioribus statui meo convenientibus unum eligere possem. Nam vos scitis, et a me saepius audivistis, me ibi velle morari — et certe de hoc mentitus sum? Nequaquam; quia statim, ut Deus scit et vos cognovistis, mutati fuerunt quantum ad me, qui ministrare assueverunt. Propter quod mihi gravius fuit mora mea; et ut putabam antequam ibi venirem, habere non potui propter colligentes fructus. Quorum causa ita locum abhorruí ut in illo nunquam a festo Pentecostes usque ad festum S. Martini manere cogitavi. Et quid proderit mihi ibi sedere in hieme, ubi etiam quiete in aestate valeam esse. Verumtamen non dico totum quare recessi; nec alicui viventi indicare volo. Porro, ut videbatur mihi, parum vel nihil de me curavit. Acquirat ergo sibi alium, quem amplius amare disponat. In omnibus enim dictis et promissis meis conditiones subintelligo generales, viz. si vixero, si hoc melius pro me mihi visum fuerit, et super omnia, si Deus sic voluerit. Si conditiones ergo sint mutatae, in quo culpandus sum si non persistam in ea qua fui prius voluntate? Nunquid non in frustra vellem, si quod volo me non posse habere cognoscerem? Optimum est tales voluntates penitus dimittere, quarum effectum facultas nostra non sufficit perimplere. Ad ea quae impropere mihi in littera sua, non respondeo, quia iusti iudicantis sententiam gaudens exspecto". (*Ms. Mn. vi. 17*). — That he could not agree with men, he readily acknowledges: "*Recessi a plerisque non quia me communiter et duriori modo paverunt, sed quia non concordavimus in moribus, vel propter aliam rationabilem causam; audeo tamen dicere cum b. Iob: Stulti despiciebant me, et cum recessissem ab eis detrahebant mihi; sed melius est quod contemnam, quam desiderare quod non videam*" (*Inc. Am.*). And again: "*Ego in solitudinem fugi quia cum hominibus concordare non potui, me aempe a gaudio saepe impediabant, et quia non feci sicut ipsi fecerunt, errorem et indignationem mihi imposuerunt quamobrem tribulationem et dolorem inveni (ib.; it would seem as if the Inc. Am. was written after he had severed himself from his patrons and retired to Richmondshire).*"

his love, chastity and charity. "Comparui", he says, "commuiter inter carnales et familiaris fueram cum divite domorum, jocum cum puellis raro gerebam, loquebar cum feminis de fide Factoris, ludens nonnunquam et laudans latenter, ridens cum reliquis ut eis videbatur. Sed haec est intentio qua sic peregebam: ut omnes addiscerent Auctorem amare vanaque relinquerent et retia ruinae, plus Deo quam hominibus desiderant servire ac sapere coelestia, contemnerent terrena; studui ut starent spurcitiam spernentes, et procul percunctans verba virtutis, quatinus conciperent Christum, non carnem, et virgines viverent, a vitis volantes ad vitam" *Mel.* He appeared in the villages and mixed with the people; colloquially (as Socrates), not from the pulpit, inculcating love, loving-kindness, peace. He formed connections with clerics—one of his epistles (*Cupienti mihi*) is addressed to a young priest¹ whom he instructs in charity and invites to seek the solitude. He tried to revive anchoritical life. The "Regula heremitarum", which is undoubtedly his work, is a proof that at one time he contemplated to form a community of hermits under a rule. How far he succeeded in his missionary work it is difficult to judge: the Vita says that he converted many to God by his exhortations; I find no confirmation in his writings. He himself begs to be excused if, his health failing under the strain of contemplation, he, infirm and dead to the world, keeps within his cell, "non visitans villanos, fugiendo festis psallentiumque sonoro"; he maintains that "exterius ministerium" is not the sphere of the contemplative. In another work (*Contra amatores mundi*) he complains that his labour is lost, that "inter multos morans nec uni scio prodesse, et quae putabam lucrata timeo ne evanescant". As to his propaganda for anchoritical life, he complains that he can find no one willing to join him: "Heu mihi misero quacunq[ue] solitario, ita fit in temporibus meis quod nec unum invenio qui mecum cupit currere ac sedendo et tacendo aeterni amoris delicias desiderare", "Vix unum invenio quem solitudinem amantem videbis", that no woman will last in his love: "Amor mulieris multivolae cito fluens evanet et nullicubi persistens innumerans mansiones affectat evagando; non miror si in amore mei non moretur aliqua, cum ab aeterno amore modico venti flatu in aliud redigatur." On the other side it would seem that the order of hermits, which before his time had become nearly extinct, was really revived by him, and that after a time his example was followed by many². Piers Ploughman directs his satire against the hosts of begging hermits traversing the country. On the whole, his oral mission does not seem to have met with much success, or to have been long continued. Indeed, he had found a better and more congenial mode of conveying his ideas.

At that time he began to write. Love forces him to write. Love has given him wisdom and subtlety; the gift of canor, the power of lucid speech (*lucide, liquide loquor*). The old Fathers had written: so why should not he? why should a modern be less able? God is of no less bounty now than in the primitive times. If he is not allowed to preach, he will write, and preach in writing. "Non sum episcopus nec praelatus nec rector ecclesiarum, tamen sollicitus sum pro ecclesia Dei, si possem aliquo bono modo quidquam facere aut scribere quo ecclesia Dei augmentum capiat in divina dilectione". He fears not, Love makes him bold.—His first attempts had been private, the outcome of the canor modulated into song³: short rhapsodic effusions, ejaculation of love-longing, rhymes,—of course, in English—, made afterwards into songs to Christ and Mary. The Virgin he

¹ Perhaps one of the young Daltons who had studied with him at Oxford?

² The hermits in R. Rolle's sense have nothing to do with the order of the hermits or friars of Knaresborough, founded by Robert Flower or Robert de Knaresborough who, when a monk in New Minster Abbey in Morpeth, resolved to lead a solitary life as an hermit and resorted to the rocks by the river Nid, where, being joined by others, he "instituted his companie in the sect of Friars of the order De Redemptione Captivorum, alias S. Trinitatis" (Dugdale Mon.); or with the Friars Eremites of the Order of St. Augustine, who were brought into England ab. 1250 and soon had 32 houses in England and Wales (they were one of the 4 begging orders, and some of the most celebrated learned men were of their number, as John Waldeby, Robert Waldeby, Capgrave). Piers Ploughman may allude to the latter. Of St. Robert of Knaresborough we have an Engl. metrical life ed. Roxb. Club 1824 by Thomas Drury, in Northern dialect.

³ Suavissima est requies quam capit spiritus dum dulcisonum descendit divinitus quo delectatur, et in himno iperilrico et ludifluo rapitur mens ad canendum delicias amoris aeterni. Resonat iam in ore laus Dei et beatæ Virginis, in qua inestimabiliter gloriatur, *Inc. Am.*

held in special veneration and to her he had dedicated his virginity¹; in her praise he wrote a Latin poem (*Zelo tui langueo virgo speciosa*, in *Ms. Rawl. C 397*) in 39 4-lined stanzas, one of his earliest works—an imitation of Bonaventura's (or Peckham's) famous "*Cantus philomenae*", and in the same metre, but with frequent alliteration. But now he comes forward as a writer (*proferor*)², and having once commenced, he wrote on, issuing work after work in quick succession. He writes with astounding facility, with an eloquence which brings out with ease whatever is in his mind, but he takes no trouble to revise or refine his writings. He writes to bring out his system, to win souls, to attack vice, to castigate society. Yes, he will not only edify, he will strike and sting (*spinis pungendo principes per-versos*); he will not only show love, but hatred (*Amorem et odium utrumque ostendi*). He appears as a champion, enters the lists against the vices of the time—cupidity and concupiscence, throws down the gauntlet to the "*saeculares miseri*", the tyrants, the egotists, the hard-hearted, the princes, the proud, the rich, the lovers of vanity, the pharisees and hypocrites—"Tutus non timeo tundere temp-tantes: *contra tyrannos thema tetendi*".—In embracing anchoritical life he had followed in the steps of St. Guthlac and other Northerners; his gift of canor reminds of Caedmon's miraculous gift of song—as a writer he took up the old traditions of the North: *he revived the alliterative verse*. I cannot discover any previous attempt in that direction, and do not hesitate to ascribe to him the revival of this verse which forms so prominent a part in the vernacular literature of the 14th century³. He first employed it in Latin. The first work—or one of his first—with which he appeared before the public, "*Of the glory and perfection of the Saints*" i.e. hermits (in *Ms. CCCO 193* titled "*Melum contemplativorum*"), is written in alliterative verse, mixed with alliterative prose⁴. His next works are in prose: a "*book on the life of hermits*", quoted—with the preceding—in his "*Job*" and probably identical with the "*Rule of hermits*" in *Ms. Mm. vi. 17*; "*Against the lovers of the world*"; on God's judgment as against man's (*Judica*

¹ Cf. *Melum*: *Cogitavi in claustris cordis mei constans esse in caritate, et despicibilis deduci inter divites ne ad dignitatem deportarer; amicam autem adamavi in quam angeli Omnipotentis anhelant aspicere, et mirificam Mariam misericordiae matrem mulcebam mihi mollicie melliflua, nec desepit dilectionem quam detuli, at potius procuravit a Piissimo ut animus ornaretur ad amicitiae amplexus intimi amoris. Illam utique habui adiutricem quae oravit amatorem aeternum ne abicerer ab electione amantissima, alioquin non amassem Altissimum ardentem nec suscepissem suavitatem sonantis citharae neque caperer ad concentum canorum; quoniam illa ardentissima erat in amore, et omnes amicos eius accendit ad amandum. Pulcherrima profecto puella clericulos cupit sibi conformari quos secum communicandos capiat, ut quemadmodum illa castissima continuabatur, ita et ipsi sine concupiscentia carnali consistent. Hanc amavi a iuventute mea, et iam in iubilum geror sine gemitu; nec abstulit aliena quod ipsi obtuli ab initio, virginitatem videlicet, ut vivam virtuose et vestiar virtutibus.*

² Says he in the *Melum*: *Qui latui libenter, tamen non liber a linguis, occulte ludendo in laude laetabundus, propter invidiam impii errantis in abditiis aiebam, et hactenus exterius vix semel ad alios erumpere audens. Nunc Christus quaesius quem carissime cupivi, quem amans inveni, veniens ut vivam, manu assumptum, dum mens moderata in melos moretur, clanculo compellit ut scribam, clamando quod concito carnales cadunt in chaos, et cupidi in cassum quaerunt conscendere culminis caminum, dilatari desiderant divitiis ditati de quibus decepti digne a Deo dure debebantur. Pusillus profecto plangendum non petens, potentiam percepi ut porter ad polum pietatis propagine, impuris proiectis in puteum penalem, foetentes in fulgure funeris ferventis. Denique et Deus dedit mihi donum quo ducar a dampno: deliciis delibutus dignissimi dulcoris, intrinsecus intentus colligor ad cantum, profluens ut posterius a maculis munderetur et munus mereatur quod mollit mutatos a mundi merore. Lumen laetificans lamentum levavit, et laetor levissime in laudibus liquescens, ut loquar ioculenter leviter laborans et dictum devotius quam ceteri solabant, more mirando divinus divinitus ab his quae decipiunt, dolo ne deprehendar. Audacter introeo in ostium apertum, hauriens ab altis sonum coelestem. Uique non omnes hoc habuerunt, hinc et operibus altis obstupeunt, nam inaudita veraciter viderunt, dum vixi visibiliter vernans virtute, vanum ut virus vomens a vita, Christum glorifico quo iubilo ingenter, non glorians in gladiis sed gratia grandescens, quatinus iam carpens solacium serenum, dolorem devitem &c.*

³ The English alliterative poetry of the 14th cent. is chiefly, it seems, bound up with the names of Huchown and Radulfus Strode, whom some years ago I first conceived to be the probable author of the *Pearl* and of *Gawain*, communicating my proofs to the then editor of the *Pearl* (who simply adopted my views, without adding additional proofs). It is possible that these poems originated from a circle of Northerners at Oxford, headed by Radulf Strode, the "*philosophical Strode*" to whom (and Gower) Chaucer directed his *Troilus* & *Crescid*, the "*poeta Anglus*" to whom the bibliographers (Leland, Bale, Pits) ascribe an elegiac poem: *Phantasma Radulfi*, which is possibly the "*Pearl*".

⁴ An imitation of this style, but with the addition of rhymes, is the piece in *Ms. Vernon*, titled *A talking of the love of God*, in *English*, ed. II p. 345.

me Deus); an epistle to a young priest inculcating charity and contemplation (*Cupienti mihi*); postils on the first 2 verses of *Canticum canticorum* (*Osculetur me osculo oris sui*), and on the chapters of Job used as lessons for the dead¹. All these works are in Latin, at that time the common language of the learned. They all belong to this period and are written in his youth: in the "Melum" he calls himself *juvenculus*, *puer*, *pusillus*—it was written probably in 1326, when presumably he was 26 years old; in the other works he calls himself *juvenis*. They all bear the mark of youth in the strongly personal, subjective, combative, passionate, nervous, eruptive style, in the sweeping and uncompromising character of his assertions; the Melum betrays its primogeniture in a certain juvenile—shall I say frivolity? They are written in a time of conflict, when he had to make headway, to lay open, to maintain, and to defend his theories, and subjectivism will naturally appear when the "Ich" is not in concord with the time and has to assert itself. —All these works are written in praise of contemplation and divine love as against carnal love and the love of the world. His favourite form is the postil, i.e. he comments Holy Scripture—he is dependent on scriptural texts for the exposition of his views. In the "Melum" he thus chooses his texts indiscriminately, according to their bearing on contemplative life; in the postils on *Canticum* and Job he comments a couple or a series of texts. Those of his works in which he either abandons the support of texts (as *Incendium amoris*) or more regularly expounds whole books of the Bible verse by verse (as *Psalter*, *Threni*), must be assigned to a subsequent period—he certainly commenced his literary career as a—somewhat irregular—postillator; "*de gloria et perfectione sanctorum praeclentium postillas proferam*", "*Positus in praesenti patiens pressuras pro pane perhenni, puto quod potero . . in publicum procedere probatus postillator, strictam scripturae masticans medullam, ut degam delicate dulcoribus divinis*", so he says in the Melum. This is characteristic of his method. He propounds a biblical text: this text evokes a certain note or tune, a certain emotion, and on that he enlarges, so bringing out his views. His method is lyrical or musical, not deductive—a translation into words of the canor, the chiming in his breast; he is a poet, a lyric poet, not a philosopher, he writes from feeling. Guided by a biblical text as "*Leitmotif*", he brings out the sensations attending holy contemplation. In the Melum he so follows up the whole course of contemplative life from the first conversion to the attainment of *caritas perfecta*, and ends with the grand Finale: Doomsday, the glory of the saints, the pains of the damned; in the postils on *Canticum* he more particularly dwells on the dulcor. His plans are loose, invisible, introduced from without, the parts are exteriorly slung together like beads in a rosary, the sentences loosely connected, his style is strangely incoherent, there is no development, no progress: the progress is obstructed by variations and repetitions of the same theme, much in the wise of A.S. poetry; sometimes he repeats himself in different works in identical terms. His strength lies in his lyric fervour, in the truth of his feeling, in the depth of his inner life, as in graphic descriptiveness, in happy illustration from nature, life, his own experience; he strikes some of the deepest chords that ever have sounded in the human breast; he excels in terse sentences epigrammatically pointed and full of antithesis, which often convey truths far in advance of his time and of almost modern impress—indeed his style is largely made up of sentences, each the result of a spiritual experience, a momentary inspiration. He is strangely deficient in reasoning and all that pertains to reason and *scientia acquisita*: he is strong in point of feeling and *scientia inspirata*; he is all, entirely, and nothing but feeling. This, I think, explains the peculiarities of his strange style.—But he not only gives the sensations in the progress of contemplative life: he is also a preacher and teacher; his lyric effusions are mixed with admonitions and warnings, with polemic and satire. He appears as a reformer: he propounds his scheme of a higher and un-

¹ That Job belongs to his earlier works, follows from the following words: "*O sancti seniores, orate pro me juvenis ut non errem in hac expositione sed potius digna et congrua valeam pronuntiare*". What he calls *juvenis*, appears from his words: "*Christus resurrexit in aetate juvenili, quando fuerat 33 annorum et 3 mensium, et haec aetas fortis, robusta, pulchra et decora et perfecta, quia tunc cessat motus augmenti*".

worldly life, exhorts others to follow him, criticises the existing order of things, attacks the worldliness of the ruling classes. All these elements are combined in the Melum, his chief and most comprehensive work, while his other writings are more uniformly either exegetic and mystical, or exhortatory, or polemic, or written in self-defence; indeed, the polemic element may be said to prevail in his earlier writings in the same degree, as it recedes in his later. How he labours to win souls! O come, he says, ye youths and maidens, learn from me, a wonderful lover (*amator mirabilis*), how to love: forsake the impure love of one another and embrace eternal love! O maidens, do not hanker after men, do not adorn yourselves for men, to tempt them: lo Christ, lovely of shape before the sons of men, the King of Heaven, wants your beauty, woos your love—he loves maidens chaste and poor, he loves caritas, not libido (*caritas est color quo pulcri paremus*): he will adorn you with a wonderful crown, a worthy diadem, with shining garments; and her that now languishes in love for him, he will requite with everlasting sweetness. “Heu, dominae tam dulces diligunt indigne et dirae dilectioni deditae domantur et mentem immunditiae maculant amore, manentes in morsu multiplicis meroris, languendo ad lubricum in lugubri labore, quae Deum diligere devote debuerunt et hymnum extendere amoris aeterni, in Jesu qui se gerit jugiter jubilantes! Itaque et alii lascivia laetantur, domicellae et juvenes invicem arserunt, aestuant amplexibus dum dari differuntur; mentes in malum sine modo moventur, non cessant se discernere a soliis coelorum, copulis carnalibus cupientes coronari. Heu virgines et viduae villissime venduntur, vacillant et ventitant vadentes vitatae, ornantur ob oscula, se portant impure: nam harum elegantia plurimos prostravit, quia pulcritudo placens suscipitur tam cito; et exulat aeternitas, ad terminum transducta! Vae non ventur in venere vestiri, florem felicem foetori effundunt—puritas perpetua sic separatur, formam fallibilem diligunt, non deum, fruuntur fantasmate Christo contempto, et abeunt cum illis quos amaverunt, ubi odium et ignem habebunt aeternae! Hanc cuncti communiter callem conquirunt, in carnibus sunt capti et comedunt crudum; nesciunt quod pro nihilo a nitore nudantur et portas appropriant amarissimae mortis, dum delectabile ducentes, prospere se putant in pace proficisci. Vae verecundiam evacuaverunt, sordibus scelorum se subternentes; ut bestiae se bajulant ratione repulsa!... Vae vae vescuntur vitis et vanis, et homines amplexantes stercoribus steterunt: comedunt crudelia et crapulam quaerentes stultitia strangulantur!” (*Mel.*). — Be comforted o ye poor! you will be the rich in Heaven and sit with God on the throne to judge the wicked princes: “Gaudete pauperes in paupertate vestra: patientiam probat caritas, probatio spem operatur, spes autem non confundit; exultamini inopes, gaudete mendici, pauperes suspicite: quia vestrum est regnum Dei; modicum et breviter patimini, multum et aeternaliter gloriabimini. Cum jam pauperes cotidie in contemptum cadant et prae calamitate confusi etiam inter epulantes egeant, plerique profecto pauperes primatum percipient et per-versos principes populorum in iudicio judicabunt. “Divites mundi pauperes sunt inferni, pauperes vero saeculi divites sunt coeli, honorati hominum socii et cives sunt infernorum; qui quaerunt manentem civitatem in mundo proculdubio illam invenient non hic sed cum daemonibus in inferno. “Quid enim habet pauper nisi ut pergat ubi est vita? Aerumpnam utique habet et angustiam in hoc exilio, et omnes dies ejus miseriis pleni sunt: deserens ergo hanc inopiam deducetur ad delicias domus Dei et regnabit cum regibus quia seipsum recte regebat”. — He attacks the cupidi, carnales, directs his satire against all classes of society from the King down to the selfish poor, but mainly against the great, the proud, the rich, against all who love the world and the flesh, not God. “Cum saeculares miseri, reges viz. terrarum et principes hominum, divites, necnon et omnes mundi potentes superbiae amatores, nec Deum nec divina nituntur quaerere sed pomposis et vanis honoribus exaltati, terrenis divitiis praediti, solummodo ea quae sua sunt, carnalia scil., et ea quae mundi sunt, noscuntur perpetrare, constat profecto quod nec unus illorum ut bene agat veraciter intelligat, nec caritatem qua salvaretur habere cupiat: vnde et quemadmodum in voluptatibus suis aequissimi iudicis oblitis iudiciis non timent existere, ita et in futuro Christus manifestis omnibus eorum sceleribus coram cunctis oculis eos videbitur condemnare. Vae eis! coram aeterno et vero dominatore ad nihilum redacti, evanentes ab omni solacio dominio subjecti fiunt

daemonum, qui in hoc saeculo positi laetabantur se reges et duces superborum. O dirum, o deforme dominium praesentis vitae potentium, qui dum paucorum domini constituuntur hominum, servi fiunt innumerabilium vitorum. "O mundani et carnales miseri, vere fraudati estis gaudio Dei et fraude decepti diabolica merito aeternam mortem patiemini, quia vitam hic quaeritis quam scitis non posse hic haberi; excaecati sunt oculi vestri, immo diabolus potius eos plene eruit, quia nec hoc quod videtis creditis, quando morientem cernitis et tamen mortem non timetis; confusi estis, quoniam Deus sprexit vos; maledicti, execrati et abominabiles facti estis, omnes angeli sancti et amatores Christi immenso gaudio replebantur quando ille totus coetus vester reprobis aeterno igni dampnatur. Vae vobis divitibus! vae vobis superbis! vae vobis luxuriosis! vae denique omnibus peccare volentibus: quia merces vobis reddetur. "In tonitruo tonante terminabuntur regna regum qui nunc resident reprehensibiles et ratione non reguntur. "Reges a regnis ruunt, quia sanguis sceleribus sarcinatus duces et divites inaniter decepit. Reginas quae reprobe regebantur, vermes rodent invisibiles, virginum vero virtuositas virescit in aeternum". No less he censures the manifest abuses in the Church, insisting on inward religion, on caritas, as against "ministerium mechanicum", the formalism of the time; he censures the prevailing worldliness, exteriority, work-service, hypocrisy, the lack of true religious spirit. He declaims against the "facti et falsi fideles, qui Deum se amare fingunt cum non diligunt"; against the priests who eagerly claim their tithes but neglect the cure of their parishioners. Vae presbiteris qui tanto zelo et clamore decimas et ea quae ad altare pertinent exigunt et de animabus parochianorum tam parvum curant; instanter petunt pecuniam sed raro aut nunquam proferunt sermonem, excommunicant illos qui ab ecclesiis jura sua subtrahunt et ipsi sacerdotes primo excommunicantur quia ecclesiam Christi ut tenentur non regunt, *Job.*); against the monks who are implicated in secular affairs, and in their presumption claim to possess the sole way to perfection; against the book-wise, the "doctores et philosophi et theologi, infinitis quaestionibus implicati, in omni scientia summi sed in amore Dei inferiores"; against the prelates, who bent on worldly pursuits, on secular business, on mammon, on carnal pleasures, and anxious to shine, to excel, indifferently perform the duties of their office and neglect to attend to the spiritual needs of their flocks, sending incompetent preachers and prohibiting the "missi a Deo", the poor hermits heremitas abiciunt et horrent cum ipsis bonos esse et conscios, audire hos nolunt; quidquid homo dixerit quod laude sit dignum, semper ad malum interpretantur; quamquam jam sciant quomodo secreta et necessaria noverint humanae salutis, tunc cum ipsis acceptabiles non erunt, *Mel.*). "Qui nos pascere debuerint, occidere conantur". "Praelati et sacerdotes et religiosi, quanto magni sunt se deberent in omnibus humiliare, suam quoque infirmitatem cognoscere et descendere ad instructionem populi, verbo et exemplo pascendo gregem Christi: sed dum unusquisque ad temporalia bona possidenda humanumque favorem amplectendum innititur, nimirum apud Deum omnes reprobantur. Omnes diligunt munera, omnes ad terrenam dignitatem aspirant, a propheta ad sacerdotem omnes faciunt dolum, omnes in laqueo terrenorum positi sunt, ad vanam et fallibilem gloriam universi concurrunt". "Milites Christi, sacerdotes et religiosi, eremitae et monachi, atque alii et aliae, voluntariae paupertatis amatores esse deberent, qui non solum a seipsis hostilia jacula repellere, verum etiam et ab aliorum cordibus in quantum poterunt niterentur auferre: at, ut videtur, vecordes sunt, infirmos se fingunt, mundum quaerunt, Deum amare nesciunt immo contemnunt, hostes non expugnant sed introducunt. Heu, servitium idolorum libenter admittunt, et christianae militiae decus amiserunt, et qui prae aliis in vitae sanctitate et morum honestate excellere tenentur, jam terrenis desideris involuti et pravis actibus mancipati, in omnibus scandalum efficiuntur. Ant enim sacerdotes comensationibus et ebrietatibus et impuditiis atque illicitis lucris deserviunt, aut otiositati et somnolentiae dediti a divino servitio per torporem deficiunt et negligentes et vagabundi fiunt" (*Job*). If so the columns fall, how can the fabric stand: (Si columnae cadunt, quomodo stabit quod frondificatum est? Membra sequuntur caput; quia superiores insaniant, etiam inferiores in vanitates et fantasias falsas deducuntur): So much the more it is necessary that the few elected should raise

their voice against the prelates (tanto electi dei, cuiuscunque ordinis sunt, ad caritatem et castitatem retinendas se student erigere, quanto ipsos qui principatum in populo perceperunt vel alios minores in lubricam viam et latam quae ducit sectatores suos ad infernum vident declinare, non attendentes perversis actibus praelatorum, sed Christum imitantes qui est caput humilium et doctor mansuetorum (*Mel.*). He so, leaning on his mission by God, challenges his own bishop: "Ecce juvenis, zelo animatus iustitiae, insurgit contra senem, *heremita contra episcopum* et contra omnes taliter opinantes qui in quantumcumque exterioribus actibus supereminencia affirmant esse sanctitatis" (*Mel.*). — Alas, the world is sadly deteriorated! "Jam mali in mundo multiplicantur et pauci inter populos inveniuntur qui sancte subsistant, omnes paene proficiscuntur ad peccata, loquuntur turpia, cogitant immunda, agunt nephanda!" "A plerisque jam in praesenti tempore immo ab omnibus cupiditas in aulam regiam introducit, caritas vero quasi esset perditioni consentiens incarcerationatur, immo a regno ejicitur in exilium — sed tamen habitaculum invenit in cordibus electorum." "Ubique jam abundat turpitudine terrena, vilissima voluptas in viris vacillat, ratio refrigescit, non reficit rumentem, bellant ut bestiae, breviantur beati, nullus est nimirum qui nemini non noceat." "Neque jam ut solent sancti subsistant, nec electi habentur qui Auctorem adorent pro aliis audacter et interim alantur habiles amore; unde nec terra in tantum habundat, non floret nec fructificat ut fecerit in finem, cum fuerint fideles falsi et ficti; ac fame feriuntur et funus fabricant in quo frendebunt infelicitate ferventes" (an allusion to the famine and pestilence of 1316—8). "Heu non aliquem inveimus amantem qui inhiat ardentem habitare cum almis; omnes indifferenter ad delectabilia declinant, in voluptatibus vanis viliter vacillant." "Jam nulli exeunt (in solitudinem): omnes amant solatium hominum et ideo sine dubio visitatione carent angelorum; ita placet eis sonus exterior et solemnitas corporis ut parum vel nil curant de sono coelestis aut de solempnitate mentis" (*Inc. Am.*). "Solitarii siquidem despecti habentur, in omnium opprobrium abierunt; ubi alii in aulis honorifice assistunt et ad mensam magnatum praecedere ponuntur, ad ostium mendici morantur et his de micis mittunt multi magnates et reprobat ut reprobos, qui plane penitebunt". — Truly, the end of the world is near: "Et quidem in istis temporibus, in quibus deveniunt fines temporum, maxime superbi regnant, hypocritae praesident, homicidae dominantur, fornicatores sublevantur, avari divitias et dignitates adquirunt, iracundi et invidi praeposuntur".

From so appearing in public as a teacher and writer, his name soon began to be noised about. But in the same measure he found violent opposition: he was attacked by a host of enemies. His earlier works are full of bitter complaints against his detractors; he had to maintain his reputation, to defend his principles. His system ran counter to the common opinion of men, of the world that lives, and struck against the very root and foundation of society. He proclaimed chastity, divine love: but, mothers *will* marry their daughters although they know that the price is their virginity; girls *will* have their sweethearts and adorn themselves to please men, and will not cease to believe that they possess what men desire to know; young men are expected to be infatuated, illusioned — and disillusioned — it is the way to knowledge and to wisdom; — such is the course of the world. Matrimony is the natural law (*lex*) of man, though no community has ever formally proclaimed it such, leaving it to nature to enforce her ends. The sex is man's natural incumbency, his fate, his Cross, the tree on which he grows. The ways of sex are hideous indeed: but they are indispensable — the way to life leads through that gate, and nature herself has given beauty and illusion, love and curiosity, to unite the sexes for the creation of new life; chastity is the bean ideal, the essence of morality, indeed morality itself, but chiefly as the nursery, the mainspring of love, which is the foundation of human society. Love is life itself, and life was given to return love; it is primarily sexual, and divine love is but secondary love, love transferred in its ends. His system was transcendental idealism — flight from the "tribe", and, as such, as much above truth, as mere sensuality is beneath it, truth lying between the two, as between body and soul, between matter and spirit. His system was hostile to kind, and he who forsakes kind, is forsaken by kind, and liable to fall maybe as Joseph by the wife of Putiphar;

the whole world becomes his enemy. He had raised the whirlwind: he became the "*lapis offensionis, petra scandali*", "*scandalum Judaeis, gentibus autem stultitia*."—He was a strange man: strange in his ways, strange in his words and teaching: people asked: Who is this man that so cometh forth? They did not understand him, or misunderstood him. They saw his gloominess, but not the joy he felt within; they saw him constantly absorbed, ecstatic, constantly talking of a love not of this world, and could not make him out. They called him a fool, mad, demented (*stultus, insipiens, alienatus mente*), nay wicked (*iniquus*), saying he did irreverence to God and did not keep the statutes of the Church (*dicentes irreverentiam Deo facere et statuta ecclesiae non observare*), and did not run the right way to God (*affirmant non recte currere ad coelestem mansionem*). Others said: We give alms, feed the poor, clothe the naked and do all the works of mercy: how can those be equal to us who daily love quiet and do nothing of the kind? it is better to be in the world and do some good, than to sit idle in the solitude or in the cloister. His wanderings, his shifting from place to place, seemed at variance with the notions of an hermit, with the rest and quiet claimed by himself for the contemplative: people said he was no hermit (*nonnulli cum heremiticam vitam considerant, me etiam heremitam non esse impudenter affirmare non formidant*), but an hypocrite; some said he was a scamp (*trutannus*). His converse with the rich gave another occasion for slander: he who is so exhausted by abstinence that he suffers excruciating head-aches, is said to be led away by the pleasures of the rich (*dicunt derogantes: deliciis deducor quibus divites delectant, et indignus sum Deo*), is accused of being a glutton and a wine-bibber, and they said of him as was said of Christ that he ate with sinners and publicans (*Sancti saepius inter saeculares etiam solitarii sedebant: ideo tu dicis quod de Domino dicebatur: Quare cum peccatoribus et publicanis manducat magister vester? et iterum vocabant veritatem viventem quae angelos alit in sola visione, vini potatorem*), that he was impure and ran after the girls (*lubricum et lapsus me judicaverunt, putantes quod pro puellis persisterem cum pravis*), that his "sittings" in holy contemplation were due to an over-full belly and to good wine, and his penance merely for the eyes of men (*assererant sophisticæ loquentes quod pro sumpto cibario sustinui sedere, et potibus deputantes quod Piissimus praestavit, ac populis ut placeam plerique publice praedicabant penitentiam me pati*). These attacks he ascribes to envy, the envy of those who saw his goodly life and the wonders God worked in him, and found themselves deficient (*"invidebant autem eo quod in magnis muneribus munitus mirabilis manebam, et seipsos mordebant morsibus malignis quia magnifica majestas me mirificavit in mente per musicum in melle melodis"*); "*Invidia uruntur quia lucide loquor*". But his worst enemies were those who called themselves followers and disciples of Christ, the professionals, the monks, the doctors, and especially the prelates; those that were encrusted in their traditional ways, in their self-conceit, their self-righteousness, and failed to comprehend the new gospel (*"Odium et invidiam tantam non inveni nec habui sicut ab his qui dicebantur discipuli Jesu Christi"*); "*Hi qui praeferuntur (i. e. the prelates) maxime me odiunt*". They derided his self-assumed saintship—if he is a saint, where are the miracles which signalize the saint? They found fault with his quietism, his idle inactivity, his contemplation without works, his salvation by love, his independence without obedience. The generality of men are business-men and cannot understand the enthusiast: They jeered at his canor. The book-wise asked: Where has he learned and from what doctor? (*Docti per acquisitam scientiam, non infusam, et inflati argumentationibus implicitis, dedignantur dicentes Ubi didicit iste et a doctore audivit?*). They despised the layman who was not of their guild, scorned his inadequacy in things dialectic, questioned his qualification, thought it easy to beat him in disputation (*nonnullos audi vi me disputationibus velle vincere, quia apud opinionem hominum eos vivendo videbar superare*), called him a rustic, an idiot (*rusticus, idiota, insipiens*). They maintained that he had no capacity to preach (*Putant quod non potui pure praedicare nec sapere ut ceteri qui sancte subsistunt*); they despise his words because he is poor, not a bishop, a prelate, or a rector (*Quia pauper sum et non reputatus inter magistratus mundi, parvi penditis verba quae*

loquor vobis). They ridiculed his authorship—his teaching is to them a mystery (mysterium mitto modernis); they maintain that he errs in his interpretation of Holy Scripture (dicentes aut me in expositione errasse, aut sacra verba congruenter non tractasse, non acceptantes me quia *modernus* sum, *Job*) — to them he is a “homo novus”, a modern. So — because he did not “run” as others in this world (quia non cucurri quemadmodum qui adhuc carnalitati inhaerent) — he was an object of universal hatred — *Horridum me habebant omnes insensati*. Those became his worst detractors whom before he had thought true friends (Eos pessimos detractores habui quos prius amicos fidos putavi). “Multi qui mecum loquebantur, similes fuerunt scorpionibus, quia capite blandiebantur adulantes, et cauda percutiebant detrahentes”. They would fain have seen him fall into sin (Invidi undique obsistebant adversus me, qui si lapsus ligarer in lacum laetarentur); they tried to lure him into sin, so to catch him therein and make him belie his saintship. They contrived to drive him out of the houses where he was loved, and so did him great harm, as he was dependent on the benevolence of men. He has had so much annoyance from their defamations that in his “Cupienti mihi &c” he begs the dedicatee to use discretion in showing the book, lest he should incur new slander (vobis habenda est discretio non modica, ne dum circumquaque hunc libellum indesinenter ostenditis, juventutem meam invidorum dentibus acerbiter corrodendam exponatis).

How far this conflict went we are not informed. The annals of the time are silent with regard to him. His age treated him as a nonentity and gave him over to oblivion. Society simply took no notice of him. He himself will not disclose the names of his tormentors (Dirisiores et detractores non divulgavi ad dampnum, necnon et amavi eos qui me arguerunt et ostenderunt odia ut ab omnibus abominarer). Yet it seems that matters came to a crisis. It appears that he had one chief adversary — in his Melum he chiefly addresses one, who vainly curses (“O miser sine modo, non metuis mensuram quae tibi metietur? cur es sic captivus? non tremis pro tormentis quibus traderis? tu iniquus et impius hic iudicas justum qui postea probatus ex tuo ore te ipsum condemnabit! . . non putes quia pereo quia mihi *maledicis* et praedicas quod in penis perendinabo: en ego assumor extra terrena, temporale non tangens teneor tranquillus ac uror interius affluens amore, gaudiumque gusto in quo nunquam gloriaberis, quia omnibus obassis qui optime operantur!” “Quid arguis o impie, quem approbat Auctor? non poteris tu perfide destruere in dolo quem Deus dedicavit. Frustra furis infelix, tabescens in tenebris, quia Trinitas me temperavit et dedit mihi quod te doceo. O miser sine mititia, adhuc beata bonitas beneficientibus benedicit, et magnifica majestas mirabiles facit in mundo”), and I have no doubt that he refers to one and the same person. I mentioned before that in one passage of the Melum he directly challenges his bishop, and it is very probable that his bishop was this one adversary. He also complains that the prelates prohibit the hermits from preaching and send unfit persons (prohibent praecipuos proferre sermonem, et alios admittunt qui a Deo non mittuntur; heremitas abiciunt, et that those in prelacy hate him most. In the register of Archbishop Melton (1317—42) I find the following memorandum: *1334 Aug. 5: An order forbidding any one to listen to the teaching of friar Henry de Staunton hermit* (Raine, *Fasti Ebor.* p. 421). Nothing more is known of this hermit, but we may readily suppose that he was a disciple or follower of R. Rolle. It is quite possible that some similar restriction, if not a severer censure, was issued against R. Rolle at an earlier date, and that he suffered some kind of check at the hands of his diocesan.

So, what with these conflicts, what with the loss of patrons and friends, and the increasing difficulty of living, what with his restlessness, his life in this period became more and more sad. In the two great passions of life, ambition and love, he is checkmated. He saw others rise to honours, and himself was nobody. He had a loving heart, was bound by no vow, was free to marry if he chose: yet he clung to chastity, a self-imposed burden. He was a fair young man, florid, not uncomely, and well worth a woman's love: all the greater was his temptation (elegans eligitur amplius amori, nam formosus in facie, qui fuerit facundus,

oculos sollicitat et taliter temptatur). Yet, absorbed in his holy love, he managed to escape carnal love and so to remain chaste — we have his positive testimony that he kept his chastity. But who can tell the struggles he had to go through as years came on, those years especially when the “tribe” is strongest, virility most potent, when every one succumbs — the height of generation, the years of Christ? The victory is gained, but at what price! By refusing himself to kind, he is refused by kind, his friends forsake him, his patrons repudiate him, no maiden will abide in the love he offers, he is overrun by enemies¹. His life is that of the lonely man who, forsaken by all, is sent adrift, a prey to all. He tasted of that destitution in which man, stripped of all belongings, is reduced to the state of man simple, the son of man. He should so like to have an associate (sodalis in itinere; who would understand him, who could modulate his clamor (canor)², so that it might become objective to him—but there is none. He has no home, no place where to rest his head. Despite his converse with the rich he is extremely poor, so poor that at times he has no water to drink, only rags to cover him, and suffers severely from frost and heat (Denique inter divites demorans, panni putridi me paene deprimebant, et nudus nocebar per morsum muscarum; cutis quippe sine cooptorio confortabili calcabatur, pellis mea in pulvere induta squalorem scaturizabat; sed et aestu affligebar inter obumbratos ab omnibus quae optabant, ac frigore fremebam dum opimis utebantur ornamentis et in superfluitatibus salierunt qui datorem tamen suum in his non dilexerunt)³. His health is delicate, his constitution is weakened by contemplation, he suffers from intolerable head-aches. Quippe sic carnem modo maceravi et caput contunditur dolore deducto, quod consistere non queo—it a gravatur—nisi corroberer cibario sanante); he has the presentiment of an early death (the Melum concludes with the remarkable words: Amorem et odium utrumque ostendi, et puer nunc propere ad finem felicem, nam paene perfudi gressus gravantes, ut calcans contagium in cantico consumer; caritatem carissimam cunctis commendo: amen). And what has come of his efforts, his vast projects? his plans have failed, his labour is lost, he is of no use to anybody. The world is too much for him; the very noises of the world are painful to him (penales sunt mihi vociferantes et crucior quasi per incommodum quando clamor clangentium me tangit). He languishes in still mourning, his youth is all consumed in yearning (prae amoris magnitudine assiduis horis ferme consumor; and there is no relief, the beloved tarries so long! He grieves over the sins of

¹ His parents, also, seem to have been dead by this time; cf. Job: ‘Quasi putredo consumendus sum’: hanc conditionem omnes homines habent; non enim necesse est haec exponere, quae omnes jam in visu parentum dicere: ossa viderunt mortuorum, usque ad putredinem consumpta cognoscunt corpora parentum.

² Amator aestuans in incorporeis amplexus, habet clamorem ad conditorem suum ex intimis medullis amoris affectuose excitatum et erumpentem; quasi a longe clamaret vocem elevat interiorum, quae nonnisi in ardentissimo amante ut in via fas est invenitur. Hic deficit prae insipientia et habitudine ingenii, quia non sufficio hunc clamorem describere. Sentire et offerre pro modulo meo potui: sed vobis enarrare non potui nec potero. Quis igitur mihi modularetur carmina cantuum meorum et gaudia affectuum cum ardoribus amorum, et amorosae adolescentiae meae ustionem, ut saltem ex canticis caritatis sodalis subtiliter indagarem substantiam meam, et mensura modulationum in quibus praestabilis putarer mihi innotesceret si forte ab infelicitate exemptum me invenirem, et quod per me praedicare non praesumo quia nondum repperi quod exopto, in solaciis socii me requiescerem cum dulcore? Utinam illius modulationis inveniam auctorem hominem qui etsi non dictis tamen scriptis mihi gloriam meam decantaret et neupmata quae nexus in nomine nobilissimo coram amato meo edere non erubui, canendo et neupmatizando deprimeret. Hic etenim esset mihi amabilis super aurum, et omnia pretiosa non adaequarem ei quae habebatur in hoc exilio; diligerem illum sicut cor meum, nec esset aliquid quod ab ipso occultare intenderem, quia canorem quem cupio intelligere mihi exprimeret et jubium jocunditatis meae clarius enodaret. In hac itaque apertione exultarem amplius aut certe uberius ejularem, quoniam mihi ostenderetur incendium amoris et sonora jubilatio evidenter effulgeret, clamosa quoque cogitatio sine laudatore non laberetur neque sic in ambiguis laborarem. Nunc vero me depriment labores aerumnosi exilii, et molestiae aggravantes vix me subsistere permittunt, et cum intus inardescam calore increato, foris quasi fuscus infelix sine luce delitescam. (O Jesu, utinam vel sodalem in itinere ostendisses ut illius exhortatione langor laetificaretur &c. (Inc. Am.).

³ Cf. Melum: Laudo libentissime latorem legis et cum laetitia sine languore lugubri leviter iam ad lumen levor, quia in praesentia non potior potentia, nec habeo quid accipiam nisi quando alii erogant indigenti, et non datur mihi cum vulnere sed in voluntate virorum vescor. Profecto non puduit mihi propulsari a potestate inter pauperes, fame affligi cum florentes ut fenum facerent festivitatem, ac siti sine compassione carnalium cruciabar nec quidem aquam habui ad hauriendum dum breviter benedicti usque ad balbutiem bibebant.

the time, the wickedness of man; that so many souls are lost that the king has redeemed (Dolui pro desolatione, nam multi merguntur mortifero in mari: quos Rex redimebat, vanos vidi et vacuos virtute); turpitude reigns supreme, the Saint has left the earth, the solitary are despised—and he can do nothing. So he suffers, his misery at times is extreme; his words sometimes betray utter desolation and sound like the outcry of the beast wounded to death. He wishes to die—it is better for him to die, as he is of no use: “Deus meus, tolle me, suscipe me secundum eloquium, tuum et vivam: melius est mihi mori quam vivere qui inter multos morans nec uni scio prodesse et quae putabam lucrata timeo ne evanescent quia in mundana re et non in Deo gaudent; ecce domine relictus sum solus, qui videbant me foras fugiebant a me, oblivioni datus sum tamquam mortuus a corde”, sed et factus sum tamquam vas perditionis quoniam audivi vituperationem multorum commorantium in circuitu—in circuitu meo, non mecum, sunt amatores terreni, quia etsi eis te vitam praedico tamen eos amantes mortem doleo; ‘stulti quoque despiciebant me et recessisse ab eis detrahebant mihi’; hinc cogito, cupio, depono: Salvum me fac domine quoniam defecit sanctus” (*Contra am. mundi*). He wishes to die because true love is gone and mean concupiscence only remains: “Clamo et affectu suspirans aio: ‘Salvum me fac deus quoniam defecit sanctus’; deficiunt hymnidici, silent voces canentium, non apparet sanctorum amatorum ardor; unusquisque declinat in viam suam malam, dolorem quem corde concepit in effectum deducere non desistit, consumunt in vanitate dies suos, et annos suos cum festinatione. Heu, juvenem simul ac virginem, lactentem cum homine sene ignis concupiscentiae devoravit”. He can hardly await the end: “Heu quid agam? quamdiu dilationem patiar? quo fugiam, ut fruar feliciter ad quod festino? Egens sum et esuriens, angustiatum et afflictum, vulneratum et decoloratum ob absentiam amatoris mei; quia cruciant me accessus amoris, et spes quae differtur affligit animam. . . Dolores et miseriae in corpore consistunt, languor vero in anima perseverat, donec videam quem tanto ardore desideravi, cuius amore emarcuit caro mea atque viluit inter venustos huius vitae” (*Inc. Am.*). He longs for the day when the Saviour will come and do justice to the poor; when the truth will come out and he will be seen as he is, not as his detractors paint him. He joys that the end of the world is near: “Nam finis mundi appropriat, paene paratus est tubam caniturnus, adest finis mundialis malitiae, terminus terrenae cupiditatis longe non moratur”; “Iam iudex ut fulgur gladium suum acuit in quo ad iudicium veniens peccatores ferit.”—In this time of suffering he came to realise the sorrows of the “man of sorrows”, the desolation of the “son of man”. In this time he formed his pessimistic views of the miserableness of this earthly existence. In this time he conceived that deep sympathy with the suffering, the poor, the oppressed, which is one of his chief characteristics.

But all this misery and persecution is not able to overcome him: he bears up, stands firm, strikes home and hits hard. “Das Individuum richtet sich herrlich auf”. He has found Jesus—he has found him in poverty, in affliction, in penance, in the desert. He joys in his poverty, he joys in his solitude, more than the king in all his riches: “Amplius gaudeo sedens in solitudine quam rex in cuius omnes terrenae divitiae veniunt potestate”. He has found such joy that the tongue cannot express it; he is in so sweet a life that no misery, no wrong, no pain can make him sad, that he is as it were impossible in his mind. He allows no disparagement of his profession, and blesses the solitude that has taught him his love: “Absit ut tam crudeliter deviare quod aliquid sinistrum vel demeritum de appetitibus heremi loquerer, sub cuius nomine diabolum non timeo, terrena contempno, carnem spiritui subjungo. Benedictum sit illud nomen heremiticum et illud singulare propositum, in quo amare disco, jubilare consuesco, salvationem securus expecto; nullum in ecclesia ordinem reprehendo, sed solitudinem maxime diligo et laudo”. Perfect love kills pain: “Perfectus amor vincit penam, vincit minas, quia non sentit timorem creaturae”; tribulation and persecution will only enhance his merit and win him a higher reward in Heaven. Temptations, “fantasmata noctis”, have disappeared by the invocation of the name of Jesus; the flesh is overcome, he can live amongst women without feeling any emotion: “Inde nociva virtus corporalis arescens evanet, vnde mentem divinitus adamatam aeterni

amoris fervor suaviter incendit, ut jam, superno dulcore debriati, etiam inter feminas possumus vivere et nullam delectationem feminae in animo sentire"; "In illo qui contemplationis culmen ascendit per jubilum et ardorem amoris, jam quasi extinctae jacent carnales concupiscentiae, nam mors malarum cogitationum et affectionum ad illum pertinet qui contemplationi vacat". In his illnesses he is consoled and strengthened by the canor: "Misit in me imperator aeternus melos mirificum, et quamvis penis pungeret et intollerabili tormentarer turbine, tamen huiusmodi illectus abundantia et sublatus solatio incessabili, semper sicut sanus subsistebam etiamsi infirmarer; in tantum tonuit amor interius affluens quod lectus mihi non libuit nec jacebam aliquando in gemitu ut aegrotus agit quando amisit opportunitatem operandi et mutatis membris in morbum stratum sibi sternit in quo convalescere cogitaret". What does he care for grandeur or men's praise? "Ego in hac habitatione altitudinem inter homines non elegi, non humanum honorem, non laudem labilem, non miraculorum magnificentiam, non praelatiae principatum, sed Deo servire desideravi amore deitatis, Christum concupivi, et ad hoc avidissime animum extendi incessanter aspirans in Auctorem, ut ardentissime amorem Altissimi amplexarer". He prefers to be despised: "Non timeo torqueri et despicì inter tyrannos, nam spes nostra ponitur in patria perhenni; tanto acceptabiliores cum angelis et albis apparebimus, quanto inter homines minus acceptamur"; "tanto ad maiorem judicariae potestatis altitudinem in futuro excrescimus, quanto nunc a minus perfectis et reprobis despecti et judicati sumus". His tormentors cannot disturb him: "torquere temptantes non tangunt tranquillum: fruor tam fortiter fervore Factoris". His detractors he treats with contempt: "Mali malum loquuntur, quod et facerent etiam si *Jesus perspexissent*, quia consuetum est illis. De latrina amoto opereculo non exhalat nisi foetor, et male loquentes ex abundantia cordis loquuntur in quo venenum aspidum latet. Hoc cognovi quod quanto magis contra me verbis detractoris homines insanierunt, tanto amplius in profectu spirituali succrevi; denique non cessavi ab his quae utilia erant animae meae propter verba illorum, immo exercui studium, et semper inveni Deum faventem"; "Christus me elegit ad audacem animum, ut riderem ad irrisiones, et laetarer cum non laudarer, ac ardentius ambulare in amore aeternorum quia abjectus eram inter homines". Against their defamations he flees to God, under the shadow of His wings, and appeals to Him who alone knows the heart and reins and does not judge by the exterior as man; He will reveal the truth in the last Judgment. He vindicates his character, the integrity of his life. He is no glutton, no wine-bibber, no parasite of the rich: he takes only what is necessary—"nullus enim sufficit seipsum portare nec etiam fortissimus per seipsum subsistit"; and, aye, "inebrior ab ubertate domus Dei et torrente voluptatis suae potavit me" (Ps. 35). "Amator meus quem amo mihi affuit et non obtrivi in impietatibus quando astiti in agnitione illorum quos modicum me mulcere memini; neque vero vigilavi nec veni inter viciosos ut laquearer in lubricitate aut fruerer forma feminea sine firmitate; sed neque cibaria saecularium me sustinuerunt in sessione; et in divitum deliciis non delectabar nisi dumtaxat in temperantia et necessitate naturae ut caro pro Christo custodiretur." Even in the repasts of the rich he hears the canor: "Inter delicias divitum saepe in me resonat melos coelicum et amoris canticum amoenum". He is not unchaste: "non fallit me femina nec pereō puellis, neque gloriōr in gula quae jugulat gentiles"; his addresses to women are only meant to teach them "ut amico mundano non maculentur nec langueant pro lubrico labentes in lacum, *horridum habentes humanam amorem*, osculis amplexibus non aveant immundis, caste et pie deinceps degentes"; if his words are not believed, let inquiries be made and the truth will appear: "Haec si non creditis, quaerite quid dixi, interrogare potestis qui me audierunt, si docui dampnabile, injuriam aut Deo, vel cogitavi corrumpere fragilem facturam", and he calls Christ to witness: "Christus quem cupio hoc contestetur et contra me consurgere faciat fideles, sed et ipse conquasset caput captivi et cunctos corroboret me premere procellis, si ab adolescentia ipsum non amavi(!)"; adding however: "Nimirum non nego plurima non prospera in me pervenisse ac temptamenta inter tales tolerasse, turbatus, tribulatus et turbidus primitus permansi", and concluding: "Tamen hoc teneo ut sistas securus: Fugito feminas qui Christum amare voluntarie vovisti, nam vitii venenum sic vincere vales, alioquin, nisi Auctor

te altius assumpsit, in dira dulcedine decipieris" (*Mel.*). In another passage he affirms: "Ex quo ardebam aeterno amore, quievi a cupidine carnali", and praises God who has kept him chaste (In laude levabor gratias agendo, Conditorum complectens qui castum me custodit dum alii errabant juvenes a jure). He maintains his saintship: "Sanctus subsisto". Though it may seem strange that a man, however excellent, should call himself a saint when even St. Paul confesses himself a sinner, yet one must speak the truth when asked. "Sanctitas non est in signis et labore corporali, sed in virtutibus animae Deum veraciter diligentis"; "Scivi, propter jubulum qui ingeritur et canorem quem carpsi, quod sanctitas non sistit in cilicio et cinere nec in aliquo quod exterius operamur, sed in gustu gaudii amoris aeterni, in contemptu corporalium, ut suspiremus semper sedere cum societate civium supernorum, non attendentes his quae aguntur in istis infimis, prout perfecti peregrini properantes ad patriam pulcherrimi paradisi"; "Ille sanctam vitam ducit qui quamvis in corruptibili carne sedeat, solam tamen aeternae gloriae suavitatem incessanter affectat"; "Non quis sanctus est quia multas literas didicit, sed quia voluntatem suam voluntati divinae in omnibus conformavit". One can be a saint without miracles, and may not be a saint with miracles: "Non omnes sancti faciunt vel fecerunt miracula nec in vita nec post mortem, neque omnes reprobi vel in vita vel post mortem miraculis caruerunt; saepe mediocriter boni et minus perfecti miracula faciunt, et plerique etiam summi in coelestibus sedibus coram vultu Dei constituti, penitus quiescunt"; "*Multa corpora translata sunt in terris quorum animae forsitan ad coelum nondum pervenerunt*"; "Sancti non ideo in supernas sedes sublimati sustolluntur quia mira ostendebant, nam et nonnulli mali huiusmodi obtinuerunt, sed veritas hoc voluit quod amans ardentius altius assumatur, honorabilius assideat inter angelos". God is still wonderful in his saints, but in these latter days of the world miracles are not necessary, but example of elect work: "Deus non minus mirificat multos quamvis perpauci publicentur ad populum, quam pueros suos quos in primordiis praeparavit ad pacem, et hoc utique agit usque ad consummationem universorum existentium in hoc exilio unde et ipse ait Ero vobiscum omnibus diebus usque ad consummationem saeculi; hoc attamen excipitur in istis terminationibus temporum quod exterius ita omnino non operantur ut antiquitus agebant. Et nimirum non est necesse nunc ut miracula monstrentur, cum per totum orbem terrarum multiplicata mancant memoriter; sed exemplum electi operis indigetur ostendi in oculis omnium, ut luceat lux luminarium inter leves et lubricum lingentes. Non propter hoc jam sunt sancti quia signa eos sequuntur, immo potius putandum est pro tanto eos perfectiores esse quia non procedunt ad potentes nec honorificantur inter homines ut praesideant in praelatia; ergo pro eo quod non capiuntur ad dignitatem inter ditatos quae non est desideranda, amplius uruntur aeterno amore et abundantius consurgunt in contemplationem" (*Mel.*).¹ Oh the wretched who argue against the Saint, whom they ought to honour as intercessor and patron: "Illi miseri tanto se deterius vitiis subjiciunt, quanto contra Sanctum Dei inutilibus verbis contendunt; quem nimirum apud Deum intercessorem habere pro eis poterant, malitia sua excaecati sponte relinquunt; quomodo ergo audent illum arguere quem ut patronum deberent potius honorare?" "O quam magna est mundanorum insania qui non solum si quem bene agentem audierunt Deum non glorificant, verum etiam falsis interpretationibus servo Dei pertinaciter obsistunt. O nequissima praesumptio peccatores contra justum arguere, et aeternis ignibus cruciandos virum sanctum diffamare. Detractores Deo odibiles, utquid frustra dilectis Christi derogatis quos jam velut agnos inter lupos aspicere potestis? Plane miseros vosmetipsos ostenditis cum non parum vobis videtur Christum non diligere, nisi etiam ipsum in sanctis suis studeatis impugnare;" "Populi deberent sanctos viros revereri et honorare, et semper cavere ne offendant eos aut verbo

¹ He is, however, not quite without signs. In the Inc. Am. he mentions as "mirum" that the contemplative is able to do two things at the same time, that "etiam studendo ac meditando in scripturis ac etiam scribendo vel dictando, cogitat amatum et a solito laudis organo non recedit — quod quidem mirum aestimabitur, cum una mens duo simul impleat utrique eodem tempore intenta, hoc est ut laudes et amores suos canendo offerat mente iubilans, et simul cum hoc quae in libris sunt intelligat, neutrumque alterum offendant". Hence the miracle in the Off. Lect. vi. (an instance of how miracles often originate; so the story of Christ's conception is a reflex of his system).

aut factio, quia etsi sint mites et patientes injurias, vel irrationes non recolentes, sine dubio Deus non obliviscitur quin vult vindicare sanctos suos". He maintains the superiority of contemplative over active life, of love over works, of hermit over monk. Anselm, in asserting that monks love God more than any secular because they "offer fruit and tree to God under an abbot", appears to flatter the monks rather than to speak the truth; "Ego Ricardus utique solitarius heremita vocatus, hoc quod novi assero: quoniam ille ardentius Deum diligit qui igne Spiritus sancti succensus a strepitu mundi et ab omni corporali sono quantum potest discedet; non monachi vel alii quicunque ad congregationem collecti summi sunt aut maxime Deum diligunt: sed solitarii contemplationi sublimati". No one can see another man's heart; no one, therefore, ought to judge himself worthier than another: "Non deberet etiam devotissimus dicere: dignior sum ante Deum quam plures qui inter populos pernociant; praesertim cum non potuit praevidere pectus progredientis quanta caritate concaleat. Nescit nimirum si alius amplius ardorem habeat aeterni amoris cuius memoria non magnificatur in hoc mundo, quam sanctus cuius inter Christianos commemoratio celebratur et de eo fit festivitas quia feliciter finivit; nempe sive natalitia nominentur nobilium sive taceantur velut totaliter terrae traditi, siquidem scitote quod inter angelicos ordines excellentius ac reverentius residet qui praesenti positus penuria habet abundantius ardorem amoris aeterni et praestantius praelibat dulcedinem divinitatis". The monks say: "Propter obedientiam quam praepositis exhibemus, inter omnes ordines ecclesiae in meritis majores sumus": but those in congregation cannot realise in what sweetness of love he burns that is solitary, and those bent on exterior works are ignorant of the delights of eternal love; "Quia ignorant quam amoena et meritoria sit illa quam gustamus aeterna suavis, non putant aliquem sanctiorem fieri posse qui exterioribus actibus non studeat mancipari". Therefore, ye monks &c, "illa quae contra conversationem vestrae vitae sunt scripta a sanctioribus, non debetis reprehendere, sed in quantum potestis humiliter imitari; nec dicatis: nos coram Deo maximum meritum habebimus; quia sic mentitores arrogantia totum amittitis". He maintains his literary position. His power is from God, his wisdom is infused, not acquired, he is taught by the interior doctor, the Holy Ghost, who inspires his lovers no less now than of old—he needs no further approbation: "Amans accepit sapientiam et subtilitatem ut sciret loqui inter luculentos et audacter proferret quod dicendum duxit, quamvis idiota et insipiens antea aestimaretur et etiam existeret. Sed docti per acquisitam scientiam . . non arbitrantur ab interiore doctore amatores aeternitatis edoceri ut eloquentius loquerentur quam ipsi ab hominibus docti qui omni tempore pro vanis honoribus studuerunt. Si autem antiquitus Spiritus sanctus plures inspiravit, cur etiam nunc non assumeret amantes ad gloriam suam speculandam, cum ipsis prioribus moderni approbati non sint inaequales? Approbationem autem hanc ab hominibus non appello qui saepe in approbationibus suis errant, eligentes tales quos Deus despexit, et despicientes quos elegit: sed tales annuntio approbatos quos amor aeternus medullitus inflamat et Spiritus sancti gratia ad omne bonum inspirat, qui omnium virtutum flore insigniti, in dilectione Dei jugiter jubillant et cuncta quae ad vana mundi gaudia pertinent, falsosque honores superbae vitae sub affectuum pedibus conculcant. Hii nimirum ciciuntur ab hominibus, sed in conspectu Dei et sanctorum angelorum magnifice commendantur; quorum corda ad omnia adversa toleranda sistunt inconcussa nec vento vanitatis se sinunt circumferri;" "Non ab homine nec a carne et sanguine, neque vero a meipso habui, sed a Christo et per Christum sapientiam apprehendi". God has predestined and emboldened him to preach, and he is full of the Spirit of God: "Praeceptor potentissimus parvulum suum praedestinavit ad pietatem, ut non parcerem praedicare peccantibus; unde et cum Michaea manifestari non metuo ut memorentur miseri quia divinitus didici quod dico: Repletus sum fortitudine Spiritus domini et iudicio et virtute, ut annuntiem Jacob scelus suum et Israel peccatum suum". His enemies in their envy—quia lucide loquor—say that he is not fit to preach: but "Sciant simpliciter Auctorem amavi qui animum ardore Olympi implevit ut proferam praecipue sermones amoris, scripturam scrutans quae latet carnales"; "Hoc profero quod plures non possunt: nam lubricos latet luminis lucerna et

nucleum nitentem nesciunt nudare nec pascere parvulos qui properant ad polum lacte laetitiae aut cibo salubri, cum seipsos substernunt stultitiae in stagno et student cum stolidis qui strangulantur". If his works are a mystery to them, it is because *they* do not understand the true meaning of Scripture: "Nimirum mysterium mitto modernis, etenim antiqui sublimia sciebant; archanum absconditum ab omnibus avaris vix unus hoc accipit dum est in hoc mundo. Claudit enim Conditor januam scripturae, ut lateant legentes quae liquide lucescunt; sed amicis hanc aperit ardentem qui amant, ut aliis ostenderent quod hi intellexerunt". If they sneer at his canor, it is because they have not got so high: "Nonnulli quia nequeunt in jubilo gestari et nodantur nequaquam nominis in nexu quod fixos inflammant in fide Factoris, non credunt quia capior ad carmen canorum aut scriberem constanter in modo mirabili de cantu caritatis. Nimirum non mihi sed sibi nocebant; ideo pro eis docere non dimitto; tanto secretius subsidia sentivi quanto callidi me cupiunt quassare a flamma felice". They read his words, but do not know the tune: "Mundi amatores scire possunt verba vel carmina nostrarum cantionum, non autem cantica nostrorum carminum; quia verba legunt, sed notam et tonum ac suavitatem odorum addiscere non possunt". If they despise him because he is poor and nobody, let them know "quod nunquam Deus nec papae nec episcopo, nec alicui alii cuiuscunque status fuerit, singulari Virgine excepta, de gloria aeterni amoris in hac vita illam praerogativam tribuit quam vero solitario delegavit". They call him modern: "sed profecto qui bonos modernos reprobat, hesternos non laudat; non enim Deus est nunc minoris bonitatis quam fuit in primitiva ecclesia, qui adhuc electos suos ad amorem aeternitatis desiderandum praeparat et quos vult coelesti scientia sapientiaeque divina inspirat". Many depreciate the moderns, as void of the spirit, but not all are so: "Hoc comperi quod virorum volumina moderne manentium minime cum multis magnificantur qui putant quod spiritus in istis non assistat quemadmodum affuit antiquos inspirans; et rationem reddere aliam non habent quam, quia ipsi vacuos se vident a flatu felice, etiam sic omnes esse suspicantur." And what are the arguments of the book-learned, compared to the inspirations of the living Spirit? how can they judge of what they have not got? "Sophismata sapientium saecularium superstitiosa sunt et non sana, ideoque a solis superbiae saliant in sulphur sempiternum"; "Qui habere putat quod non habet, quamvis etiam scholas disputantium usque ad nomen magistri frequentaverit, non me sed seipsum approbabit dum in hoc se sapientem ostendere nititur quod penitus ignorat"; "Ipsi insipidi divina sapientia non imbuti sed scientia acquisita inflati, male de seipsis sentiunt et Deum adhuc cum amore tenere nesciunt"; "In argumentis artistarum et in sophismatibus sine sanctitate, non in operibus electis et in fervore fidei cum digna dilectione, superare suspicantur quos Cunctipotens in calidissima et canora caritate coronavit".

So he stands up firmly against his adversaries, and has an answer to all their accusations. So far from being overawed by their learning, he speaks with authority in his own person, leaning on his own experience as against book-knowledge (Ego Ricardus solitarius heremita dictus *hoc melius cognovi quia expertus sum*; or: hoc quod novi, assero), and triumphantly maintains his own views, his individual conviction.

These are the outlines of his life during this—his first—period. [No more positive facts or dates can be gleaned from his writings, but in general his life was such as might be expected of a man who, raising a new religious ideal, meets with the hostility of the powers that be, is resisted by the inert mass of prejudice and tradition which always impede progress, and so becomes a martyr to his convictions. Indeed, though he manfully resisted and maintained his ground, he seems at last to have fallen a victim to his enemies. It may be presumed that his troubles at last reached such a climax that his life in the old neighbourhood became unbearable or impossible, and that this was the reason why he removed from thence and went into Richmondshire; but whether the immediate cause was his conflict with the authorities, or the persecution of his detractors, or the desertion of friends and patrons and the difficulty of his living, or whether all these points worked together, we have no means to ascertain.]

From that time, however, a new period seems to begin. His life seems to enter into smoother waters. The storm is passed, the tension subsides; he recovers his equanimity and calms down. His works of this period are comparatively free from bitterness and from the excessive subjectivity of his earlier days, and show the serenity peculiar to those that have overcome. He is less personal, less combative, his language more moderate, his assertions are less sweeping and uncompromising. There are traces to show that he wishes to appear more in line with the general practice of the Church; *f. i.*, if formerly he had said of the contemplative: "Iam non dicit orationes suas, sed in sublimitate mentis positus et amore raptus mira suavitate supra se rapitur et Deo decantare spirituali organo in mirum modum sublevatur"—words which might easily be misconstrued as implying that prayers in that stage were dispensable, we now read in his *Inc. Am.*: "Talis amator Christi non dicit orationes suas *more aliorum hominum etiam iustorum*, quia in sublimitate mentis positus atque amore Christi raptus supra se suscipitur in mirabilem jocunditatem, et infuso in se sono divinitus quasi cum quodam neupna canens *preces modulatur*". In the *Incendium amoris* he gives his creed, which is rigidly orthodox, and he emphatically declines to admit reason in matters of faith. In substance, his views are the same as before, but he is more guarded, more conciliatory, in his utterance. The wild exuberance of his former works is sobered down; he is matured by experience and shows the even temper of the sage. His tone is even more pathetic than before, and sometimes seems to rise from an unfathomable depth. Before, he had meant to be a Saint: now, he *is* a Saint, stripped, at it seems, of all earthly concerns and passions.

His remove into Richmondshire seems to have taken place in the earlier half of the third decade of his age. He stayed there for a considerable time. Of his outward life we know nothing beyond the fact that he remained an hermit and for a time had his cell 12 miles from Margaret the recluse of Ainderby. But I am inclined to think that he now was a real hermit, no longer dependant on the goodwill of the great, and really lived retired in solitude, perhaps supported by voluntary contributions of friends. On the whole, however, he seems to have been comparatively at ease and to have had no difficulty about his daily bread. At least he was sufficiently at ease to concentrate his thought on comprehensive works. His literary activity continued with unabated or increased vigour. In his *Incendium Amoris* (an imitation of Bonaventura's *Stimulus Amoris*) he once more follows up the course of contemplative life from the first conversion to the final perfection—but now in prose, and without the guidance of biblical texts. In other works he is postillator, but now expounds more regularly and methodically whole books of the Bible verse by verse, a task which required a more settled mind, close study, and mature reflection. He so wrote commentaries on the Psalter and Cantica, and on Threni. Besides, he is now more bent upon questions of practical usefulness—so he wrote a direction for priests how to hear confession (in the *Mss.* combined with *Cupienti mihi*); expositions of the Creed, the Athanasian symbol, the Pater noster, for the instruction of laymen, &c. All these works are in Latin. But at the same time he now began more largely to write in English.

Foiled in his vast attempts at prostrating the tyrants and regenerating society, he now contents himself with a more moderate aim: he befriends recluses and nuns, and gives his spiritual advice to those that ask. One of his friends was "Margareta reclusa apud Anderby" (Vita), "Margareta anachorita, dilecta sua discipula" (Form of living), the Margret Kirkby mentioned in the Prologue (by a later poet) to his English commentary of the Psalms. She seems to have been his good angel, and perhaps helped to smooth down his ruffled spirits. This friendship *was* lasting—it lasted to their lives' end. He loved her "perfecta caritatis affectione", and "used to instruct her in the art of love of God, and to direct her in the ruling of life by his holy institution". He twice cured her, by his mere presence, from a seizure. What a pathetic picture is that given in the *Life*. She had been ill for 13 days, losing the power of speech and suffering such prickings and pains that she could nowhere find rest. A certain husbandman rides off to fetch R. Rolle. "Veniens itaque ad reclusam, invenit eam mutam et

vexationibus acerrimis perturbatam. Cumque resideret ad fenestram domus ejusdem reclusae, et simul comederent, contigit ut completo prandio reclusa desideraret dormire. Oppressa itaque somno, caput suum decidit ad fenestram ad quam se reclinavit sanctus Dei Ricardus; et sic cum modicum dormivisset *appodiando se aliquantiter super ipsum Ricardum*, subito cum impetu vehementi apprehendit eam in ipso somno tam gravis vexatio ut videretur velle violenter fenestram domus suae dirimere, et in ipsa vexatione tam forti evigilavit de somno, et cum magna devotione, potestate loquendi sibi concessa, in haec verba prorupit: Gloria tibi domine! et b. Ricardus versum inceptum complevit dicens: Qui natus es de virgine, et cetera quae sequuntur completorii verba. Ait illi: Modo restitutum est tibi labium: utere eo sicut mulier bene loquax." Another friend was a sister in the nunnery of Yedingham (Little Marais, or De parvo Marisco, in the East Riding—a nunnery founded in 1139 by Roger de Clerc for 8 or 9 nuns of the Benedictine order), to whom he dedicated his Epistle Ego dormio et cor meum vigilat. Whether the Cecil to whom the Form of living is addressed in Ms. Rawl., was also a friend of his, cannot be made out. This relation to recluses was, no doubt, the main reason why he now began to employ the vernacular¹. The time had long passed when—as in the Ancrer Riwe—the ladies were expected to understand Latin: he had perforce to write in English if he wished to be understood; he translates even the few Latin quotations extant in his epistles, and these epistles are all addressed to ladies. So his first English prose works must be assigned to this period. In form, they are epistles, but written in a rhythmical, half-poetic prose, interspersed with bits of poetry (ejaculations of love-longing). So the beautiful "Form of living" addressed (in most Mss) to Margaret (the same epistle in which he "instructs her in the ruling of life"), and the no less beautiful 2nd epistle Ego dormio &c.,—epistles which I do not hesitate to count amongst the pearls of Old English literature, and which are all the more valuable because they are the first really original productions and the first prose works of medieval English. To the same Margaret he dedicated his English prose commentary on the Psalms and Canticles² (ed. by Bramley), which is substantially a translation of his Latin Psalter, with this difference that, instead of expounding the verses *phrase by phrase* as in the Latin work, he leaves the verses entire and not broken up in phrases, each verse being headed by the Latin text with its English translation (which often agrees with the version given in the Northern Metrical Psalter).—To the same period must be ascribed most of his lyric poems, which form perhaps the best part of his productions—his genius being essentially lyric. Some of them are apparently written to ladies (*f. i.* I p 74. 79. 83). I think I detect his hand in some stanzas inserted in the Vernon version of the old West-Midland song "Swete Ihesu now wil I synge" &c, which certainly bear the mark of his peculiar style (II p. 9 ff.); this—if my assumption be right—would not only prove his acquaintance with the earlier national literature, but directly connect the lyric of the North with that of the West (in Ms. Harl. 2255 &c)³. His first lyric attempts were, no doubt, short ejaculations of love-longing, effusions of the canor, and they seem to belong to his earliest works. These he now formed into songs, by combining them, or adding new stanzas on the same tune. Some of these combinations—those inserted in his epistles and written as prose in the Mss

¹ Wharton, in his Appendix to Cave's Hist. lit. quotes Archb. Ussher as saying that R. Rolle, in his Commentary on the Psalms, pronounced the necessity of vernacular translations of Holy Scripture. This is a mistake. The error seems to have arisen from a remark to this effect in an exposition of the Pater noster in Ms. Bodl. 938, which may have been reputed a work of R. Rolle, but is of Lollard origin.

² This English commentary is undoubtedly genuine; it contains one poetic ejaculation: I wate na betere wele, than in my thought to fele, the life of his lufynge; of al it is the best, Ihesu in hert to fest, and ȝerne name othere thyngne (Bramley p. 215), which proves R. Rolle's authorship.

³ He also was acquainted with, though he did not approve of, the secular songs, the cantilenas carnales, of the day; so he says in the Melum: Nec lira letitiæ quam lubrici laudabant mihi libebat, sed et cantum carnalium concito calcavi, *ad Christum convertens quod cantabatur*. Cantilenas quidem de feminis fecerunt — hoc reputavi rursum ruina.

l p 30. 34. 57. 60)—are very irregular in form, consisting of rhyme-tirades of an unequal number of verses, and stanzas mixed together, and somewhat resembling the old French or German lals. Others are regular poems of even stanzas, but they too exhibit certain irregularities and may be dissolved into ejaculations. His favourite form is the 4-lined stanza (that employed in his Latin poem *Zelo tui lingueo*), but besides he uses a great variety of forms: rhyming couples, rhyme couplet, 6 and 8-lined stanzas, alliterative verses (l. 53), and makes freely use of inner rhyme and alliteration, sometimes showing considerable art¹. He seems to have been in close touch with the popular poetry of his time, and even to have derived some of his themes from it (so l. 73. 373). His lyric poems comprise those extant in Ms. Dd v. 64 (under his name) and most of the poems of Ms. Thornton (though here his name is not given), and probably several of the minor poems of Ms. Vernon, especially some songs to Mary, who, as he expressly states, was next to Christ the object of his amorous effusions. In Ms. Dd they are called *Cantica divini amoris*, a title also used in John Hoveden's poems. They include addresses of Christ on the Cross to sinful man, of the poet to Christ on the Cross, songs to Jesus, the Trinity, Mary, poems on mercy, on what is love, on the vanity of the world &c. The lyric fervour, the beauty, the melody of these lines have never been surpassed. He seems to have accumulated and issued his poems in batches, as they are often intermixed with prose sentences. Probably he also wrote some Latin hymns, perhaps those found in Ms. Thornton (l. p 381 and 410).—To the same period may also belong the Meditation on the Passion (l. 83 ff—devotions to be said in following the successive stages or stations of our Lord's Passion—and another meditation on the three arrows on Doomsday (l. 112; in the Mss., however, not given with his name); both written in rhythmical prose, the former intermixed with alliterative verses, the latter with occasional rhymes.

At last—presumably in the beginning of the forties of his age—he removed to Hampole, and there stayed during the remainder of his life. The reason why he left Richmondshire for the South of Yorkshire, does not appear. One of his epistles (*Pe commandment &c*, l. 61) is written to “a certain nun of Hampole”—perhaps it was this lady who invited him there or was instrumental in his coming. The place was a Cistercian nunnery, founded by William de Clarefai in 1170 for 14 or 15 nuns. He there continued his solitary life, having his cell near or in the grounds of the nunnery, and supported by the nuns, who seem to have employed him as their spiritual adviser. This time forms the 3^d and last period of his life. More details cannot be gleaned of his life, as his later writings are singularly free from personal remarks. But he certainly continued to write in the same pace. Which of his works belong to this period it is difficult to make out in every instance; but I think we shall not be far wrong if we attribute to this time those works in which he appears least personal and subjective, most sobered, most practical; those in which he sums up, and in which he is most engrossed by the life to come.² Of this kind is the *Emendatio peccatoris* (or 12 Capitula), which contains an abridged résumé of his doctrines; *De octo viridariis* (in Ms. Magd. Coll. 71, and here ascribed to R. Rolle) in which the verses of the Psalter containing the words *misericordia*, *misericors*, *miserator*, *miserere*, are connected and bound together in 8 viridaria or gardens of salutiferous herbs (these herbs being the *auctoritates psalorum de Dei misericordia*); and his miscellaneous collections of epigrams, aphorisms, sentences, sayings from the Fathers &c., in Latin and English, likewise brought out in batches (as those in Ms. Baliol 224, Reg. 17 B xvii), and which form an important part of his works, he being

¹ The North was for England the school of form; many new forms were here invented and introduced: I even find an attempt at an hexameter, in Ms. B. 1. 14 (in a Latin treatise on the Hours &c.: “*Dolenter refero*”):

Hi sunt qui psalmos corruptunt nequiter almos:

Ourelepers, forskeyppers, bebbers, momelers quouque stutters.

² “Die Kraft der Erregbarkeit nimmt mit dem Leben ab, bis endlich den aufgerufenen Menschen nichts mehr auf der leeren Welt erregt als die künftige”, Göthe.

one of the chief contributors to the stock of northern epigrams then forming (see I. p. 421). Of his English works, I ascribe to this period his well-known poem "Pe prick of conscience", which in the descriptions of old age, of death, of the day of judgment, of the pains of Hell and the joys of Heaven, shows the objects then predominant in his mind, and is the most matured of all his works.

But though, as in this poem, he describes the signs of old age, we nowhere in his works find him complaining of his own old age, and when death, so long anticipated, so impatiently desired and prayed for, overtook him at last, it found him still in the prime of manhood. He died, after several years' residence at Hampole, on the 29th of September 1349, probably of the pestilence¹ which in that year raged in the North, not sparing even the remotest and healthiest villages in the county of York (cf. Raine, *Fasti Ebor.* p. 444, Knyghton col. 2598, Stubbs 1732), and to which his enfeebled constitution could offer little resistance. He was buried at Hampole, and by the nuns regarded as a saint and their patron. Not long after his death his name began to be celebrated for miracles, especially of healing, and pilgrims flocked there not only from the neighbourhood, but from distant counties. The miracles related in the *Officium*, refer to events of the years 1381—3, and this most likely was the time when the nuns of Hampole, to whom the fame of his sanctity was a source of honour and profit, had his *Officium*² compiled, in view of his expected canonisation, which, however, never took place. His works were kept by the nuns in iron chains, to prevent their being further polluted by the Lollards, who had begun to interpolate his writings in their sense and to give out these interpolated writings as his, so covering their heresies with the authority of his name (see Prologue to Engl. Psalter).³

A well-preserved portrait of R. Rolle is extant in Ms. Faustina B VI (end of 14th cent.), in a northern poem on the trees of vices and virtues growing in the wilderness of life (falsely attributed to W. Hilton), illustrated by figures of hermits and nuns; he is represented sitting, with a book in his lap, in a white habit, *Jhesus* is written in gold letters on his breast, angels above bear a scroll with the words *Sanctus Sanctus Sanctus dominus deus sabaoth, pleni sunt celi et terra gloria tua*; the picture is surrounded by the legend: A solitari here hermite life i lede, For *Jhesu* loue so dere all flescli lufe i fiede; *Pat* gastli comforthe clere *pat* in my *bræste* brede, Might me a thowsand zeere in heuently strenghe haue stedd. Of the correctness of the likeness we have as little proof as in the case of the portraits of Wicliffe: but the features are certainly such as might be expected in a man of his character, and agree with the description he himself gives of his personal appearance as good-looking, florid, yet pale and emaciated.

R. Rolle was one of the most remarkable men of his time, yea of history. It is a strange, and not very creditable, fact that one of the greatest of Englishmen has hitherto been doomed to oblivion. In other cases the human beast first crucifies, and then glorifies or deifies, the nobler minds who, swayed by the Spirit, "do not live as others live", in quest of higher ideals by which to benefit the race; he, one of the noblest champions of humanity, a hero, a saint, a martyr in this cause, has never had his resurrection yet — a forgotten brave. And yet he has rendered greater service to his country, and to the world at large, than all the great names of his time. He re-discovered Love, the principle of Christ.⁴ He re-installed feeling, the spring of life, which had been obliterated in the reign of scholasticism. He re-opened the inner eye of man, teaching contemplation in solitude, an unworldly life in abnegation, in chastity and charity — an ideal not unlike Christ's and Buddha's. He broke the hard crust that had gathered round

¹ In the same year, of the same disease, died Rob. Holcot, and Tho. Bradwardine.

² The *Vita* in the *Officium* is made up of traditions (transmitted probably by Margaret Kirkby) and extracts from R. Rolle's writings; the *Miracula* is a later work by another author (perhaps identical with the author of the *Miracula S. Edmundi regis* apud Wainflete, Ms. Bodl. 240).

³ It is probably on account of his being identified with reformatory tendencies or Lollard heresies, that his canonization was not effected.

⁴ He did not, however, come to equally realise the other principle of Christ, the Spirit ("Geist"), both — Love and Spirit — the evolution of the "Trieb" (the Absolute, the "Father"), which first proceeds into Love, and from Love into "Geist" (expressed in the biblical "cognovit eam").

the heart of Christianity by formalism and exteriority, and restored the free flow of spiritual life. He fought against the absorption of religion by the interested classes, and re-asserted the individual, individual right and conscience, against all tyranny, both secular and ecclesiastic. He broke the way for the Reformers, and was the predecessor of Wicliffe and Luther, though to his credit it must be said that he himself never left, or meant to leave, the unity of the Church¹. He was a great religious character, made of the stuff of which the builders of religions are made. Of all the ideals of humanity — the hero, the sage, the poet, the king — the saint is perhaps the greatest, and that ideal he realised. Besides, he is one of the greatest English writers. He was the first to employ the vernacular. He is the true father of English literature. He revived the alliterative verse. He made the North the literary centre for half a century. He is the head and parent of the great mystic and religious writers of the 14th century — of W. Hilton, Wicliffe, Mirk &c, all of whom received their light from his light and followed in his steps. He shaped the thought of the next generations, and it is his influence when the typical Englishman even of the 15th century is described as a man seldom fatigued with hard labour, leading a life more spiritual and refined, indolent and contemplative, preeminent in urbanity but devoid of domestic affection (cf. Gairdner, Paston letters III. p. lxiii).

His position as a mystic was mainly the result of the development of scholasticism. The exuberant, luxuriant growth of the brain in the system of Scotus called forth the re-action of the heart, and this reaction is embodied in R. Rolle, who as exclusively represents the side of feeling as Scotus that of reason and logical consequence, either lacking the corrective of the other element. Both are antagonists — but both are individualists, who subject the existing system to the test of their individual feeling and thought and, though supporting the dogma even to the exclusion of reason, yet, as individualists, break through that harmony, that "in Reihe und Glied"—catholicity wherein the individual as such disappears. R. Rolle, though following in the wake of Bonaventura, was not a mere repetition of Bonaventura, but, by bringing out his individuality, developed mysticism in the English spirit; his abhorrence of obedience and of a rule, his love of liberty and independence, his practical sense, his democratic tendencies are national features, which impart a new character to his system. But he is not only an Englishman: he is more especially a Northerner, and continues the traditions of the North. His "hermit" — the embodiment of his religious ideal — is a revival of an institution long familiar in the North. His almost morbid love of solitude and isolation, his boldness in defying prejudice, the uncouth, rugged side of his character are northern traits. It is this influence which made him revive the northern alliterative verse and vie with Caedmon in the gift of canor, with Bede as a commentator and epigrammatist. His chief characteristic as a writer is originality — he is essentially a genius; everywhere he cuts out new ways, lays new foundations. Next, he is preeminently a lyric; whether he writes in prose or verse, he writes from feeling, from momentary inspiration. Besides, he is of a remarkable versatility and facility; he writes with equal ease in Latin and English, in verse and prose, and in all kinds of verse, frequently mixing prose and verse in the same work; he writes postils, commentaries, epistles, satires, polemic treatises, prayers and devotions, lyric and didactic poetry, epigrams. His defects lie on the side of method and discrimination; he is weak in argumentation, in developing and arranging his ideas. His sense of beauty is natural rather than acquired, and his mind is too restless to properly perfect his writings. His form is not sufficiently refined, and full of irregularities; his taste not unquestionable; his style frequently difficult, rambling, full of veiled allusions—much depends on the punctuation to make it intelligible; his Latin incorrect and not at all classic — it is the Latin of his time and, besides, full of solecisms and blunders of his own²,

¹ His difference from Wicliffe is briefly this: he is all *love*, Christ-like; Wicliffe all *hatred*, negation.

² as f. i. fragillimus, tranquillimus, nulle and sole mulieri, nocere and opitulari aliquem, memineas, odio odis odiri oditur, combinations as sed et, etiam et, nec = ne quidem, constructions as

it is not surprising that the learned of the guild should have looked down upon his rusticity. But all this cannot detract from his great qualities as a writer — the originality and depth of his thought, the truth and tenderness of his feeling, the vigour and eloquence of his prose, the grace and beauty of his verse, and everywhere we detect the marks of a great personality, a personality at once powerful, tender, and strange, the like of which was perhaps never seen again.

A full account of his literary activity — which are his works, and where to be found — has hitherto been wanting. The lists of his works in the old bibliographers (Leland, Pitts, Tanner) are equally baseless and conjectural; works of his and of his followers, Latin and English works, have been confounded; many works have been ascribed to him without the slightest foundation, while genuine works have been omitted. The following list, comprising the works I have been able to trace in the libraries of Oxford, Cambridge, and London, will, I hope, help materially to solve the difficult problem or at least bring it within more defined lines.¹

Latin works².

Hymn to the Virgin: "Zelo tui langueo virgo speciosa" in 39 4-lined stanzas, an imitation of Bonaventura's (or Peckam's) *Cantus philomenae*: Ms. Rawl. C 397.³

Melum contemplativorum ardentium in amore dei (so title in Ms.) or *De gloria et perfectione sanctorum praecellentium* (orig. title, as appearing in the work⁴ and mentioned in Job), beg. "Amor utique audacem efficit animum"; a series of postils in 57 Capp. on the progress of contemplative life, in alliteration (partly alliterative verse, partly alliterative prose): Ms. Corp. Chr. Coll. Oxf. 193.

3 prose tracts which in the oldest Ms., Mm vi. 17, appear separate, viz.:

Capitulum de Iudicio dei sec. Hampole: "Judica me deus &c, A Deo qui scrutatur" (Land 528: *Confessiones Ricardi*, Tanner: *De non iudicando proximo*), an epistle addressed to a priest and treating of God's judgment as against man's, *Exhortatio quaedam bona*: "Cupienti michi" — an epistle to a parish priest inculcating charity and contemplation,

Quomodo apparebit dominus in iudicio: "Attende quod ait Crisostomus", but in other Mss. are combined (so in CCCO 193, Land 528), the 2nd being joined by an instruction to parish-priests for hearing confession: "Istis iam dictis" — perhaps a later work of R. Rolle (CCCO, Land 528, Rawl. C 397, Bal. 224), and this by a passage on the general resurrection: "In die iudicii resurgent" (Rawl., Bal., Ashm. 751), after which follows "Attende quod ait Crisostomus" (Rawl., Ashm., while Bal. instead concludes with an instruction for monks: "Studium cuiuslibet religiosi"), the whole (excepting the 1st piece "Judica me")

nobis ut inutiles contemptis, videt carnem amantes ministri altaris et praelati effici, inveni Iesum in monte solus sedentem; donamur proficere; necesse est ut unusquisque ad celestia tendens caritate non ficta informari; liquet quia si vultis, quod potestis; debet iniungere ei quod si convalescit, ut vadat; exemplum habetis de domino de quo legitur nunquam gravem penitentiam iniunxisse, &c.

¹ The principal Mss. containing the works of R. Rolle, are: Ms. CCC Oxf. 193 ("olim Iohannis Hanton monachi Ebor., postea Rob. de Lacy qui fundavit prioratum de Pontefracto"; a fine and well executed Ms. in 266 fol., the most complete collection, but the texts are not very correct), Ms. Mm vi. 17 (oldest Ms., with some pieces of R. Rolle, and others of doubtful origin), Baliol 224, Dd v. 64 (Latin and Engl. works), Rawl. A 389, Ashm. 751, St. John's Oxf. 77, Rawl. C 397 &c.

² These Latin works I have collected, and shall publish them in one of the next volumes.

³ The last 3 stanzas, in different metre, are:

Praefulgenti virgini do praeconia,
Et dignetur imprimi floris gaudia,
Amans intus ardeo, vincens vilia,
Zelo tui langueo, virgo regia.

The last verse proves his authorship.

⁴ so in Cap. 5: de gloria et perfectione sanctorum praecellentium postillas proferam quae piis placeant; at the end: Hactenus egimus de viris sanctis praecellentibus quantum ad ipsorum perfectionem, similiter etiam quantum ad ipsorum gloriam. In Job he mentions this work under the same title: Sed quaerite de hac materia (the merits of contemplative life) in libello de vita eremitarum, etiam et in libro de perfectione et gloria sanctorum, quia ibi invenietis de eminentia sanctitatis.

Virgo decora, pari fine vivens pure dilexi,
Squalentis heremi cupiens et in arvis haberi
Per cytharam sonui coelicam subiectus amori:
Virgo quam cecini, animam sublima Ricardi.

having in Rawl. the title: *Forma sive regula de modo confitendi, extracta per Ricardum heremitam ex verbis sanctorum patrum*.¹
Regula heremitarum: "Heremita dicitur ab hereo", 7 Capp.: Ms. Mm vi. 17 — probably identical with (or part of) his libellus de vita eremitarum, mentioned in Job.

Liber de amore dei contra amatores mundi: "Quoniam mundanorum insaniam", 6 Capp.: Ms. CCCO 193, Bal. 224, St. John's Coll. Oxf. 127, Lincoln.

Postillae ejusdem super Cantica v. 1—2: CCCO 193, Cott. Vesp. E I (abr. in St. John's Coll. 127); viz:

Osculetur me osculo oris sui: "Suspirantis animae deliciis",

Quia meliora sunt ubera tua vino: "Fidelis et delicate depasta",

Fragrantia unguentis optimis: "Cum laudasset sponsa"; at the end the Col.:

Explicit tractatus super 1^m versiculum Canticorum. Then follows

Oleum effusum nomen tuum: "Expulsus de paradiso", extant separately in

Laud 528; a part of this piece is the *Encomium nominis Jesu* ed. Colon.

1536, and translated in Ms. Thornton, see I p. 186),

Ideo adolescentulae dilexerunt te nimis: "Et quia tale est nomen tuum" (ed. Colon. 1536).

Trabe me post te: "Radix cordis nostri sit caritas",

Curremus in odore unguentorum tuorum: "Ecce fratres mira amatoris".

Col.: Explicit super 2^m versum Cant. sec. Ric heremitam.

Postillae ejusdem heremite super novem lectiones mortuorum (Job): "Parce mihi domine, Exprimuntur autem in his verbis": Ms. CCCO 193, Laud 528, id. 94, Dd. iv. 54, Ff v. 36, Jl i. 26, Magd. Coll. O. 71, Univ. Coll. 45, New Coll. 93, St. John's Oxf. 147, Lincoln, &c. (ed. Rembolt Paris 1510, Colon. 1536).

Moralia in Job (Pits), ed. Colon. 1536 under the title: *In aliquot capita Job enarratio compendiosa, ex libro Moraliu b. Gregorii desumpta*: "Parce mihi domine, Sunt nonnulli justorum"; containing mere extracts from Gregory's *Moral.* viii. Cap. 26 ff. (slightly abridged, and with a few additions) on the same chapters of Job as the preceding piece.

Postilla ejusdem super Threnos sive lamentationes Jeremiae: "Et factum est postquam &c. Treni ut ait Ieronimus": Ms. CCCO 193 (ed. Colon. 1536).

Tractatus super psalmum 20 (Domine in virtute tua laetabitur rex): "Cum Christus qui est veritas": Ms. CCCO 193, Lincoln (ed. Colon. 1536).

Expositio psalterii: "Magna spiritualis iocunditatis suavitas": Ms. CCCO 193, St. John's Oxf. 195 (ed. Colon. 1536); the verses are commented phrase by phrase; the psalms are followed by the 7 canticles of the Old Testament, but not by Magnificat, which, however, is extant separately in

Magnificat: "Istum psalmum benedictae virginis": Ms. Rawl. C 397, Ashm. 751.

Incendium amoris (CCCO: Melodia amoris): "Admirabar amplius quam enuncio"; full text in 42 Cap. and 2 books (lib. I Cap. 1—30, lib. II Cap. 31—42) in Ms. Dd. v. 64, CCCO 193 (without titles), Reg. 5 C. III; abridged text with the omission of certain passages) in Mm. v. 37, Bal. 224, and (with additions at the end from other works of R. R.) Addit. 24, 661; other Mss.: Rawl. A 389, Caj. Coll. 140, 332, Laud 202, 528. (It gives his theory of contemplative life, as the Melum). A Chapter of this treatise is

Qualiter Ricardus pervenerit ad incendium amoris: "Cum infelicer florerem", which is frequently found separate (ed. Colon. 1536).²

¹ So the pieces are distributed as follows:

Iudica me: Mm vi. 17, CCCO 193, Laud 528, id. xxx, Bal. 224
 Cupienti mihi: Mm, CCCO, Laud 528, id. xxx, Bal., Rawl. C 397
 Iste jam dictus: CCCO, Bal., Rawl., Laud 528
 In die iudicii: Bal., Rawl., Ashm. 751
 Attende quod ait Cris.: Mm, Rawl., Ashm.
 (Studium cuiuslibet religiosi: Bal.).

² The piece beginning "Omnis actio laudabilis" in Mm v. 37 and Bal. 224, ascribed to R. Rolle by Tanner, is nothing but a chapter of *Incend. amoris* ("Si quis sancte et iuste vivat"), preceded by a passage from Anselm ("Omnis actio" &c.), which occurs alone in Ff i. 14.

De emendatione peccatoris (Emendatio vitae, Vehiculum vitae, Duodecim capitula): "Ne tardes converti": Ms. CCCO 193, Dd v. 64, Dd iv. 54, Ff v. 36, Gg i. 32, Hh iv. 13, Laud 528, 202, Magd. Coll. O. 71, Merton 68, Brasenose 15 &c. (ed. with the *Speculum Spiritualium* Paris 1510; Colon. 1536).¹

Tractatus super oratione dominica: "Haec oratio privilegiata est": Ms. CCCO 193, Dd v. 64 (imperfect), Dd iv. 50 (ed. Colon. 1536).²

Expositio symboli apostolici: "Decimo die post ascensionem": Ms. CCCO 193 (ed. Colon. 1536).

Expositio symboli Athanasii (Quicumque vult): "Hic beatus Athanasius": Ms. CCCO 193 (ed. Colon. 1536).

Super "Mulierem fortem quis inveniet" (Prov. 31. 10): "Quantum aurum argento est pretiosius": Ms. St. John's Coll. Oxf. 77 (Col. Explicit Mulierem fortem, expositum per Ric. Hampole) — a short piece on contemplation.

De dei misericordia³, sive de viii viridariis: "Misericordias domini in eternum cantabo &c": Ms. Magd. Coll. Oxf. 71 (Col. Explicit liber iste compilatus per Ricardum Hampole, quem benedicit Christus Marie filius amen). Under the parable of a miserable fugitive who is brought back to health and happiness by the herbs in the garden of Mercy it strings together and connects the verses of the psalms containing the words misericordia, miserator, misericors, misereri, in 8 parts (viridarii).

Miscellanies in Ms. Baliol 224, containing prayers, bona et utilis tabula fidei christianae, short notes, aphorisms, sentences from the Fathers, definitions, an index of biblical words with their mystical meaning, epigrams &c. (The name of R. Rolle is not given, but all the other contents of the Ms. are works of his). Prayers (collected in Ms. Kk vi. 20: Orationes excerptae de diversis tractatibus quos composuit b. Ricardus heremita ad honorem nominis Jesu, fol. 11—26b), hymns, epigrams, sentences, short notes, &c., dispersed in various Mss. and collections, and not easy to be identified as his in every instance.⁴

The following works have been ascribed to him, but are more or less doubtful:

Consilia Isidori: "O homo scito temetipsum": Ms. Mm vi. 17 and ed., with the *Speculum Christiani*, by Machlinia (1484?). (An Engl. translation, ed. p. 367, has been ascribed to R. Rolle).

"Memento miser homo quod cinis es", a meditation: Ms. Mm vi. 17 and Ashm. 751 (here with additions at the end).

Meditatio divinae laudis et spei veniae sec. Ricardum heremitam: "Memor fui dei et delectatus sum": Ms. Ashm. 751.

Bonum notabile sec. Ricardum Hampol heremitam, quod temptationes spirituales multum prosunt animae peccatrici: "Sicut tenebrae eius ita et lumen", and

Aliud notabile dictum per eundem Ricardum de cautelis diaboli contra timidam conscientiam: "Pave tu qui timidae es conscientiae": Ms. St. John's Coll. O. 77; (these 2 pieces are more probably by W. Hilton).

¹ The *Incendium amoris*, and *Emend. peccatoris* were translated into English (Lincoln dialect) by Rich. Misyn, Carmelite, in 1434 and 1435: Ms. CCCO. 236.

² Another exposition of the Lord's Prayer: "O immensa clementia, o ineffabilis benignitas", extant in Ms. St. John's Coll. Oxf. 77 among works of R. Rolle, is probably not his work. A longer tract (by R. Rolle?) is extant in Ms. Harl. 1022 &c.

³ In hoc tractatu qui intitulatur "de dei misericordia", auctoritates quae sunt de misericordia, per singulos psalmorum vii nocturnorum et octavum psalmorum sequentium, tanquam herbas quasdam spirituales salutarias in unam seriem et tractatum recolligam et in 8 partes in processu distinguam; quem processum si quis voluerit devote legere et in verbis eius dulciter meditari, misericordiam dei consequi poterit et a cunctis piaculis expurgari.

⁴ So the sentences in Reg. 17 B xvii (ed. ii p. 64) are most likely his, and many of the epigrams in Arund. 517 (ed. i p. 421); perhaps also the excerpts and Proverbs in Mm vi. 17, fol. 90—111, and 112—5; the hymns in Ms. Thornton (i p. 387. 410); the prayers in the same Ms. (i. p. 435).

⁵ Another treatise on the same subject is in Ms. Laud 497 and Ff i. 14 (*Remedium contra temptationes spirituales et contra cogitationes fantasticas et immundas*: "Quia sicut ait apostolus sine fide impossibile est placere Deo"), ascribed to R. R. in the Catalogue. An English tract on the subject is in Ms. Hh i. 11, and this is the basis of the piece printed 1508 and 1519 by W. de Worde (ed. ii p. 106 ff.).

Meditatio S. Augustini: "Miserere mei &c., Credimus quod hanc orationem": Ms. Magd. Coll. Oxf. 93 (fragment). (An Engl. transl., ed. p. 377, has been ascribed to R. R.)
Meditatio: "Domine deus spiritus sancte, timeo et desidero loqui de te pro me": Ms. Thornton and Magd. Coll. 93 (fragm.), cf. I p. 441.
Matutinae in veneratione nominis Jesu editae a b. Ricardo de Hampule: "Salutem mentis et corporis donet", and
Missa de eodem et ab eodem ut creditur edita: "In nomine Jesu omne genu": Ms. Kk vi. 20.
Liber de arte moriendi: "Cum de praesentis exilii miseria": Ms. CCCO 226, Magd. Oxf. 72, New Coll. 304, Ff i. 13 (an Engl. transl., ascr. to R. Rolle, see p. 406).
Novem virtutes: Ms. Caj. Coll. 140, see p. 455.

Works wrongly ascribed to him:

De XII utilitatibus tribulationis: "Da nobis domine auxilium de trib., O anima tribulata &c.", ascribed to R. R. in Mm vi. 17 and extant with his works in CCCO 193; it is an old tract, attributed to St. Cyprian, Augustine, Peter of Blois, ed. in Petri Bles. Opp. by Giles iii. 307, Migne 207; see p. ii. 389.
Speculum peccatoris: "Quoniam carissimi", in Ms. CCCO 193 and many other Mss.; it has also been ascribed to St. Augustine (ed. with his works, Migne vi. 983; and St. Bernard; see p. 436).
Scala coeli, or Scala claustralium: "Cum die quadam corporali manuum labore", also ascribed to St. Augustine (ed. Opp. vi. col. 1451), St. Bernard (ii. col. 647), Adam Carthusianus, Guigo Carthusiensis.¹
Cantus philomenae: "Philomena praevia temporis ameni", also ascribed to Bonaventura (Opp. xii), but more probably a work of Peckham; it is given in Ms. Rawl. C. 397 with an extract from R. Rolle's Inc. Amoris, after "Zelo tui lingueo".

Only part of the Latin works have hitherto been printed; an old edition, Coloniae 1536, contains the following works: In Psalterium Davidicum enarratio, In aliquot capitula Job, In Threnos, In Psalmum xx, Emendatio peccatoris, Nominis Jesu encomium celeberrimum, "Cum infeliciter florerem", "Adolescentulae dilexerunt te nimis", In Orationem dominicam, In Symbolum Apostolicum, In Symbolum Athanasii. Of these, the latter part (Emendatio peccatoris and the following) were reprinted in De la Bigne Magna Bibliotheca vol. xv, Colon. 1622.

English works.

To trace and fix his English works is even more difficult. His name was so associated with a certain class of literature that all works of that character, or found in certain collections (as Ms. Harl. 1706), were readily ascribed to him, while some of his genuine works soon ceased to be recognised as his. His works got mixed up with those of his followers, especially W. Hilton and Wicliffe, and the more easily because both authors not only followed in his steps but freely borrowed from him (several of the supposed tracts of Wicliffe² begin with the same words as works of R. Rolle, and Hilton's style and manner is almost identical with his). Or translations and imitations of his works assumed his name. In some cases, his works were broken up in parts, or different pieces joined together, and these parts and combinations went by his name. So confusion soon commenced to set in; it begins in the Mss., appears in the early prints, was magnified by Tanner, and has since invaded the modern catalogues of Mss. In fact, there is hardly a religious work in early English that has not been ascribed to him. How then are we to get at his real works and to sever the corn from the chaff? The principal test is the dialect. As R. Rolle never—excepting the years of his studentship—left the precincts of Yorkshire, living first in the northern, at last in

¹ On another *Scala coeli* (with *Narrationes*) cf. Th. Fr. Crane, *Exempla* of Jacques de Vitry, London 1890.

² So the *Commentary* on the Psalms and Canticles (ed. Arnold, *Select works of Wicliffe*), which is a bold appropriation of R. Rolle's original work, interpolated in a Lollard sense.

the southern parts of that county, it is obvious that he can only have written in the northern dialect—unlike Wicliffe who, though a northerner, from his long residence in the South adopted the southern speech, and W. Hilton who, though originally writing in northern English, gradually admitted the mixed forms of the neighbourhood where he resided (Thurgarton in Notts). Indeed, all the genuine works of R. Rolle have been traced in northern texts, exhibiting the same pure northern forms, the same vocabulary¹. It follows that works which on closer examination are found to be of Midland or Southern origin, cannot be his; hence many works in Tanner's list must be rejected. Nor can even northern texts which give translations of his Latin works, be accepted as his, if they are found to seriously misunderstand the meaning—for it is impossible that he himself should have mistaken the sense of his words; such is the case in several of the pieces of Ms. Thornton, though here given with his name. On the other side, we may safely ascribe to him those northern texts which in the Mss. are found mixed up with works of his and contain the same peculiarities of language and style, the same cadenced prose &c., though not bearing his name. The only possible means of approximately arriving at the truth is, therefore, to follow up the northern Mss. which contain, or may contain, his works. This course I have taken, and laid down the materials in these volumes, so that henceforth the question will rest on the works here given.

Works bearing his name:

The form of living—an epistle to Margaret Kirkby, in 12 Chapters and 2 parts (Forma vivendi et Amore lingue)².

"Ego dormio et cor meum vigilat", epistle to a nun of Yeddingham,

"Pe commandment" &c., epistle to a nun of Hampole,

Cantica divini amoris, and another poem of the same kind ("Thy ioy be ilka dele &c."),

"A grete clerk þat men calls Ricard of Saynt Victor" &c., a fragment in a few lines of another epistle, — — all these works extant in Ms. Dd v. 64 and ed. i, p. 1—82 (other Mss. are given with the respective pieces).

Meditatio Ric. heremite de passione domini, in 2 Mss.: Ll i. 8 and Cambr. Addit. 3042—both greatly differing in text, and both southern transcriptions, the former, however, retaining traces of northern origin; ed. i p. 83—103.

Some minor pieces in Ms. Thornton, viz.:

Encomium nominis Jesu: Oleum effusum nomen tuum, also extant in Ms. Harl.

1022, a verbal translation of a passage in the Postillae super Cantica (it includes: A tale þat Rycherde hermet made),

De imperfecta contritione, 2 tales from Caesarius (the 2nd also extant in Ashm. 751)

Moralia Richardi heremite de natura apīs

De vita cuiusdam puelle incluse propter amorem Christi, a tale from Heraclides

A notabill trety of the ten comandementys

¹ Words peculiar to his vocabulary are f. i.: never-pe-later, i-whil, i-my, i-twix, whine (whine), warne (= ne war), takil, laite, tharn, ug, wark (= ache), wlate, rosen, fraist, gang, held (= incline), hing (= hang), gilder, ginge (folk), garth, droue, hidill, aforcen, engleyen, disperpill, daynteth, totler; he makes freely use of words in abil, ness, te, iss (prayabil, delitabil, singabil, trowabil, unfillabil, unstrabil, sernes, unnoyandnes, catifte, plentouste, unconabilte, puais, nuris, warais, forgettil), of the prefix um- (umthink, umlappen, umwhile), uses priue = deprive, parcnel (= partner), moght = might, &c.

² This was a very popular tract; passages of it, with the Engl. text, are given in Watton's Speculum Christiani ed. by Machlinia 14847, and in the Speculum spiritualium Paris 1510 (the work of an English author, in Ms. Dd iv. 54 ascribed to Henricus de Balnea Cartusienis). It was paraphrased in English verse, probably by Will. Nassington, see ii p. 283. A Latin translation is extant in Ms. Caj. Coll. 140 fol. 181 ("Omnes homines peccatores istius mundi mortalibus nequitiis ligati, tribus miseris subiecti sunt" &c.; Col.: Explicit Ricardus heremita de modo vivendi ad M. inclusam); fragments of a translation are found in Ms. Laud 111 fol. 177 and Douce 207 f. 11 (beg.: in spirituali canone voce prorumpens); Harl. 206 f. 1 contains a fragment of an abridged Latin text.

De 7 donis Spiritus sancti (in Dd v. 64 a chapter of the Form of living)
De dilectatione in deo; all ed. I p. 186—197;

of which pieces, however, several are translations from the Latin, and only the *Moralia de natura apis* and the treatise on the commandments can be regarded as genuine.

Commentary on the Psalter, ed. by Bramley Oxf. 1884 from Ms. Univ. Coll. 64; another northern Ms. is Ms. Newcastle and, partly, Laud 286, 11 other Mss. are southern transcriptions; a later prologue, in Ms. Laud 286, contains that it was written at the prayer of Margaret Kirkby. It is substantially a translation of the *Expositio Psalterii*, the commentary following each verse, and the translation of the Psalms often agrees with the Engl. Psalter in verse (Ms. Vesp. D vii, ed. II p. 129 ff.) which has also been ascribed to R. Rolle. The Psalms are followed by the Old Testament canticles and by Magnificat (the New Testament canticles appear only in Lollard adaptations of R. Rolle's commentary, cf. Th. Arnold, *Select Engl. works of Wicliffe* Oxf. 1869).

The Prick of Conscience, a poem in 9624 vv. (rhyming couples), extant in 2 northern Mss.: Galba E ix and Harl. 4196, and in a great many southern transcriptions; ed. by R. Morris (Philological Soc., Berlin 1863); it treats, in 7 parts, of the beginning of man's life, of the instability of this world, of death and why death is to be dread, of purgatory, of the day of doom, of the pains of Hell, and of the joys of Heaven.¹

Of the anonymous works in northern Mss., which are mostly found mixed up with works of R. Rolle, the following are probably or possibly his:

Meditation on the Passion, and of three arrows on Doomsday: Ms. Rawl. C 285 and Arundel 507, ed. I p. 112 (another treatise on the same subject and derived from this, is the treatise ed. II p. 446, which is usually ascribed to Wicliffe).

9 points: Ms. Rawl. C 285, ed. I p. 110 (other texts: Ms. Vernon and Harl. 1704, ed. ib., and Ms. Harl. 2409 &c., ed. II p. 455; a Latin text is extant in Caj. Coll. 140).

St. Anselm's *Admonitio morienti*: Rawl. C 285, ed. I p. 107.²

On grace, and

Our daily work (a rule, it seems, for anchorets), both extant in Ms. Arund. 507 and Ms. Thornton, ed. I p. 132 ff., p. 300—321.

On prayer: Ms. Thornton, ed. I p. 295.

¹ A Latin translation, *Stimulus conscientiae*, is extant in Ms. Dd iv, 50 fol. 56—98¹, with the heading: *Iste tractatus vocatur Stimulus conscientiae, qui ab anglico in latinum a minus sciolo est translatus; si quis igitur sapiens in illo aliquos reperiat defectus, deprecatur ut eos corrigat mente pia et transactori imponat.* I give the beginning:

Ab aeterno et ante tempora fuit deus semper, trinus in personis et unus in substantia et essentia, semper aequae potens et sapiens; potestatem et sapientiam a se ipso habuit, quia non est alius a quo reciperet. Idem deus vero principium sine principio et fine creator fuit et principium omnium creaturarum, et sicut principium omnium ita erit et finis, quia per ipsum omnes creaturae viventes ad suum ultimum deveniunt finem, praeter hominem, daemones et angelos, qui post hanc vitam vivent semper. Deus ergo creans ex nichilo, omnes creaturas secundum suam voluntatem disposuit habere esse in natura aliqua. Unde creaturae irrationales suo modo deum laudant, ut volucres et huiusmodi, deum laudant et honorant in hoc quod naturam suam quam a deo habuerunt servant. Ex quo ergo creaturae irrationales deum laudant in natura illa quam acceperunt, multo magis tenetur qui creatura est rationalis, deum honorare et laudare in sua natura, et non prioris esse conditionis quam creatura irrationalis. Natura enim humana est sequi voluntatem dei et implere eius mandata quia inter omnes creaturas dei homo excellentior est creatura, quia animae propter ipsum creatae sunt &c. — It is, of course, not by R. Rolle himself. Latin translations of English works are not unfrequent; so we have translations of the *Form of living*, of W. Hilton's *Scala perfectionis* (in Ms. Rawl. C 397).

² Of the other smaller pieces of Ms. Rawl. C 285, the 1st, 2nd, and 3rd (I p. 104 ff.) are chapters of W. Hilton's *Scale of perfection*, the 8th is part of John of Gaytryge's *Sermon*, the 11th and 12th are probably W. Hilton's, the 7th is ascribed to John Morton (*see* Tanner). Of the pieces given from Ms. Harl. 1022 (I p. 157), Benjamin minor is by the author of *The cloud of unknowing* (Ms. Harl. 674). De sancta Maria possibly by W. Hilton. The pieces given from Ms. Dd v. 55: *Proper will*, *On Angels' song*, *Of deadly and venial sin*, I p. 173—183, are probably by W. Hilton.

The Mirror of St. Edmund (a transl. of the *Speculum S. Edmundi*): Ms. Thornton; ed. I p. 219.

Poems in Ms. Thornton, ed. I p. 363—374 (with the exception, perhaps, of the first 3, which may be by Will. Nassington; some of the pieces are extant in Dd v. 64 with R. Rolle's name)¹.

Also most of the pieces of Ms. Reg. 17 B xvii, though written by a West-Midland scribe, ed. II p. 1—71, viz.:

Lay-Folks Mass-Book, a poem in 627 vv., containing directions and prayers for Mass, and intended for use in the chapels of the great; one of the poems, v. 428—36, is identical with a poem in the *Form of living* (I p. 30).

A poem on Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice, in 8-lined stanzas — also extant, with works of R. Rolle in Rawl. A 389 fol. 99 (and in Ff II. 38, Add. 10,053).

The twelve profits of tribulation, a transl. of the XII utilitates tribulationis (Petri Bles. Opp. ed. Giles III. p. 307), also extant in Laud 210; (a later Midland translation, derived from this older text and combined with other elements, is given II p. 389ff.).

Of the double coming of Christ, a transl. of St. Bernard De adventu Domini sermo vi, Migne 183 col. 52.

Miscellanies in Latin and English, including 2 poems on themes of the Prick of Conscience: Of þo floode of þo world, and Þo whele of Fortune.

Possibly also some additional stanzas in the poem "Swete Ihesu now wol I synge" II p. 9ff. are his work.

Also some of the minor poems of Ms. Vernon (ed. EETS 1893) are probably R. Rolle's, so N. 11 and 12, 5, and perhaps some of the poems 3—16.

Doubtful works:

Psalter in verse: Ms. Vesp. D vii, Eg. 614, Harl. 1770; ed. II p. 129ff. (it seems to belong to a very early date, but the archaic character is in some degree artificial and due to the use of A. S. glosses; it was freely used in R. Rolle's prose Psalter).

St. Mary's lamentation on the passion of Christ: Ms. Tib. E vii, ed. II p. 274 (ascribed to a hermit in Dd I. 1, but perhaps a work of Will. Nassington).

Minor pieces in Ms. Ashm. 751 (West Midland dialect):

On active, contemplative and mixed life fol. 45, tales from Caesarius (= Ms. Thornton) and Jacobus de Vitriaco, De miraculis in nativitate Christi, tales from St. Gregory, Caesarius, and from "liber de dono timoris" (= Harl. 1022, I p. 157), the story of Furseus from Bede. De mandatis Dei fol. 83 ("Ik a cristen mon is bounden to kepe þo comaundmentis of god" &c.), Note on the apostles' creed fol. 85b ("Nota quod post missionem spiritus sancti Apostoli fecerunt symbolum: Petur sayd þus &c."), 2 short poems: þo sauter of Ihesu, and þo sauter of charyte, each of 12 vv. (beg.: Ihesu lord þat made me & with þi blessed blode has boght, Forgyf þat I hafe greued þe with word, werk, wyll and thought, &c.) fol. 142; (these pieces would suggest R. Rolle, if they were not intermixed with extracts from Joh. Maundvyle, fol. 48 and 142b).

Short pieces in Ms. Harl. 1022: 2 tales (I p. 156), poem: Thurgh grace growand &c. (I p. 161), sentences (I p. 172).

Works wrongly ascribed to him:

Contemplayons of the drede and love of God, under R. Rolle's name printed by Wynkyn de Worde 1506; ed. II p. 72ff.²

¹ Of the other pieces of Ms. Thornton, the Abbey of the Holy Ghost cannot well be R. Rolle's because it deals with monastic life, to which he is alien; the epistle in I p. 293 is more likely a work of W. Hilton. (The abridged Psalter, I p. 392ff., is by an unknown author, it is also found in Ms. Ec v. 13, Ff v. 8, Gg iv. 32.)

² The proof that this is not a work of R. Rolle, is simple enough. In Chapt. 2 it alludes to "ful holy men of ryght late tyme, some of whom, as I haue herde and redde were vysyted by

The remedy ayenst the troubles of temptacyons, printed (with Four profitable things, from R. Rolle's Form of living) by W. de Worde 1508 and 1519; ed. II p. 106 ff.¹

2 epistles "maad of Richard Hampul as some men supposen, but whoeuer made it, myche deuout pinge is perinne", in Ms. Arundel 286 fol. 82—100 ("To t. d. his derworpe broþer in Crist, his euewbroþer in þe lord, desirþ þis þat t. d. do away now þe elde man, þat is viciouse conuersacion" &c.).

Speculum vitae (Mirror of life), a long poem on the prayers of the Paternoster, the 7 deadly sins &c., in the northern dialect: Ms. Tib. E vii &c. (in Ms. Ll 1. 8 ascr. to R. Rolle, but more probably a work of Will. Nassington.)

And many of the pieces in the lists of Tanner and Pits, f. i.:

Orologium Sapientiae: Harl. 1706 &c.; (this is Chapter v. of a larger tract of that name, an Engl. reproduction of Heinrich Suso "Buch von der göttlichen Weisheit" by an unknown author, ed. Anglia x).

Consilia Isidori "O man knowe þi-selfe": Ms. Harl. 1706 &c.; ed. II p. 377.*

Meditatio S. Augustini "Seynt Austyne the holy doctour techeth": Ms. Harl. 1706 (and Land 23, Hh 1. 12); ed. II p. 377.

Pety Iob, "Parce michi domine &c.", a poem in 12-lined stanzas: Ms. Harl. 1706 &c.; ed. II p. 381 (it is made on the verses of Job commented in R. Rolle's *Postillae super 9 lectiones mortuorum*).

The seven penitential psalms in verse (in Ms. Digby 18 ascr. to R. Rolle).

The profits of tribulation (a later version of the text ed. II p. 45 ff., combined with the treatise "How þer weren six maisters" and a "Nota de paciencia infirmitatis"),

The boke of the craft of dying (a transl. of a Latin tract *De arte moriendi* in Ms. CCCO 226 &c.), and

A tretise of gostly batayle; — all these 3 treatises extant in Ms. CCCO 220, Reg. 17 A xxv, Harl. 1706 &c., and ed. II p. 389—436 (they are all the work of a later Midland writer).

The Myrror of synneres (a transl. of the *Speculum peccatoris* wrongly ascr. to R. Rolle), and

Of three arrows on Doomsday (an imitation of the piece ed. I p. 112); both extant, with other Midland tracts, in Ms. Univ. Coll. 97 (Land 23 and 174, Add. 22, 283) and ed. II p. 436. 446.

the grace of god with a passyng sweteness of the loue of Cryste, whiche sweteness for an example they shewed afterwarde by theyr wrytyng to other men folowyng, yf any wolde traunyle to haue that hyghe degre of loue", and then gives the 3 degrees of love found in R. Rolle's Form of living, and the 3 degrees found in *Ego dormio*, in nearly the same words. So, by the "ful bofy men of ryght late tyme" R. Rolle is meant.

¹ The reason why this treatise and the Contemplacyons were regarded as works of R. Rolle, is, because they are found in Ms. Harl. 1706 and cognate collections which were supposed to contain works of R. Rolle. The "Remedy" rests on an older tract in Hh 1. 11 by an unknown author; a Latin tract on the same subject, falsely ascribed to R. Rolle, is extant in Ms. St. John's Oxf. 77.

² It is followed by *Augustinus de contemptu mundi*, ed. II p. 374, also extant in Ms. Laud 23.

Poems & Treatises of Ms. Reg. 17 B xvii.¹ (c. 1370).

1. (Lay-Folks Mass-Book).

Ed. by Simmons Lay Folks Mass Book EETS 1879, with the younger Mss.: Auchinlec (ed. in Turnbul Vision of Tundale), Corp. Chr. Coll. Oxf. 155 (written in Rievaulx in Yorkshire), Cambr. Gg. V. 31 (northern), Cajus Coll. 84 (West Midland), Ms. Yates Thompson of Thingwall Liverpool (West Midland); of these, Ms. Reg. and Cajus Coll. represent the original, as intended »for use in the chapels and oratories of the great«, Ms. Thompson an adaptation for general use, the rest an adaptation for use in monasteries. The poem professes to be a translation from »Dan Jeremy«, an unknown author, who probably wrote in French. Now one of the prayers (that at the levation, v. 428—436) is identical with a poem in R. Rolle's »Form of living« (cf. I p. 30), a fact which goes far to support R. Rolle's authorship of the Mass poem, the more so as it was designed for the chapels of the great, and not for monasteries. — The directions, red underlined in the Ms. (orig. written in red), are called »rubrics« in the poem, the prayers »black letter«. Some prayers for mass are amongst the Vernon poems.

fol. 3.

- | | |
|--|---|
| <p>þo worthiest þing, most of godnesse,
In al þis world, is þo messe.
In alle þo bokes of holy kyrc
þate holy men þat² tyme con wyrc,
þo messe is³ þrayes mony-folde.
þo (vertus mi)ght neuer be tolde:
for if (a thousand) clerkes d(id nogh)t ellis,
after þat (þo boke) tellis,
bot tolde (þo vertus of) messe syngyng
and þo (profet of) messe heryng,
git shuld þa(i neuer) [þo] fift parte,
for al þaire wit & alle þaire arte,
telle þo vertues, me)des & pardoun
to hom þat (with deuocyo)un,
In clemes (and in gode en)tent
dos worship (to) þis sacrament.</p> | <p>In boke fynde I [writen] of ane,
dam Jeremy was his name,
a deuoute mon & a religyus,
In his boke he spekis þus: 20
he saies, þou shulde gode tent take
þat þou at þo messe no ianglyng make—
grett saumpel he settis þer-to
whi hit is ful ille to do;
als-so he telles þo manere 25
how þou shulde þi messe here.
When þo preste saies he or if he singe,
to him þou gyue gode herknyng;
when þo preste praies in priuete,
tyme of prayere is þen to þe. 30
When I vp-on þo boke know⁴ hit,
In til englishe þus I draw hit.</p> |
|--|---|

¹ This Ms., vellum, 4^o, one of the earliest containing works of R. Rolle, does not give the author's name, except that the 2 Latin tracts (Spec. peccatoris, and Emend. pecc.) are ascribed to him by a modern hand. The dialect is mixed and impure. However, the contents have a close relation to R. Rolle and his favourite themes, and very likely he is the author of most of them; though it is difficult to decide what he may have to do with N. 2 and 3, which were originally composed in a southern dialect. — Forms like mon con stond, ho (= she), hom (= them), hore, þo (= þe), — en as ending of the Plur. Praes. &c., are characteristic of the scribe, who is a West-Midland man. — Final g, t, c, f have little dashes. ² r. þar. ³ A hole in the Ms. ⁴ r. knew?

When þo auter is al dight,
 & þo preste is reuysht right,
 35 þen (he) takes in bothe his hende
 a clothe o-pon þo auter ende,
 and comes obac a litel doune,
 dos hit o-pon him al a-boune,
 alle men knelen, bot he stondes,
 40 and haldes to god vp bothe his hondes;
 þere, or he þo messe bi-gynne,
 wil he meke him for his synne,
 til alle þo folk he shryues him þare
 of alle his synnes lesse & mare.
 45 so dos þo clerk[is] a-gayn to him,
 shryuen hom þere of al hor synn,
 and askes god forgyuenes,
 or þai bigynne to here þo mes.
 Þo preste assoyles hom þere belyue,
 50 lered & lewed þat wil hom shryue
 & knowe to god þat þai are ille,
 wheþer hit be in loude or stille.
 Þerfore knelande on þi knese,
 als þou bi-syde þe oþer sese,
 55 shryue þe þere of alle þi synnes,
 bi-gynnande þus when he bigynnes,
 als next binethe þis robrik standes,
 and þer-with ioyntly hold þi handes;
 and þat hit so may be,
 60 eke-to pater and aue,
 and, or þou ryse, þou saie þi crede, —
 al þo better may þou spede.
 many saien confiteor¹;
 were als gode saie þis þer-for:

(Confiteor)

I know(e to g)od, ful of myght,
 & t(o his) modir mayden bright,
 & (to alle h)alouse here,
 & (to þe, fa)dre gastly²,
 þat I (haue) synned largely,
 70 In mony synnes sere:
 In thought, in speche, & in delite,
 In worde, & werk, I am to wite
 and worth to blame.
 þer-fore I praie saynt Mary
 75 and alle halouse haly,
 In gods name,

and þo preste, to praye for me,
 þat god haue merci & pyte,
 for his man-hede,
 of my wreched synfulnes,
 & gyue me grace & forgyuenes
 of my mys-dede. Pater. Aue. Credo.

When þou þi crede þus has done,
 vp-on þi fete þou stande vp some,
 for bi þis tyme, als I gesse,
 þo prest bi-gynnes office of messe,
 or ellis he standes turnande his boke
 at þo south auter noke.
 euen þen so² stondande,
 wolde I þat þou were þis sayande:

God, for þi godnes,
 at þo bigynnyng of þis mes,
 graunt alle, þate hit shal here,
 of conscience be clene & clere.
 lord, sane þo prest þat hit shal say
 9 fro temptacions to-day,
 þat he be clene in dede & þoght,
 þat uel spiritis noy him noght;
 þat he fulfille þis sacrament
 with clene hert & gode entent.
 10 first heghly to þin honoure,
 þat souerayne is of al socoure;
 & to þi modir, mayden clene,
 & to þi halouse alle bi-dene.
 & to alle þat heres hit, soul-hele,
 10 helpe & grace & al kyns wele;
 and to alle þate we haue in mynde,
 sib (or fre)mde bi ony kynde,
 go(d lo)rd, graunt hom for þis messe
 of alle hore synnes forgyfnesse;
 11 And rest & pese þat lastis ay
 to cristen soules passed away:
 and til vs alle þi socoure sende,
 & bring vs to ioy with-outen ende. Amen.

On hegh festis, or on haly dayes,
 when-so men outhr synges or sayes
 gloria in excelsis in hor mes,
 saie þou þen als here wryten es:

¹ Ms. confiteor.² gostly corr. to gastly.¹ orig. so þen.

Ioy be vn-to god in heuen,
 120 with alkyng myrthe þat men may neuene;
 and pese is erthe, alle men vn-tille
 þat rightwis are, & of gode wille.
 We loue¹ þe, lord god almyghty,
 and als we blesse þe bisyly,
 125 we worsh(yþ þe) als worthi es,
 & makes (ioy to) þe more & les,
 we than:k þe lord of al þi grace;
 for þo grette ioiy þat þou hase,
 oure lord (oure) god oure king heuenly,
 130 oure god oure fadir almyghty;
 oure lord þo son of god of heuen,
 Ihesu Crist, comly to neuene.
 Oure lord, lamb of god name we þe,
 & son of god þi fadir fre.
 135 Þou þat wostis² þo worlds synne,
 hane mercie on vs, more & mynne;
 þou þat wostis þo worlds wrake,
 oure praiere is þis tyme þou take;
 þou þat sittes on þi fadir right hande,
 140 with merci help vs here lyuande:
 for þou art holy³, made of none
 bot of þi-selue, & lord al-one,
 þou art þo heghest, of wisdam most,
 Ihesu Crist, with þo holy gost,
 145 wonand with þo fadre of heuen,
 In more ioiy þen mon may neuene.
 vn-to þat ioiy, Ihesu, vs ken,
 thourht prayere of þi modre, amen.

And when þou has þis al done,
150 knele down on þi knese sone;
If þai singe messe, or if þai saie,
þi pater noster reherce al-waie,
til deken or prest þo gospel rede.
stonde vp þen, & take gode hede;
155 for þen þo prest flyttes his boke
north to þat oþer anter noke,
and makes a cros vpon þo letter
with his thoume, he spedes þo better,
and sithen an oþer opom^a his face;
160 for he has mikel mede of grace,
for þen an erthly mon shal neuen
þo wordes of Ihesus^b Crist, gods son of heuen.

bothe þo reders & þo herers
 has mykil nede, me þenk, of lersers,
 how þai shulde rede, & þai shulde here 165
 þo wordes of god, so leue & dere.
 Men aght to haue ful mikel drede,
 when þai shuld here or els hit rede;
 and loue als-so vnto þat swete
 þat wiþ þoo wordes oure bale wold bete. 170
 bot syn oure matir is of hering,
 þer-of newe shal be oure lering.
 Clerkes heren on a manere,
 bot lewed men bos anoþer lere.
 At þo bigynnyng tent þou take 175
 a large cros on þe þou make,
 stonde & saye on þis manere,
 als þou may se wyrtlen here:

In þo name of fadre, & son, & þo
 holi gost,
 a sothfast god of mightis most; 180
 Bi¹ gods worde welcome to me;
 Ioy & lœoung², lord, be to þe.

*Whils hit is red, speke þou noght,
bot þenk on him þat dere þe boght,
sayande þus in þi³ mynde,
als þou shalt after wryten fynde:*

Ihesu my (lo)ue, *graunt* me *pi grace*,
 and of amendmest might & space,
pi word to kepe & do *pi wille*,
þo gode to chese & leue *þo ille*; 190
 and *þat hit* so may be,
 Gode Ihesu, *graunt* hit me. Amen.

*Reherce þis oft in þi boȝht,
to þo gosple be don, for-ȝete hit noȝht;
Som-where bi-syde, when hit is done, 195
þou make a cros, and kys hit sone.
Men oen to saie þo crede som-tyme:
when þai saie hore, loke þou saie þine.
þis þat folouie in englishe letter—
I wold þou sayde hit for þo better. 200
bot þai say hore, say þou non ellis,
bot do forthē after als þis boke tellis.
Here-to loke þou take gode hede,
for here is wryten þin englishe crede:*

¹ o overl. ² r. wastis. ³ Ms. holly.
⁴ Ms. open. ⁵ om. Ihesu.

¹ r. Be. ² 10 overl. ³ a word (my,
erased.

(Credo)

205 I Trow in god, fader of might,
 þat alle has wrought,
 heuen & erthe, day & night,
 And alle of noght.
 And in Ihesu þat gods son is
 210 al-onely,
 bothe god & mon, lord endles,
 In him trow I;
 thurgh mekenes of þo holy gast
 þat was so milde,
 215 he lyght in Mary mayden chast,
 be-come a childe;
 vnder Pounce Pilat pynd he was,
 vs forto saue,
 done on cros & deed he was,
 220 layde in his graue;
 þo soul of him went in to helle,
 þo sothe to say;
 vp he rose in flesshe & felle
 þo thryd day;
 225 he stegh til heuen with woundis wide
 thurgh his pouste¹;
 Now sittes o-pon his fader right syde
 In mageste;
 þeþin shal he come vs alle to deme
 230 In his manhede,
 qwyk & ded, alle þat has ben
 In Adam sede.
 Wel I trow in þo holi gost,
 And holi kirc þat is so gode;
 235 And so I trow þat housel es
 bothe flesshe & blode;
 of my synnes forgyfnes,
 If I wil mende;
 vp-risyng als-so of my flesshe,
 240 and lyf with-oute ende.

*After þat, fast at hande,
 Comes þo tyme of offrande;
 (Offer- torium) Offer or leue, whæþer þe lyst,
 how þou shulde praye, I wold þou wylt.*
 245 *I-whyls þou stondes, I rede þou saye
 als next is wryten, god to paye:*

Ihesu, þat was in Bethlem borne,
 And thre kynges come þe by-forne,

¹ u overl.

þai offerd gold, ensense, & myrre,
 and þou forsoke none of þirre, 2
 bot wissed hom wele alle thre
 home a-gayne to hor contre:
 Right so oure offrandes þat we offer,
 and oure praieres þat we prefer,
 þou take, lorde, to þi louyng, 2
 & be oure helpe in al-kyn thyng,
 þat alle perels be for-done;
 oure gode zernynges þou graunt vs sone,
 of al oure mys þou vs amende,
 In al oure nede vs socoure sende. amen. 26

*Saye pater noster zit vp-standande
 al þo tyme þo prest is wasshande,
 Til after wassing þo presie wil louie
 þo auter, & sithen turne aboute.*
Pen he askes with stille steuen 26
Ilk monnes prayers to god of heuen.
Take gode kepe vn-to þo prest,
when he him turnes, knoc on þi brest,
And þenk þen, for þi synn
þou art noght worthe to pray for hymm, 27
bot when þou prayes, god lokes þi wille,
If hit be gode, forgetis þin ille;
for-þi with hope in his mercie,
Answer þo prest with þis in hie:

Þo holi gost in þe light, 27
 & sende in to þe right,
 Reule þi hert & þi speking
 to gods worship & his louyng.

*Den þo prest gos to his boke
 his priuey prayers for to loke; (Secreta) 28
 knele þou down, & say þen þis,
 þat next in blak wryten is:—*
hit wil þi prayere mykel amende,
If þou wil holde vp bothe þi hende
to god with gode deuocioun, 28
when þou sayes þis [o]resoun:

God, resayue þi seruyce
 And þis solempne sacrifice,
 for þo prest & for vs alle,
 þat now are here, or here be shalle, 29

þis messe to here or worship do,
þo sakring to se, or pray þer-to;
And for alle þat lyue in gods name,
þat þai haue helpe fro synne & shame;
And for þo soules þat hethen are past,
þat þai haue rest þat ay shal last. amen.
Pater noster. Aue maria. Credo.

*for-þi with-outen tarynge
on þis wise be þi sayinge:*

Lord, honourd mot þou be, 335
with al my hert I worship þe;

I þonk þe, lord, als me wele owe,
Of more gode þen I con knowe,
þat I haue of þe resayued,
syn þo tyme I was consayued. 340

My lyue, my lymmes þou has me lent,
my right witt þou has me sent,
þou has me keped of þi grace
fro sere perils in mony place.

Al my lyue & al my lyuynge 345
holly haue I of þi gyuynge;

þou boght me dere with þi blode,
and dyed for me o-pon þo rode;
I haue done a-gaynes þi wille
synnes mony, grete & ille, 350

þou art redy, of þi godnesse,
for to graunt me forgyuenesse.

Of [þere]¹ godes, and mony moo
I þonk þe, lord. I praye als-soo

þat al my gylt þou me for-gyue, 355
and be my helpe whils I shal lyue,

And gyue me grace for to etchewe
to do þat þing þat me shulde rewte,
And gyue me wille ay wel to wirk.

Lord, þenk on þo state of holy kirk, 360
And þo pope², bishops, prestes &

clerkes,
þat þai be keped in alle gode werkes,

þo kyng, þo quene, þo lordes of þo
lande,

þat þai be wele mayntenande
hore states in alle godnesse 365

and reule þo folk in rightwisnesse.

Oure sib men, and oure wele-wil-
landes,

Oure frendes, tenandes, & seruandes,
Olde men, childer, & alle wymmen,

marchandes, men of craft, & tilmen, 370
Riche men & pore, grete & smalle,

I pray þe, lord, for hom alle,
þat þai be keped specially

In gode hele & lyue haly.

In gode hele & lyue haly.

¹ a word erased. ² erased.

*Like pater noster þou be sayande,
l-whils þo preste is priuey prayande.
þo prest wil after in þat place*

300 *Remou him a litel space,
To he come til þo auter myddis;
stande vp þou¹, als men þe biddis,
hert & body & ilk a dele,
take gode kepe & here him wele:*

*þen he bygynnes per omnia,
And sithen sursum corda;
At þo ende sayes sanctus thryese,
In excelsis he neuens twyese.*

*Als fast als ewer þat he has done,
310 loke þat þou be redy sone,
and saye þese wordis with stille steuen
prinely to god of heuen:*

In world of worlds with-outen endyng
þanked be Iheru, my kyng.

315 Al my hert I gyue hit þe,
grete right hit is þat hit so be;

with al my wille I worship þe,
Iheru, blessid mot þou be;

with al my hert I þank hit þe,
320 þo gode þat þou has don to me.

Swete Iheru, graunt me now þis,
þat I may come vn-to þi blis,

þere with aungels for to syng
þis swete song of þi louyng,

325 sanctus: sanctus: sanctus.

Iheru graunt þat hit be þus. Amen.

*When þis is sayde, knele þou downe,
and þat wyth gode deuocionne;
Of al gode þou thonk god þan,*

330 *And pray als-so for ilk a man
Of ilk [a]state, and ilk degre,
so wil þo law of charite;*

1 r. þen.

1 r. þen.

1 r. þen.

1 r. þen.

1 r. þen.

1 r. þen.

- 375 To hom þat are in ille lyue,
In sclaunder, myscounforth, or in stryue,
seke or prisonde, or o-pon þo see,
pore, exile, deserit, if þer be,
til alle hom, þou sende socoure,
380 to þi worship and þin honoure.
Alle þat are in gode lyue to-day,
& clenly lyuen to þi pay,
kepe hom, lord, fro alle foly
and fro alle synne, for þi mercy,
385 And gyue hom grace to last & lende
In þi scruyce to hor ende.
Þis world þat turnes mony-ways,
make gode til vs in alle oure dayes;
þo weders grete & vnstable,
390 lord, make gode & sesonable,
þo froytes of þo erthe make plenteuus¹;
als þou sees best, ordayn for vs;
[&] swilk grace til vs þou sende,
þat in oure last day, at oure ende,
395 when þis worlde & we shal seuer,
Bring vs til ioy þat lastis euer. Amen.

*Loke pater noster þou be sayande,
to þo chalyce he be saynande²:
þen tyme is nere of sakring.*

- 400 *A litel belle men oyse to ryng,*
(Elevatio) *þen shal þou do reuerence
to Ihesu Crist awen presence,
þat may lese alle baleful bandes;
knelande holde vp bothe þi handes,*
405 *And so þo leuacioun þou be-halde.
for þat is he þat Iudas salde,
and siithen was scourged & don on rode,
and for mankynde þere shad his blode,
and dyed & ros & went to heuen,
410 and git shal come to deme vs euen,
Ilk mon aftur he has done;
þat same es he þou lokes o-pon.
Þis is þo trouthe of holy kirk,
who troues noght þis mone sitt ful myrk;
415 for-þi I rede with gode entent
þat þou biholde þis sacrament.
Swilk prayere þen þou make,
als lykkes best þe to take;—*

¹ corr. from plenteuus. ² = sign with the cross (same word frequent in Barbour).

*sondry men prayes sere,
Ilk mon on his best manere. 420
Short prayere shulde be, with-uten drede,
and þer-with pater noster & þo crede.
If þou of ane be vn-purwayde,
I set here ane þat may be sayde;
þof I merk hit here in lettir, 425
þou may chaun[ge]¹ hit for a bettir:*

²*Loued be þou, kyng,
& þanked be þou kyng,
& blessid be þou kyng,
Ihesu al my ioying, 430
of alle þi gyftes gode,
þat for me spilt þi blode,
and dyed o-pon þo rode;
þou gyue me grace to sing
þo song of þi louing. 435
Pater noster. ane maria. Credo.*

*When þou has sayde al þi crede,
þis short prayere I rede þou rede
þat next is wryten in blak letter,
ful mykel shal þou fare þo better: 440*

*Lord als þou con & als þou wille,
haue mercie of me, þat has don ille;
for what-so þou with me wil do,
I holde me payde to stonde þer-to.
þi merci, Ihesu, wold I haue, 445
and I for ferdnes durst hit crane,
bot þou bids aske, & we shal haue:
Swete Ihesu, make me saue,
and gyue me witt & wisdame right,
to loue þe, lord, with al my might. 450*

*When þou has made þis orison,
þen shal þou with deuocion
Make þi prayeres in þat stede
for alle þi frendes þat are dede,
And for alle cristen soules sake, 455
swilk prayere shal þou make:*

*Lord, for þi holy grace,
here oure prayers in þis place,*

¹ Ms. chaunc on corr. ² written in long lines (a vv. in one); the metrical structure has been misunderstood by Simmons. Same poem see I p. 30.

graunt now, lord, for oure prayere,
 460 þat cristen soules, þate passed here¹
 fro þis lyue þat synful esse,
 þat ilk one haue part of þis messe;
 for hore soules, I pray derly,
 þate I shal neuen serly,
 465 þat þis messe may be hore mede,
 helpe & hele fro alkyns drede:
 fader soule, moder soule, breþer dere,
 Sisters soules, sib men, & oþer sere
 þate vs gode wolde, or vs gode did,
 470 or ony kyndnes vn-til vs kid;
 and til alle in purgatory pyne
 þis messe be mede & medicyne,
 til alle cristen soules hely²
 graunt þi grace & þi mercy;
 475 forgyue hom alle hor trespasses,
 lese hore bondes, & let hom passe
 fro al-kyns pyne and [fro] al care
 In til þo ioi þat lastis euer-mare. amen.

and lede vs in no foundynge,
 bot shild vs fro al wicked þinge.
 Amen.

Den eft-sone þo preste wil saye, 505
stande stille & herken him al-ways,
he saies agnus thryse or he cese, (Agnus dei)
þo last worde he spekis of pese.
In þe þat pese may nocht be
If þou be oule of charyte; 510
þen is gode of god to craue
þaf þou charyte may haue;
þere when þo prest pax wil kis,
knele þou & praye þen þis:

Gods lamb, þat best may 515
 do þo synne of þis world a-way,
 of vs haue merci & pite,
 and graunt vs pese & charite.
 For in charyte are thre kyns loues,
 þat to perfite pese nedlyng behoues. 520
 Po first loue is certainly
 to loue þe¹, lord, souerlenly.

Perfore I pray þe, god of myght,
 þou make my loue, both day & nyght,
 sykerly sett euer-ilk dele 525
 souerlenly to loue þe wele;

þat be þi myght & gouernynge
 I be euer in zernynge
 souerlenly þe to pay,

In al þat euer I con or may; 530
 and prest be I, erly & late,
 to my degre & myn a-state

alle gode dedes to fulfille,
 & to eschewe alle þat are ille.
 Po secunde is a priue loue, 535

þat is nedeful to my behoue,
 þo whilk loue is propirly
 by-twix my soule & my body.

Perfore make þou, gode lorde,
 my body & my soule of one a-corde, 540
 þat ayther part by one assent
 serue þe with gode entent;

Let neuer my body do þat ille,
 þat hit may my soule spille.
 Po thrid loue is with-outen doute, 545

to loue ilk neightbur me aboute,

Like pater noster þou be prayande,
 480 *As to þou here þo preste be sayande*
per omnia secula al on hight.
Þen I wold þou stode vp right,
for he wil saie with hegh steuen
 (Pater noster)
pater noster to god of heuen;
 485 *herken him with gode wille,*
and whils he saies, hold þe stille,
bot answer at temptacionem:
set libera nos a malo, amen—
hit were no mede þe þis to ken,
 490 *for who con not þis are lewed men.*
When þis is done, saye princely—
other prayer none þerby—
pater noster first in laten,
and sithen in englishe als here is wryten:

Fader oure, þat is in heuen,
 495 blessid be þi name to neuen.
 Come to vs þi kyngdome.
 In heuen & erthe þi wille be done.
 oure ilk-day bred graunt vs to-day.
 500 and oure mysdedes forgyue vs ay,
 als we do hom þat trespass us³,
 right so haue merci vp-on vs.

¹ = ere. ² r. hally. ³ Ms. trespassus.

¹ o corr. to e.

and of þat loue for no þing cese.
 Perfore I pray þe, prince of pese,
 þat þou wil make, als þou may best,
 550 my hert to be in pese & rest,
 & redy to loue alle maner of men,
 My sib-men namely, þen
 Neghtburs, seruandes, & ilk sugete,
 Felouse, frendes, none to forgete,
 555 bot loue ilk-one, bothe fer & nere,
 als my-selue with hert[e] clere;
 and turne hore hertis so to me,
 þat we may fully frendis be,
 þat I of hor gode, & þai of myne,
 560 haue ay ioy with hert[e] fyne.
 als I pray for my-selue here,
 graunt so til oper on selue manere,
 so þat ilk mon loue wele othere,
 as he were his owne broþere.
 565 swilk loue among vs be,
 þat we be wel loued of þe;
 þat be þis holy sacrament,
 þat now is here in present,
 and be þo vertu of þis messe,
 570 we mot haue forgyuenesse
 of al oure gilt & al oure mys,
 & be þi help come to þi¹ blis. Amen.

*Loke pater noster þou be sayande,
 I-whils þo preste is rynsande.
 (Post-com- When þo preste has rinsyng done,
 munion) opon þi fete þou stonde vp some;
 þen þo clerk flyttis þo boke
 agayne to þo south auter noke,
 þo preste turnes til his seruyce
 580 and saies forth the more of his office.
 Þen with-uten taryng
 on þis wyse be þi saying:*

Thesu my kyng, I pray to þe,
 bow down þin eren of pyte
 585 And here my prayer in þis place,
 gode lord, for þi holi grace
 for me & alle þate here ere,
 þat þou vs kepe fro alkyns were
 þat may byfalle on ony way
 590 In oure dedes do to-day,

¹ Ms. þis.

wherþer we ryde, or be goande,
 lyg, or sitt, or if we stande;
 what sodan chaunce þat comes vs tille,
 operwayse þen were oure wille,
 we praye þis messe vs stande in stede, 595
 of shrift & als of housel-brede.
 And, Ihesu, for þi woundes fyne,
 wys vs þo waye of rightwis lyue. Amen.

*When þis is saide, knele down sone,
 saye pater noster til messe be done, 600
 for þo messe is nocht sest
 or tyme of ite misa est.
 Þen, when þou heris say ite,
 or benedicamus, if hit be,
 þen is þo messe al done; 605
 bot ȝit þis prayere þou make right sone;
 after hit, wele þou may
 In gods name wende þi way:*

God be þonked of alle his werkes,
 god be þonked of prestes & clerkes, 610
 god be þonked of ilk a mon,
 and I þonke god als I con.
 I thonk god of his godnesse,
 And nomely now of þis messe;
 and of alle þo prayers þat here are 615
 prayde,
 pray I to god þat he be payde.
 In mynde of god here I me blesse¹,
 with my blessing god sende me hesse.
 In nomine patris & filii & spiritus sancti.
 Amen.

Pater noster. Aue maria. Credo.

*How þou at þo messe þi tym shuld spende 620
 haue I told: now wil I ende.
 Þo robryk is gode um-while to loke,
 þo praiers to con with-uten boke.
 Hit is skille with-uten doute,
 þat ilk mon [þe] messe loue & loue: 625
 For of alle in þis world, þen is þo messe
 þo worthiest þing, most of godnesse.
 Explicit. Amen, Fiat.*

¹ r. blisse.

X 2. (Swete Ihesu, now wil I synge &c.).

This piece is written in another (southern) hand, to fol. 19, v. 321, where the first hand recurs. The same poem, still more enlarged, is extant in Ms. Vernon¹ fol. 257. It is a composite of 2 old hymns found in Ms. Harl. 2253² (ed. Bödeker *Altengl. Dicht.* des Ms. Harl. 2253 p. 191 and p. 198), which Ms. was written c. 1310 in Leominster Abbey in Herefordshire (cf. Wright *Specimens of lyric poetry*) and gives them in the southern dialect. But not only have the 2 hymns been combined, but the story of the Passion (with the 7 words on the Cross) has been added, and the whole has been subdivided by inlaid stanzas to St. Mary. These additions were apparently made by a northern poet (cf. *dede* = death, *wore þore* &c.), presumably by R. Rolle, whose poetry re-echoes the same theme. The poems are an imitation of the famous hymn *Jesu dulcis memoria* (Mone I, 329, Daniel I, 227); but the Engl. poets, by introducing the story of the passion, give action to the mere reiterations of the Latin hymn. — Ms. Reg. is prior to Vernon.

Ms. Reg. 17 B 2253, fol. 13^b.

Here bygyrnus þo passion of Ihesu.

Ms. Vernon f. CCXCVII.

Ho so says þis with gode wille,
Schal fynd grace his luf to fille;
Þo holygost his hert schal tille,
From synne hym brynge & fendes ille. —

5 Swete Ihesu, now wil I synge
To þe a songe of luf-longynge;
Do in myn hert a welle to sprynge
Þe to luf ouer al þinge.

Swete Ihesu, kyng of blysse,
10 Myn hertus luf, my hertus lisse:
Þi luf, lorde, þou me wysse,
And lete me neuer þerof mysse.

Swete Ihesu, my hertus lyghte,
Þo art day with-outeⁿ nyzte:
15 Gyf me boþe grace and myzte
For to luf þe aryzte.

Swete Ihesu, my soule bote:
In my hert þou sette a rote
Of þi luf þat is so swote,
20 And wete it þat it sprynge mote.

Swete Ihesu, now wol I synge
To þe a song of loue-longinge;
Do in myn herte a welle springe
Þe to louen ouer alle þinge.

¶ Swete Ihesu, kyng of blisse, 5
Min herte loue, Min herte lisse:
In loue, lord, þou me wisse,
And let me neuere þi loue misse.

¶ Swete Ihesu, myn herte liht, 10
Þow art day wiþ-oute niht:
Zine me boþe Grace and miht
For to loue þe ariht.

¶ Swete Ihesu, my soule bote, 15
In myn herte þou sette a Roote
Of þi loue þat is so swote,
And weete hit þat hit springe mote.

¹ I give this text from my 2nd vol. of Vernon poems. Of this vol., c. 150 pages have been seen by me through the press of the EETS., and the greater part of the rest of my copy has been sent to the same press, together with Misyn's translation of R. Rolle's Latin works; so I fail to understand how both these books of mine can be announced under another name in the *Prospectus* of the Society. ² These 2 hymns are:

Harl. 2253.

fol. 75.

I.

Suete Iesu, king of blysse,
myn huerte loue, min huerte lisse,
þou art suete myd-ywisse,
wo is him þat þe shal misse.

5 Suete Iesu, min huerte lyht,
þou art day wiþoute nyht:

þou zene me streinþe & eke myht
forte louien þe aryht.

Suete Iesu, min huerte bote, 10
in myn huerte þou sete a rote
of þi loue þat is so swote,
ant lene þat hit springe mote.

Ms. Reg. 17 B XVII.

Swete Ihesu, myn hertus glem,
 Bryghter þen þo sunne bem:
 As þou was borne in Bedlem,
 Pou make in me þi luf-drem.

- 25 Swete Ihesu, þi luf is swete,
 Wo is hym þat schal it lete:
 Gyf me grace for to grete
 For my synnes teres wete.

- Swete Ihesu, kyng of londe,
 30 Make þou me to vnderstonde,
 Þat I may in my hert fonde
 How swete is þi luf-bonde.

- Swete Ihesu, me rewes sore
 Of my mysdedes I haue do zore:
 35 For-gyf hom me, I wil no more,
 Bot aske þe of myl[c]e¹ and ore.

- Swe[te] Ihesu, lorde myn,
 My lyf and my soule is þin:
 Vndo my hert and come þerin,
 40 And saue me fro wicked pyn.

Swete Ihesu, lorde gode,
 For me þou scheddist al þi blode,
 Out of þi hert ran a flode,
 Þi modir it saw with drery mode.

¹ Ms. mylde.

Ms. Vernon.

¶ Swete Ihesu, myn herte gleem,
 Brihtore þen þe sonne Beem:
 As þou weore boren In Bethleem,
 Pou make in me þi loue-dreem. 20

¶ Swete Ihesu, þi loue is swete,
 Wo is him þat hit schal lete:
 Zif me grace for to wepe
 For my synnes teres wete.

¶ Swete Ihesu, kyng of londe, 25
 Mak þou me to vnderstonde,
 Þat I may In myn herte fonde
 Hou swete is þi loue-bonde.

¶ Swete Ihesu, me rewep sore
 Of my misdedes I haue don zore: 30
 For-zif me, lord, I wol no more,
 But I þe aske Milce and ore.

¶ Swete Ihesu, Lord myn,
 Mi lyf my soule is al þin:
 Vndo myn herte and lize þerin, 35
 And saue me from wikked engyn.

¶ Swete Ihesu, lord good,
 For me þou scheddest þi blessed blod,
 Out of þin herte hit com þe flod,
 Þi Moder hit sanz wiþ druyri mod: 40

Ms. Harl. 2253.

- Suete Iesu, myn huerte gléém,
 bryhtore þen þe sonne-béém:
 15 ybore þou were in Bedlehéém,
 þou make me here þi suete dréém.

- Suete Iesu, þi loue is suete,
 wo is him þat þe shal lete;
 þarefore we shulden ofte þe græte
 20 wiþ salte teres & eze wete¹.

- Suete Iesu, kyng of londe,
 þou make me for² [to] vnderstonde,
 þat min herte mote fonde
 hou suete bueþ þi loue-bonde.

- 25 Suete Iesu, louerd myn,
 my lyf, myn huerte, al is þin:

¹ Ms. wepe. ² Ms. fer; to om.

vndo myn herte, & liht þer-yn,
 and wite me from fendes engyn.

Suete Iesu, my soule fode,
 þin werkes bueþ bo suete & gode, 30
 þou bohtest me vpon þe rode,
 for me þou sheddest þi blode.

Suete Iesu, me reoweþ sore
 gultes þat y ha wroht¹ zore:
 þare-fore y bidde þin mylse & ore; 35
 merci, lord, ynnal na more.

Suete Iesu, louerd god,
 þou me bohtest wiþ þi blod,
 out of þin huerte orn þe flod,
 þi moder hit seh, þat þe by stod. 40

¹ Ms. wropt.

Ms. Reg. 17 B xvii.

45 Swet[e] Ihesu, bryht and schene,
Here me, lorde, for I me mene,
Thurth Marye prayer, mylde qwene,
Pat¹ þi luf be on me sene.

Swet[e] Ihesu, my soule fode,
50 Alle werkes of þe ben gode,
Þou bouztest me vpon þo rode
And schaddest þeron þi hert blode.

Swete Ihesu, child best,
Þi luf þou in my hert fest;
55 Wher I go northe souþe est or west,
In þe, a luf², fynd I rest.

Swete Ihesu, wele may hym be
Pat þe schal in blysse se:
With luf-cordes draw þou me,
60 Pat I may come & wone with þe.

Swete Ihesu, heuen kyng,
Fader(!)³ and best of alle þinge:
Brynge in to me þat luf-longyng
To come to þe at myn endyng.

65 Mary moder, mylde qwene,
Sende vs (grace) synne to flene,
Pat we may þi son sene,
And euer with hym in blysse to bene.

Ihesu, swete is þo luf of þe,
70 Here nys no þing so swete may be;
Noght þat man may þenk or se
Has [s]wetenes agaynes þe.

¹ Ms. þate? ² V al-one. ³ r. Feir.

Ms. Harl. 2953.

Suete Iesu, bryht & shene,
y preye þe, þou here my bene,
þourh erndyng of þe heuene-queene,
þat my bone be nou sene.

45 Suete Iesu, berne best,
wiþ [þe] ich hope habbe rest,
wheþer y be souþ oþer west
þe help of þe be me nest.

Suete Iesu, wel may him be
50 þat þe may in blisse se:
after mi soule let aungles te,
for me ne gladiþ gome ne gle.

Suete Iesu, heuene kyng,
feir & best of alle þyng,

Ms. Vernon.

¶ Swete Ihesu, Briht and Schene,
Heere me, lord, for I me mene,
Þow preyere of Marie, Milde qweene,
Pat þi loue on me be sene.

¶ Swete Ihesu, Mi soule foode, 45
Alle werkes of þe ben goode,
Þou bouztest me vpon þe Rode
And scheddest þeron þi swete blode.

¶ Swete Ihesu, Barn Best,
Þi loue þou in myn herte fest; 50
Whon I go North, Souþ, Est or West,
In þe al-one fynde I rest.

¶ Swete Ihesu, wel may him be
Pat þe schal in þi blisse se:
Wiþ loue-cordes drauz þou me, 55
Pat I may comen and wone wiþ þe.

¶ Swete Ihesu, heuene kyng,
Feir and best ouer alle þing:
Bring me in to þat loue-longyng
To come to þe at myn endyng. 60

Marie Moder, Mylde Qween,
Send vs grace synne to flen,
Pat we mowe þi sone isen
And euere wiþ hym in Blisse ben.

¶ Ihesu, swete is þe loue of þe; 65
Ne may no þing so swete be,
Nouzt þat mon may þenke or se,
Ne haue swetnesse aȝeynes þe.

þou bring me of þis longyng, 55
& come to þe at myn endyng.

Suete Iesu, al folkes rééd,
graunte ous, er we buen ded,
þe vnderfonge in fourme of bred,
ant seþþe to heouene þou vs led. 60

II. Dulcis Iesu memoria.¹

fol. 77^b.

Iesu, suete is þe loue of þe,
noþing so suete may be;
al þat [me] may wiþ eȝen se,
haueþ no suetnesse aȝeynes þe.

¹ This poem has just 50 stanzas, so it was probably meant to form a rosary.

Ms. Reg. 17 B xvii.

Ihesu, no þing may be swetter,
Ne þoght¹ in hert blisfuller,
75 Noght may be feled worthyer,
Pen þou, so swete a louner.

Ihesu, þi luf was vs so fre
Þat it fro heuen brouzt þe;
For luf þou dere bouztest me,
80 For luf þou hynged on rode-tre.

Ihesu, to þi disciples dere
Þou saydest with drery chere,
As ze siten alle (in fere),
A litil er þou taken were:

85 Ihesu, þou saydest þat þou wore
Ful of sorow and hert sore,
And bad hom duelle a whyle þore
(Po) whyle þou praydest þi fader ore.

Ihesu, þou zedist on þi fete
90 To þo mounte of Olyuete,
And to þi fader, ere þou lete,
Þou madest a bone with hert swete:

Ihesu, þou saydest: wif it may be,
Dere fader, I praye þe
95 Þis payne passe a-way fro me;
As þou wilt so mote it be.

Ihesu, þou turnydist agayne to ham,
And fonde hom slepyng eury man²;
Þo bad hom wake³, & can hom blam;
100 Anone þo way agayne þou nam.

Ihesu, zit eft þe sel[ue] bone
Þat þou be-fore by-gan to done,
And eke þo þrid tyme eft-sone
Þou madist prayer, with mylde mone.

105 Ihesu, with þat þou praye can,
Þo swote al bloddy fro þe ran;
Fro heuen a bryzte aungel cam,
And þe confortyde god and man.

¹ H noht. ² Ms. may man. ³ Ms. walke.

Ms. Vernon.

¶ Ihesu, no song mai be swettore,
Ne þouzt in herte Blisfullere, 70
Nouzt may be feeled lihtsomere,
Pen þou, so swete a louyere.

¶ Ihesu, þi loue was vs so fre
Þat hit from heuene brouzte þe,
For loue ful deore bouztest þou me, 75
For loue þow henge on¹ Roode-tre.

¶ Ihesu, to þi disciples dere
Þou seydest wiþ ful dreri chere
As þei seeten alle I-feere
A luytel ar þou taken were— 80

¶ Ihesu, þou seydest þat þou wore
Ful of serwe and herte sore,
And beed hem dwellen a while þore
While þou beo-souzttest þi ffader ore;

¶ Ihesu, þou eodest on þi feete 85
To þe Mount of Olyuete,
And to þi ffader, er þou leete,
Þow madest a boone wiþ herte swete:

¶ To him þou seidest: »zif hit may be,
Deore ffader, I preye þe, 90
Þis payne passe a-wey from me;
As þow wolt so moot hit be.«

¶ Ihesu, þou tornedest to hem þan:
And founde hem slepen vch a man;
Þow beede hem waken, & er þou blan, 95
A-non azeyn þe wey þou nam.

¶ Ihesu, þus eft þe selue boone
Þat þou beo-fore bigonne to done,
And eke þe þridde tyme sone
Þow madest, wiþ a Milde mone. 100

¶ Ihesu, wiþ þat þou preye gon,
Þe swot of blood from þe ron.
From heuene an Angel lihte þou
And þe comfortede, God and Mon.

¹ Ms. or.

Ms. Harl. 2253.

5 Iesu, noþing may be suettere,
ne noht in eorþe blysfulere,
noht may be feled lykerusere,
þen þou, so suete a luniere¹.

¹ Ms. alumere.

Iesu, þi loue wes ous so fre
þat we from heuene brohten þe; 10
for loue þou deore bohtest me,
for loue þou hong on rode-tre.

Ms. Reg. 17 B xvii.

Ms. Vernon.

Mary moder, lade bryȝte,
110 þou darst, þou wilt, þou art of myȝte:
My hert luf, my lyf, my lyȝte,
þou be my helpe boþe day & nyȝte.

Ihesu, for luf þou sufferd wronge,
Woundes sore and paynes stronge;
115 þi rewful paynes were ful longe,
Ne may howe telle spel ne songe.

Ihesu, for luf þou dree so wo
þat bloody stremes ran þe fro,
þi swete body was blak & blo—
120 Oure synnes it made so, welawo!

Ihesu, þi crowne it satte ful sore,
þi scourgyng, wen þou scourged wore;
It was for me, Ihesu þin ore,
þi paynes þat þou sufferd þore.
125 Ihesu swete, þou hynged on tre,
Noght for þi gylte bot al for me;
With synnes I gilte, so wo is me,
Swete Ihesu, forȝyf it me.

Ihesu, wen þou streyned wore,
130 þi paynes were more & more.
Mary ay with þe was þore
With sorewful chere & sykyng sore.

Ihesu, why were þou pyned so,
þat neuer didist wronge ne wo?
135 It was for me, & mony mo,
þat þou so hard were be-go.

Ihesu, what sees þou in me,
Ouzt þat nedeful was to þe,
þat þou so hard on rode-tre
140 Woldist for me pyned be?

Ihesu, why were þou so gelouse,
So feruent and so curyouse,
To bye with prys so precious
Wrecched man so viciouse?

M^Arie Mylde, freo and gent, 105
Preye for me—þou art present—
Whon my soule is from me went,
þat hit haue good Inggement.

¶ Ihesu, for loue þou soffredest wrong,
Woundes sore and peynes strong; 110
þi peynes reuþful weore and long,
Ne may me hit telle in spel ne song.

¶ Ihesu, for loue þou suffredest so wo
þat bloodi stremes Ronne þe fro,
þi white bodi was bleyk and blo— 115
Vre sunnes hit made, weylawo!

¶ Ihesu, þi Coroune sat þe sore,
þe scourgyng whon þow scourget wore;
Hit was for me—Ihesu, þin ore!—
þe peynes þat þow þoledest þore. 120

¶ Ihesu swete, þow heng on tre,
Not for þi gult, but al for me,
For sunnes and gult aȝeynes þe—
Swete Ihesu, for-ȝif hem me.

¶ Ihesu, whon þow streyned wore, 125
þi peynes woxen more and more.
þi Mooder euer wiþ þe was þore,
Wiþ serweful sikynges and wiþ sore.

¶ Ihesu, whi weore þou pyned so
þat neuer wrouȝtest wrong ne wo? 130
Hit was for me, and moni mo,
þat þou so harde were bi-go.

¶ Ihesu, what sauh þow on me
Of ouzt þat needful was to þe,
þat þou so harde on Roode-tre 135
For me woldest pyned be?

¶ Ihesu, whi weore þou so gelous,
So feruent and so disirrous
To buggen wiþ pris so precious
Wrecche Mon so viciouse? 140

Ms. Harl. 2253.

Iesu, for loue þou þoledest wrong,
woundes sore, & pine strong;
15 þine peynes rykene hit were long,
ne may hem tellen spel ne song.

Iesu, for loue þou dreȝedest wo,
blody stremes ronne þe fro,
þat þi bodi wes blake ant blo;
for oure sunnes hit wes so. 20

Ms. Reg. 17 B xvii.

- 145 Ihesu, for luf þu hynged on rode,
For luf þou gaf þi hert blode;
Luf þe made oure soules fode,
Þi luf vs brouzt to al gode.

- Ihesu my lemman, þou art so fre,
150 For¹ al þou dedist for luf of me,
What schal I for þat zelde þe?
Þou askes nouzt bot loue of me.

- Ihesu my god, my lord, my kyng,
Þou ne askyst me none oþer þinge
155 Bot trewe luf in al wyrkyng,
And luf-teres with swete mornynge.

- Ihesu my dere, my luf, my lyzte,
I wil þe luf & þat is ryzte.
Do me luf þe with al my myzte,
160 And for þe morne day & nyzte.

Ihesu, do me to luf so þe
Þat euer my þouzt vpon þe be;
With þi swete eyze þou loke on me,
And myldelyche my dede se.

- 165 Ihesu, þi luf be al my þouzte,
Of oþer þing ne recke me nouzte,
Bot þat I haf agayne þe wrouzte
And þou hast me so dere bouzte.

¹ al þat.

Ms. Harl. 2253.

Iesu, for loue þou stehe on rode,
for loue þou seze¹ þin heorte blode;
loue þou madest² oure soule fode,
þi loue vs brohte to alle gode.

- 25 Iesu mi lemman, þou art so fre
þat þou deydest for loue of me.
whet shal y þare-fore zelde þe?
þar nys noht bote hit loue be.

- Iesu my god, Iesu my kyng,
30 þou ne askes[t]³ me non oþer þing
bote trewe loue & eke seruyng,
ant loue-teres wiþ suete mornynge.

¹ r. zeue. ² al. þe made. ³ Ms. askesd.

Ms. Vernon.

¶ Ihesu, for vs þou henge on Rode,
For loue þou zeene þin herte blode;
Loue þe made vre soule foode,
Þi loue vs brouhte to alle goode.

- ¶ Ihesu my lemmon, þou art so fre 145
Þat al þou dedest for loue of me.
What schal I for þat zeelde þe?
Þow kepest not but þe loue of me.

- ¶ Ihesu my god, my lord, my kyng, 150
Þou askest me non oþer þyng
But trewe loue and herte longyng
And loue-teres and stille mornynge.

- ¶ Ihesu my deore, my loue, my liht, 155
I wol þe louen, and þat is riht.
Do me þe louen wiþ al my miht,
And after þe Mourne dai & niht!

- ¶ Ihesu, do me so loue þe 160
Þat my þouht ay on þe be;
Wiþ þin ezen lok on me,
And Myldeliche my nede se.

M^Arie ladi, Mooder briht,—
þou darst, þou wolt, þou art of miht,—
Myn herte loue, my lyf, my liht,
Þou prey for me boþe day & niht.

- ¶ Ihesu, þi loue is al my þouht; 165
Of oþer þing ne recche I nouht
But þat I haue a-zeyn þe wrouht
And þou hast me so deore a-bouht.

- Iesu my lyf, Iesu my lyht, 35
ich loue þe, ant þat is ryht:
do me loue þe wiþ al mi myht,
ant for þe mornen day & nyht.

- Iesu, do me so seruen þe
þat euer mi þoht vpon þe be;
wiþ þine suete ezen loke towart me,
ant myldeliche myne, ypræie, al þat þou¹ se. 40

Iesu, þi loue be al my þoht,
of oþer þing ne recche y noht;
y zyrne to haue þi wille ywroht,
for þou me hauest wel deore yboht.

¹ V my nede, R my dede.

Ms. Reg. 17 B xvii.

Ihesu, al-pof I synful be,
 170 For¹ longe hast þou spared me;
 Þo more ouzt I to luf þe
 Pat þou to me hast ben so fre.

Mary mylde, fre and gent,
 Pray for me, þou art prsnt,
 175 Pat wen my soule (is) fro me went,
 Pat it haf (god) ingement.

Ihesu, for soþe now is no þinge
 In al þis world of suche likyng.
 Pat can so myche of luf-longyng,
 180 As þou Ihesu, my dert swetyng.

Ihesu, wele owe I to luf þe,
 For þat me schewed þo rode-tre,
 Pi corone of þornes, pi nayles þre,
 Þo scha[r]pe spere þat þorwstonge þe.

185 Ihesu, of luf is soþe tokenyng
 Pi hed donw bowed to luf-kyssyng,
 Pin armes spradde to luf-clyppyng,
 Pi syde al open to luf-schewyng.

Ihesu, wen I þink on þe
 190 And loke vpon þo rode-tre,
 Pi swete body be-bled I se:
 Lord, do þat syzt to wonde me.

Ihesu, pi moder þat be þe stode,
 Of luf-teres ho wepped a flode;
 195 Pi woundes and pi holy blode
 Made hyr² hert of drery mode.

¹ r. Ful. ² overl.

Ms. Harl. 2253.

45 Iesu, þah ich sunful be,
 wel longe þou hauest yspared me;
 þe more oh ich to louie þe
 þat þou me hauest ben so fre.

(6 vv. wanting).

55 þy bac¹ of þornes, þy nayles þre,
 þe sharpe spere þat þourh-stong þe.

¹ Hall, beke: brim of a hat.

Ms. Vernon.

¶ Ihesu, al-þanz I synful be,
 Ful longe hastou spared me;
 Þe more owe I to loue þe
 Pat þou wiþ me hast ben so fre.

170

¶ Ihesu, forsoþe now nis no þing
 In al þis world of such lykyng,
 Pat con so muche of loue-longyng,
 175 As þou Ihesu, my deore swetyng.

¶ Ihesu, wel ouzt I loue þe,
 For þou me schewest pi Rode-tre,
 Pi Coroune of þornes, and nayles þre,
 Þe scharpe spere þat þorw-stong þe. 180

¶ Ihesu, of loue I seo tokenyng
 Pin armes spradde to loue-cluppyng,
 Pin hed bouwede to swete cussyng,
 Pi syde al opene to loue-schewyng.

¶ Ihesu, whon I þenke on þe 185
 And loke vpon þe Roode-tre,
 Pi swete bodi bi-bled I se:
 Lord, do þat siht to wounde me!

¶ Ihesu, pi Moder þat bi þe stood,
 Of loue-teres heo wepte a flood;
 190 Þy woundes and þyn holy blood
 Heo maden hire haue a dreri mood.

Iesu, of loue soth tocknyng,
 pin armes spredeþ to mankynde,
 pin heued doun-boweþ to suete cussinge,
 pin side al openeþ to loue-longyng. 60

Iesu, when ich þenke on þe
 ant loke vpon þe rode-tre,
 pi suete body to-toren y se,
 hit makeþ heorte to smerte me.

Iesu, þe quene þat by þe stod, 65
 of loue-teres heo weop a flod;
 pin woundes & pin holy blod
 made hire huerte of dreori mod.

Ms. Reg. 17 B xvii.

Ihesu, luf did þe to grete,
 Luf þe made blode to swete,
 For luf þou were we[l] sore be-bete,
 200 Luf þe made lyf te lete.

Ihesu, þou saydest: »alle zee
 Þat passen in way here be me,
 A while abydes, comes and se
 If ony in sorow is like to me«.

205 Ihesu, þou saydist: »telle þo me,
 My dere (folk)¹, what it may be
 Þat I haf gilte agaynes þe,
 Why þis payne is so hard to me?»

²Ihesu þou saydist after zitte:
 210 »My dere [vynzard]³, I haf þe [s]ette⁴,
 My fadres blysse I þe be-hette
 With al my-self, what wil þou bette?»

Ihesu, þo saydist þen more:
 »My dere folk, þou tell [me] zoure⁵
 215 Why haf I for my holy lore
 And for gode dedis hert sore?»

Ihesu, þou saydist: »how is þis,
 My swete, what haf I don of mys
 Þat þou withouten ony lys
 220 Me zeldist pyne agayne my blys?»

Ihesu, þi luf þou tauhtest me
 With swete wordes of hert fre
 Þat þou spake on rode-tre,
 So ful of luf may none be.
 225 Ihesu, þo first was, I rede,
 Þat þou þi swete fader bede
 Þat he for-gyf hom þer mysdede
 Alle þat didn [þe] to þo dede.

Ihesu, þat oþer was, I-wis,
 230 Þat þou saydist, as wryten is:
 Þat þo thef schuld be in blys
 With þe þat day in paradys.

¹ Ms. fader. ² The next 2 st. are tr. in V.
³ Ms. kynreden. ⁴ Ms. fette. ⁵ r. zore.

Ms. Vernon.

¶ Ihesu, loue þe dude to wepen,
 Loue þe dude þi blod to sweten,
 For loue þou were sore beten,
 Lone þe dude þi lyf to leten.

MARIE, I prei þe, as þou art fre,
 Of þi serwe parte wiþ me,
 Þat I mowe serwe here wiþ þe
 And partiner of þi blisse be.

¶ Ihesu, þi loue þou tauhtest me
 200 Wiþ swete wordes of herte fre
 Þat þou speak on Roode-tre—
 So ful of loue ne mihte non be.

¶ Ihesu, þe furste word was, as I rede,
 205 Þat þou þi deore ffader beede
 Þat he forzaf hem heore misdede,
 Alle þat duden þe to dede.

¶ Ihesu, þat oþer was I-wis
 Þat þou seidest, as wryten is:
 Þat þe þeef schulde haue blis
 210 Wiþ þe þat day in paradys.

Ms. Harl. 2253.

Iesu, suete loue þe dude gre[t]lyn¹,
 70 loue þe made blod to sueten,

¹ Ms. gredyn.

for loue þou were sore ybeten,
 loue þe dude þi lyf to leten.

Ms. Reg. 17 B xvii.

Ihesu, þat oþer was of mon,
 Wen þi moder schuld fro þe go[n],
 235 Also þou hir betaugetest¹ one
 And saydist: »wommon, lo here Ion«.

Ihesu, as þo was pyned zore²,
 Þo [fourthe]³ worde þou saydist þore:
 »A now, god, me thy[r]stes sore«—
 240 It was for hom þat synful wore.

Ihesu, þo fy[f]the⁴ rewe[s] me,
 Þat þou spake on rode-tre:
 »My god, my god, how may þis be,
 It semes þou hast forsaken me?«

245 Ihesu, þo sexte worde it was
 Wen þou saydist in manus tuas,
 Betoke þi fader in þat plas
 Þi soule as þi wille was.

¹ Ms. betaugetast. ² The next 2 stanzas
 are tr. in Ms. ³ Ms. zoure, u expunged.
⁴ Ms. fyft. ⁵ Ms. fyrthe.

Ms. Vernon.

¶ Ihesu, þe þridde was of Mon:
 Whon þi Mooder þe schulde forgon,
 A sone þou hire be-tauhtest on,
 And seidest: »wommon, tak heer Ion.« 215

¶ Ihesu, as þou weore pyned more,
 Þe ffeorþe word þou seydest þore:
 »A«, seydest þow, »me þursteþ sore«—
 Hit was for hem þat dampned wore.

¶ Ihesu, þe ffyfþe word Reweþ me, 220
 Þat þow seidest on Roode-tre:
 »Mi God, Mi God, hou may þis be
 Þat þou hast al forsake me?«

¶ Ihesu, þe sixte word hit was 225
 Whon þou seidest In manus tuas,
 Be-tauhtest þi ffader in þat plas
 Þi soule, as his wille was.

¶ Ihesu, In al þi peyne mest
 Neuere was so meke best:
 Þou seydest Consummatum est, 230
 Þyn hed fel down, þou zelde þe gost.

¶ Ihesu, þou seidest: »alle ze
 Þat passen be þe wey bi me,
 A while a-bydeþ, comeþ and se
 Zif eny serwe is lyk to me.« 235

¶ Ihesu, þou seidest: »tel þow me,
 Mi deore folk, what hit may be,
 What haue I gult azeynes þe
 Þat þou so bitter art to me?«

¶ Ihesu, þou seydest þenne more: 240
 »Mi deore folk, ze tel me zore,
 Haue I wiþ myn holi lore
 And gode dedes I-hurt so sore?«

¶ Ihesu, þou seidest after zet:
 »Mi deore wynyard, ne haue I þe set, 245
 Mi ffader blisse þe bi-het,
 Wiþ al my-self—what woldest þou bet?«

¶ Ihesu, þou seidest: »hou is þis,
 Mi swete, what haue I do mis
 Þat þou wiþ-onten eny lis 250
 Me zeldest schome azeyn Mi blis?«

MARIE, þat slakest alle wo,
 Helle-peynes schild me fro,
 And zif me grace her do so
 Þat I from henne to heuene go. 255

Ms. Vernon.

¶ Ihesu, flyue welles I fynde in þe:
 Þat loue-spring to-drawe¹ me;
 Of Rede blod þe stremes be,
 Mi soule of synnes wasschen heo.

¶ Ihesu, my soule drauz þe to, 260
 And mak myn herte wyde vndo;
 Zif hit þi loue to drynke so,
 Þat flessches lustes ben fordo.

¶ Ihesu, Muchel Ich owe þe: 265
 Who schal hit al zelde þe?
 Me bi-houep þi-self hit be,
 As þou pyne suffredest for me.

¶ Ihesu, þi loue zef me follyke,
 In myn herte þat hit stike,
 Mi soule hit þurle Inwardliche, 270
 Þat hit be þyn eñteerliche.

¶ Ihesu, do me loue þe so
 Þat, wher I beo, or what I do,
 Þat I for weole ne for wo
 Ne let myn herte torne þe fro. 275

¶ Ihesu lord, Mi swetyng,
 Hold me euere in þy kepyng,
 Mak of me þi derlyng,
 Þat I þe loue ouer alle þing.

¶ Ihesu, my weole and al my wyne, 280
 Al my Loye is þe wiþ-Inne:
 Now and euere kep me from synne,
 To do þi wille let me not blyne.

¶ Ihesu, mihtful Heuene-kyng, 285
 Þi loue beo al my lykyng,
 Mi mournyng and my longyng,
 Wiþ swete teres wepyng.

¶ Ihesu, zif me for þi name
 Pacience In peyne and schame,
 Þat to my soule is note and frame; 290
 And mak myn herte Mylde & tame.

¹ H tacheþ. ² The next 3 stanzas cer-
 tainly suggest R. Rolle.

Ms. Harl. 2253.

Iesu, fyf woundes ich fynde in þe,
 þy loue-sprenges tacheþ me;
 75 of blod & water þe stremes be,
 vs to whosshe from oure fon þre.

Iesu, my saule drah þe to,
 min heorte opene, & wyde vndo,

þis hure of loue to drynke so,
 þat fleysshliche lust be al for-do. 80

Iesu Crist, do me loue þe so
 þat wher y be, & what so y do,
 lyf ne deþ, weole ne wo,
 Ne do myn huerte þe turne fro.

Ms. Vernon.

¶ Ihesu, al þat is feir to [s]e¹,
 Þat to þe flessches lykyng may be,
 Al worldes blisse, do me fle
 And al my tent zine to þe. 295

Marie, swete Mayden fre,
 For Ihesu [Crist] be-seche I þe,
 Þi swete sone do loue me,
 And mak me worþi þat hit so be.

¶ Ihesu, in þe beo al my þouzt— 300
 Of oþer þyng ne recche I nouzt;
 Whon I of þe may felen ouzt,
 Þen is my soule wel of-þouzt.

¶ Ihesu, zif þou for-lete me,
 What may me lyken of þat I se? 305
 Blisse may non wiþ me be,
 Til þat þou come azeyn to me.

¶ Ihesu, þat me hast deore abouht,
 Al þat to synne draweþ ouht
 Holliche puyt out of my þouzt, 310
 So þat I ne wrappe þe nouzt.

¶ Ihesu, my soule is weddet to þe—
 Wiþ rihte hit ouhte þin owne to be;
 Þauz I haue synget azeynes þe,
 Þi Merci is euere redi to me. 315

¹ Ms. þe.

Ms. Harl. 2253.

35 Marie, suete mayde fre,
 for Iesu Crist byseche y þe,
 þi suete sone do louie me,
 ant make me worþi þat y¹ so be.

Iesu, do me þat for þi name
 90 me likeþ to dreze pyne & shame,
 þat is þ[e]² soule note ant frame,
 ant make myn herte milde & tame.

Iesu, al þat is fayr to se,
 al þat to fleyhs mai likyng be,
 35 al worldes blisse, to leten me
 graunte, for þe loue of þe.

Iesu, in þe be al my þoht,
 al oþer blisse ne recchy noht;

¹ V hit. ² Ms. þy.

when ich of þe mai felen oht,
 þenne is my soule wel ywroht. 100

Iesu, zef þou for-letest me,
 what may m[e] lik[yn]¹ of þat y se?
 mai no god blisse wiþ me be,
 o² þat þou come azeyn to me.

Iesu, zef þou bist zeorne bysoht, 105
 when þou comest, ant elles noht,
 no fleishliche lust ne wicked þoht
 in to myn heorte ne be ybroht.

Iesu, mi soule is spoused to þe;
 ofte ych habbe misdon azeynes þe; 110
 Iesu, þi merci is wel fre:
 Iesu, merci y crie to þe.

¹ Ms. mi likyng. ² = till.

Ms. Reg. 17 B xvii.

Ms. Vernon.

¶ Ihesu þi Merci! bi-leue I craue—
 Me bihoueþ þat I hit haue;
 Þe deuh of grace vpon me laue,
 And worþi me make þi loue to haue.

¶ ¹ Ihesu, þou be al my zernyng, 320
 In þe be, lord, al my lykyng,
 Mi þouzt, my dede, and my Mournyng
 To haue þe Eue in loue-longyng.

¶ Ihesu, my leof, Mylde of mood, 325
 Mi soule haþ neode of þi good:
 Mak hit clene and þolemood,
 And ful hit of þi loue-flod.

¶ Ihesu, my soule preyeþ þe,
 Let hit nouzt vncloþed be;
 Cloþe hit wiþ þi loue fre, 330
 Wiþ goode werkes þat lyken þe.

¶ Ihesu, Bente ne aske I þe nouzt,
 Ne proude cloþes nobli wrouzt,
 Londes ne Rentes, deore bouzt,
 But hertly loue and clene þouzt. 335

¶ Ihesu, whome so hit lykeþ þe,
 Loue-sparkes send þou me;
 Mak myn herte al hot to be,
 Brewynnde in þe loue of þe.

Marie, þi sone preye hertely 340
 For me, wrecche vnworþy,
 Þat he wole enterly
 Graunte me his Merci.

¹ This st. suggests R. Rolle.

Ms. Harl. 2253.

Iesu, wiþ herte [bi-leue]¹ y craue,
 hit bihoueþ nede þat ich hit haue;
 115 þe deu of grace vpon me laue,
 ant from alle harmes þou me saue.

Iesu, from me be al þat þyng
 þat [þe]² may be to mislikyng;
 al þat is nede þou me bryng:
 120 to haue þi loue is my zyrnyng.

Iesu mi lif, of milde mod,
 mi soule haþ gret neode of þi god:
 [m]ak³ hire treufol ant þolemod,
 ant ful hire of þi loue-[f]lod⁴.

¹ Ms. þi loue. ² Ms. me. ³ Ms. tak.
⁴ Ms. blod.

Iesu, my soule bidde y þe, 125
 eueremore wel vs be¹;
 Iesu, al myhtful heuene kyng,
 þi loue is a wel derne þing.

Iesu, wel mai myn herte se 130
 þat milde & meoke he mot be,
 alle vnpewes & lustes fle,
 þat felen wole þe blisse of þe.

Iesu, þah ich be vnworþi 135
 to loue þe, louerd al-myhti,
 þi loue me makeþ to ben hardy
 ant don me al in þin merci.

¹ some vv. wanting?

Ms. Reg. 17 B xvii.

Ms. Vernon.

Ihesu, gyf me þat I may se
 250 þo grete gode þat þou hast don to me.
 Vnkynde agayne haf I ben to þe:
 For-gyf me, lord þat art so fre.

Ihesu, þi luf & fleschely þouzte
 Won to-geder may þay nouzte,
 255 As hony and gal to-geder brouzte;
 Swete & bytter acordes nouzte.

Ihesu, with hert I vak(!)¹ þe,
 Þof I a wrecche synful be;
 In trwe hope I pray þe
 260 Þi blys and mercy graunte þou me.

Ihesu, þof I be vnworþi
 To luf þe, lord almyzty,
 Þi godenes makes me hardy
 To do my soule in þi mercy.

Ihesu, þi mercy confortes me;
 265 For no man may so synful be
 Þat wold leue synne & turne to þe,
 Þat redy mercy ne fynd he.

Ihesu, þof I synful be,
 270 Trysty hope I haue to þe:
 Þerfore, lorde, I pray þe
 Þat of my synnes ^aamende þou me.

Ihesu, for synful, as writen is,
 Þou lyttest fro þi hye blys
 275 In to Maries wombe, I-wys,
 To brynge vs alle to rest & blys^a.

¹ V þonke. ^a to overl. in red; þat, and
 þou, crossed out in red. ^a b added.

¶ Ihesu almihti, heuene-kyng,
 Þi loue is a ful derne þing; 345
 May no mon hit witen þorw knowyng,
 But he hit feele þorw herte þenkyng.

¶ Ihesu, gif me þat I may see
 Þe Muchele good þou hast do me.
 And I vnkynde aȝeyn haue be, 350
 For-ȝif me, lord, þat art so fre.

¶ Ihesu, þi loue and fleschly þouzt
 Wonen to-gedrene mouwe þ[e]i nouzt,
 As Hony & galle to-gedre brouzt;
 Swete and Bitter a-cordeþ nouzt. 355

¶ Ihesu, wiþ herte I þonke þe.
 Þouȝ I wrecche and sunfol be,
 In trewe hope I preye þe,
 Þi Blisse & Merci graunte þou me.

¶ Ihesu, þauh I be vnworþi 360
 To loue þe, lord Almihti,
 Þi godnesse me makeþ hardi
 Mi soule to don in þi Merci.

¶ Ihesu, þi Merci cumforteþ me,
 For no mon may so synful be, 365
 Þat synne wol leue and to þe fle,
 Þat Merci ful redi [ne] fyndeþ he.

¶ Ihesu, for synful, as writen is,
 Þou lihtest from þin heize blis
 In to Marie wombe, I-wis, 370
 To ȝiuen vs alle reste and lis.

¶ Ihesu, þanz I synful be,
 I haue euere trust hope in þe:
 Þerfore, lord, I preye þe
 Þat of my synnes amende þou me. 375

Ms. Harl. 2253.

Iesu, þi mildenesse froreþ me;
 for no mon mai so sunful be,
 ȝef he let sunne, ant to þe fle,
 140 þat ne fynd socour at þe.

For sunful folk, swete Iesus,
 þou lihtest from þ[i]¹ heȝe hous,
 pore & loȝe þou were for ous,
 þin heorte loue þou sendest ous.

¹ Ms. þe.

Ms. Reg. 17 B xvii.

Ihesu, euer beseche I þe
 Þy luf inwardely graunte þou me;
 Þof I þer-to vnworþi be,
 280 Make me worþi, þat art so fre.

Ihesu, þou art al swete & gode:
 Do þi luf drynk my hert blode;
 Þi luf makes so swete-wode,
 Þat wonder blysfyl is my mode.
 285 Ihesu, do me to do þi wille
 Now and euer, lowde & stille;
 With þi luf my soule þou fille,
 And suffur [neuer]¹ þat I do ille.

Ihesu, þi luf is swete & stronge,
 290 My lyf is al þer-on longe:
 Teche me, lord, þi luf-songe,
 With swete² teres euer amonge.

Ihesu, if þou be fro me go,
 My hert is ful of sorow & wo;
 295 What may I say bot welawo,
 When þou, my god, art gon me fro?

¹ Ms. me. ² With s added, orig. Wete.

Ms. Harl. 2253.

145 Iesu, forþi byseche y þe,
 þi suete loue, þou graunte me
 þat ich þare-to worþi be,
 make me worþi, þat art so fre.

Iesu, þou art so god a mon,
 150 þi loue y zyrne al-so y con;
 þare-fore ne lette me nomon,
 þah ich for loue be blac ant won.

Iesu al suete, Iesu al god,
 þi loue drynkeþ myn heorte blod,
 155 þi loue me makeþ so swyþe¹ wod,
 þat y ne drede for no flod.

¹ *al*, swete.

Ms. Vernon.

¶ Ihesu, þou art so good a mon,
 Þi loue desyre I as I con:
 Me to lette suffre þing non,
 Swete Ihesu, my deore lemmon.

¶ Ihesu, euere beo-seche I þe,
 Þin Inward loue þou graunte me;
 Þouz I þerto vnworþi be,
 Þou mak me worþi, þat art so fre.

MARIE Milde, ful of pite,
 Prey þi deore sone for me
 Þat he graunte me to be
 Euere in blisse wiþ him and þe.

¶ Ihesu al swete, þat art al good,
 Do þi loue drynke myn herte-blod;
 Þi loue me makeþ so swete-wod
 Þat wonder blisful is my mood.

¶ Ihesu, do me do þi wille,
 Nou and euere, loud and stille;
 Wiþ þi loue my soule fulfille
 And soffre neuere þat I do ille.

¶ Ihesu, þi loue is swete and strong,
 Mi lyf is al þer-on I-long:
 Tech me, lord, þi loue-song,
 Wiþ swete teres euer a-mong.

¶ Ihesu, zif þou be from me go,
 Min herte is ful of serwe & wo;
 What may I sey but weylawo,
 Whon þou, my swete, art went me fro?

Iesu, þi loue is suete & strong,
 mi lif is al on þe ylong:
 tech me, Iesu, þi loue-song,
 wiþ suete teres euer among.

Iesu, do me to seruen þe,
 wher in londe so y be;
 when ich þe fynde, wel is me—
 Zef þou ne woldest away fe!

Iesu, zef þou be from me go,
 mi soule is fol of serewe ant wo;
 whet may i sugge bote wolawo.
 when mi lif is me atgo?

Ms. Reg. 17 B xvii.

Ms. Vernon.

Mary, þi son praye hertely
 For me wrecche and vnworþi,
 Þat he now wil inwardely
 300 Graunte me his mercy.

Ihesu, þis ore, þou rewe on me,
 When schal my soule come to þe?
 How longe schal I here be
 Þat I ne may þe, my lemmen, se?

305 Ihesu, þi lore techen þou¹ me
 With al my hert to luf þe;
 Þorow þi myzte make it so be,
 And þerto, lord, constrayne me.

Ihesu my lord, Ihesu my kyng,
 310 My soule to þe has grete longynge,
 Þat hir weddist with þi ryng:
 When þi wille is, hir to þe bringe.

Ihesu, þat dere bouztest me,
 Make me worþi to come to þe;
 315 Al my synnes forgyf þou me,
 Þat I in blis may þe se.

Ihesu so fayre, Ihesu so bryzte,
 I þe besече with al my myzte
 Brynge my soule in to þi lyzte,
 320 Þere ioy is enow boþe day & nyzte.

fol. 19. Ihesu, þi helpe at myn endinge;
 Take my soule at my deinge,
 And sende vs² comfort & sokeringe
 Þat ho drede no wicked þinge.

¹ r. techen. ² r. hir.

¶ Ihesu þin ore, þou rewe on me,
 Whon schal my soule come to þe? 405
 Hou longe schal hit here be,
 Þer I ne may þe, my lemmen, se?

¶ Ihesu, þi lore techen me
 Wiþ al myn herte to loue þe:
 Þorw þi miht mak hit so be, 410
 Þat þerto, lord, constreyn me.

¶ Ihesu my lef, my lord, my kyng,
 To þe my soule haþ gret longynge,
 Þou hast hit weddet wiþ þi Ryng:
 Whon þi wille is, to þe hit bring. 415

¶ Ihesu, þat deore bouztest me,
 Mak me worþi to come to þe;
 Alle my synnes forgyf þou me,
 Þat I may comen & wone wiþ þe.

¶ Ihesu al feir, my lemmen briht, 420
 I þe be-seche wiþ al my miht,
 Bring my soule in to þi liht,
 Þer is day and neuer niht.

¶ Ihesu, þin help at myn endyng;
 Tac my soule at my dizing, 425
 Seende hit socour & comfortyng,
 Þat hit ne drede no wikked þing.

Ms. Harl. 2253.

Iesu, þin ore, þou rewe of me,
 170 for whenne schal ich come to þe?
 Iesu, þi lore biddeþ me
 wiþ al myn herte loue þe.

Iesu mi lif, Iesu my kyng,
 my soule haneþ to þe gyrnyng:
 175 when þi wille is, to þe hire bryng,
 þou art suetest of alle þyng.

Iesu, þat deore bohtest¹ me,
 make me worþi come to þe;

¹ Ms. bostes.

alle mi sunnes forzeif þou me,
 þat ich wiþ¹ blisse þe mowe se. 180

Iesu so feir, Iesu so briht,
 þat i biseche wiþ al my myht,
 bring mi soule in to þe lyht,
 þer is day wiþ-oute nyht.

Iesu, þin help at myn endyng, 185
 ant ine þat dredful out-wendyng
 send mi soule god weryyng,
 þat y ne drede non eouel þing.

¹ al. in.

- Ms. Reg. 17 B xvii.
 325 Ihesu, form þi ercie fre
 Suche grace þen sende to me
 to scape pyne & come to þe,
 And euer with þe in blis to be.
 Ihesu Crist, mer[r]i¹ ben he
 330 þat euer in blis may þe se
 And haue fulliche þo loue of þe:
 Swete Ihesu, þou graunt hit me.
 Ihesu, þi² loue has non ending,
 Þere nys no sorow ne no wepyng,
 335 but ioy & blis & ful likyng:
 Swete Ihesu, þer-to vs bryng, Amen.
¹ Ms. merci. ² r. þer?

Ms. Vernon.
 ¶ Ihesu, ffor þi Merci fre
 In siker hope do þou me
 To scapen peyne & come to þe 430
 And euer in blisse wiþ þe be.
 ¶ Ihesu, Ihesu, Blessed ben heo
 þat in þi blisse mowe þe se
 And haue folliche þe loue of þe:
 Swete Ihesu, þou graunte hit me. 435
 ¶ Ihesu, þi Blisse haþ non endyng,
 Þer nis no serwe ne no wepyng,
 But pees & loye wiþ gret lykyng:
 Swete Ihesu, þerto vs bringe. Amen.
 ¶ Hose ofte seiþ þis wiþ good wille, 440
 Schal fynde grace his loue to fille;
 Holygost his herte schal tille,
 From synne him bringe & ffendes ille.

Ms. Harl. 2253.

- Iesu, þi grace, þat is so fre!
 190 in siker hope do þou me
 at scapen peyne ant come to þe,
 to þe blisse þat ay shal be.
 Iesu Iesu, ful wel ben he
 þat yne þi blisse mowen be

ant fulliche habbe þe loue of þe: 195
 suete Iesu, þou graunte hit me.
 Iesu, þi¹ loue haueþ non endyng,
 þer nis no serewe ne no wepyng,
 bote ioie & blisse ant lykyng:
 Suete Iesu, þare-to vs bryng. Amen. 200
¹ r. þer?

3. (Speculum mundi).¹

(A Sermon of Alquin to Guy of Warwik).

Other, later, Mss.: Arund. 140 fol. 147, Harl. 525 f. 44, Cambr. Dd XI. 89 f. 162². The poem is founded on Alcuin's Liber de virtutibus et vitiis ad Widonem comitem (Migne 101 c. 613), of which an old extract in Ags. is extant in Ms. Cambr. II I. 33 (c. 1100). The poem is Midland, probably by the author of Ipotis, and can, therefore, have nothing to do with R. Rolle; yet I give it here, in pursuance of my plan to follow up the northern Mss. — Ms. Reg. gives the best text, though northern endings have been introduced.

Herkens alle to my speche
 And hele of soule I wil þou teche;
 þat I wil speke hit is not fabul,
 but hit is ful profitabul. —

Mon, if þou wilt heuen wyne,
 thorou loue to god þou most bigynne;
 þis shal be þi bigynnyng:
 þou loue god ouer al þing; 5

¹ Title at the end; Speculum vtile istius mundi.

² Ms. Ar. contains: Ipotis, Mandeville's Travels, *Prick of Conscience*, »Gy Earl of Werwyke & Deken Alquyne«, 7 Sages, Story of Melibeus. Ms. Harl.: Sege of Troy, Robert of Sicily, »Speculum Gydonis de Warewyke sec. Alquinum heremitam«. Ms. Cambr. Dd XI. 89: þe Abbey of þe Holy gost f. 2—8, *þe prick of conscience* f. 9—162, our poem titled »þe Sermon þat a clerk made þat was cleput Alquyn to Gwy of Warwyke«, a poem »how ich Cristenman owe for to hafe a remembraunce of þe passion of our lord Ihesu Criste«, beginning: »Of alle þe ioyus þat in þis worlde may be«, and a poem on the lord's prayer fol. 186—196, beg.: »God of hesus þat sittest in trone«.

And þin euen-cristen loue also
 10 right as þi-selue þou most do.
 And if þou wilt þus bigynne & ende,
 þou may [be] siker to heuen to wende.
 But if þou loue more worldis¹ gode
 þen god him-selue in þi mode,
 15 þou shalt hit fynde an yuel plaw,
 to dethe of soule hit wil þe draw.
 For when þo world þe has kaght
 In his panter thorou his draght,
 At his wille he wil þe lede,
 20 þou shalt not spare for no drede
 ne for loue to god ne for his awe
 to go out of þo right lawe;
 for soche hit ben þat louen more
 þo world & his foule lore,
 25 þen þai don god þat hom wrought
 & on þo rode ful dere boght.
 Here I wil a while duelle
 & a tale I wil you telle
 Of an erle of gode fame,
 30 Gye of Werwik was his name,
 how in a tyme he stode in poght,
 þo worlds blis him poght noght:
 þo world a-non þere he forsoke
 And to Iheru Crist him toke,
 35 And loued god & al his lore,
 And serued hym after euer-more.
 A gode mon þer was in þat dawe
 þat leued wel alle gods lawe:
 Alquyne was his right name,
 40 and man he was of² gode fame;
 Deken he was, þo ordre he had,
 In holynes his lyue he lad;
 witt of clergy he had I-noghe,
 & þefore to godnes euer he droghe.
 [Perof þe erel was wel war,
 & al his wille to him he bar]³,
 45 & of hym he toke his rede
 to kepe his soule fro þo quede.
 On a day, I vnderstonde,
 Sir Gy þo erle sende his sonde
 to þat holi mon Alquyne,
 50 & sayde: 'I grete þe wel, fader myne,
 and praye þe for gods loue,

þat vs alle sittes a-boue,
 þat þou wilt per charite
 & in amendement of me
 make me a gode sermone,
 55 and write hit in a leccione,
 þat were my ioy & my delite
 & to my soule a grete profite.
 For þo world thorou his foule gyle
 has me lad to long while;
 60 þerof I wil counsaile take
 how I may þo world forsake.
 Þen Alquyne þo erle answerid,
 and Iheru Crist ful zerne he herid
 þat siche a witt was comen hym to,
 65 and saied his praiser he wolde do;
 ' & sithen þat I shal be þi leche,
 Aller-first I wil þe teche
 faire vertues for to take,
 And foule thewes to forsake.
 70 Þus may þou not do, leueu broþer,
 but if þou knowe bothe one & oþer.
 I shal þe now shew bothe,
 whoche are gode, & whoche are lothe.
 And at þo best I wil bigynne,
 75 þo better grace for to wynne,
 þo vertuþ I wil first showe
 whoche þai ben on a rowe.
 'Wisdam in gods drede
 vse wel, þat is my rede,
 80 Trewe [bi-leue]², & charite—
 þese thre shul leueu with þe,
 Stedfast hope, & mekenes,
 Pees, mercie, & forgyuenes,
 Loue of hert ful of pite
 85 þat is verray humillite.
 And if þou wolt [haue] gods ore,
 zit þou most vse more
 sfor þi synne repentaunce,
 & redy þefore to do penaunce,
 90 with sorow at þi hert rote,
 & shrift of mouthe shal be þi note.
 In almes-dede & charite
 þi lyue shal euer-more be.
 'Þes ben þo thewes þat I wil þe teche 95
 wher-thorow þou may to heuen reche;

¹ Ms. worldis. ² Ms. of of. ³ These

² v. are om. in Ms.; but so AH.

¹ These virtues form the subject of the poem,
 with many digressions; the vices are not
 treated. ² Ms. loue.

- & so þou may þo world forsake,
 If þou wilt hom to þe take.
 Now I wil þe nemen þo wicked thewes,
 100 þate are swithe mykel shrewes—
 for if þou dos by hore rede,
 To strong pyne þai wil þe lede;
 þen is gode þat þou shon
 forto drawe hom in to þi won:
 105 Herken now vnto me
 And hom I wil nemen þe.
 Pride, wrath, & enuye,
 fals Ingement, & trechorye,
 fals wittnesse is one of þoo—
 110 Mony a soule hit dos ful woo;
 Loue not to myche þis worlds bles,
 hit brynges mony vnto merkenes;
 Auarice, & glotonye,
 wicked slownes, & lechorye.
 115 Accide is a ful foule synne
 To mon þat he may com with-Inne,
 And what hit is I wil þe wisse,
 Vnderstonde þat þou not mysse:
 Accide is slownes broþer—
 120 wicke is one & wicke oþer;
 hit is a derne mournyng in mode,
 & makes mon fro mynde to do gode.
 Oft thorou sicke wicke mournyng
 wanhope bygynnes for to spryng;
 125 but mon turne away þer-froo,
 Saued bes he neuer-moo.
 Wroþer-hele was Indas borne,
 for thorou þat synne he was forlorne;
 Mercie he lest¹ thorou þat synne,
 130 wher-thorou he might no ioy wyne.
 Iche mon be redy in his sight
 to fle þat synne with al his might,
 And alle oþer þat I haue nempned²,
 If þai wil to ioy be demened³.
 135 Herken now to my sermounne
 what I wil telle in my lousounne.
 (De sa- Wisdam in gods drede,
 pientia) of whiche þat I bifore saide,
 Two þinges hit wil þe teche
 140 wher-thorow þou may to heuen reche:
 þat is, leue synne, & do gode,
- for his loue þat died on rode.
 But for to loue¹ al onely
 Is not ynoghe, sikerly:
 þou most do gode forth þerwith, 145
 If þou wolt haue mercy & grith.
 Þis wonder is² of mony a synful mon
 þate þenken hit were mykel for hom
 to haue grete worlds honoure,
 As londes, rentes, halle & boure, 150
 Riche vessel of siluer & golde,
 & grete tresoure & faire holde,
 Riche mete & riche drynke,
 And litel þerfore forto swynke,
 hele of body & boon & hide, 155
 & grete loos of pompe & pride.
Qui[d] felicius quam vita peccatoris.
 A myrry lyue hom þenke hit were:
 but eft hit mot be boght ful dere.—
³but no-þo-lesse hit may bifalle wel, 160
 þof a mon hane myche catel
 As londus, rentes, & oþer gode,
 Zit he may be pore of mode,
 And ful low of hert I-wise,
 & holde þerof litel prise.— 165
 but now I wil speke & rede
 Of hom þate I bifore sayde,
 þat thorow hore pride & hore wille
 fallen oft in grete perrille.
 Saynt Austyn holdes þer-with right noght,
 & saies hit shal be dere boght. 170
 And skilfully hit most be so:
 for when a mon has synne I-do,
 Oupþer he most hit bete here,
 Or ellis suffer payne ellis-where.
 Wilt þou here now what I rede⁴ 175
 god kithes hom þate wil hym drede?
 he wil holde hom here lowe,
 for þai shuld hym þo better knowe;
 he wil chastise hom with smale pyninge
 and make hom to lese þat hote brennyng, 180
 & mony angwisshe he wil hom gyue
 to suffer here whil þai lyue,
 and hongur & thrust & trauel strong
 þai shul haue euer a-mong,
 losse of catel, & sekenesse— 185

¹ A lees. ² A nempt. ³ A dempt.

¹ *al.* to leue þi synne. ² *r.* Tis wonder?
³ Cf. S. Edm. Spec. ⁴ *al.* louerede.

& alle is to eke hore bles.
 mon, if þou leues not me,
 Seke aboute & þou may se
 þese holy men alle by-dene
 150 how þai lyueden in woo & tene.
 And if þou may tale not for-zeite,
 þen may þou þo better witt
 þat þo worlds blis is noght
 when þou hast hit thorou-soght;
 155 for if a mon haue here his wille,
 ful lyghtly he may spille. —
 (Refr.) Here I wil a while blynne,
 Another þing I wil bygynne:
 To speke more of þi bileue;
 200 for hit is gode & wil not greue.
 Mon, þi bileue shal be soo:
 þat on god is & no moo,
 þat one god is in vnyte,
 thre persons in trinite.
 205 Þou shalt bileue also,
 & treuly in þi hert hit do,
 þat god had neuer bigynnyng,
 ne neuer shal haue endyng,
 And shaper is of alle shaftes,
 210 & gyues witt in alle craftes;
 And mon made after his oune face—
 þat was for loue¹ of heghe grace,
 And gane to mon fre powere
 to chese² bothe fer & nere,
 215 Of gode & yuel shede to make,
 þo yuel to leene, þo gode to take;
 whether he wil chese he has powere,
 thorou might of god, whil he is here.
 Þen hit is not on god longe
 220 If mon wil chese to do wronge.
 Adam was þo first man
 þat euer ony synne by-gan,
 And þat was god to wite noght;
 þerfore hit was ful dere boght.
 225 God gane hym witte as his owene
 gode & wicke for to knowene:
 & thorou þo eggyng of þo fende & Eue
 he did a synne þat did hym greue;
 Vnbummes was his³ gilte—
 230 þerfore oute of paradise was he pilte.
 Bumummer he was to his wyue

þen to god þat gaue hym lyue.
 & for þat he did after hir lore,
 he boght hit sithen swithe sore:
 His fredom was fro hym tane all, 235
 & putte in seruage as a thrall;
 Not onely he, but alle þoo
 þate of hym comen for euer-moo.
 But for hit was for gile done,
 God had pyte þer-vp-one, 240
 & eke for loue þat he hade
 to monkynde þat he made:
 to saue mon, mon he bicomē,
 & pyne grete for hym he nome,
 And gane for hym his hert blode 245
 with harde deth vpon þo rode.
 Biryed he was, in tombe he lay,
 til hit come þo thrid day:
 vp he ros þo thrid day
 fro deth to lyue with-uten nay. 250
 To heuen he steghe thorow his might
 Right in to his fadre sight,
 And sittes on his fadur right side,
 þo grete dome to a-byde.
 He wil come sithen on domes-day, 255
 Cruel & sterne, with-uten nay;
 he þat was wont to be
 meke as lombe, ful of pite,
 þere þen he wil light adoune
 wrathful, sterne as a lyoun; 260
 Mercie wil he shewe none,
 but right after þat mon has done
 þai shal take hore Iugement,
 to ioy or to strong tourment.
 Alas, how shal þai on take 265
 þate wolden here god forsake
 Thorou synne of fleshely likyng,
 & wolden hit bete with no pynyng!
 Þerfore þai shul wende til helle,
 nyl þai wil þai þere to duelle, 270
 & þere bileue for euer-moo
 In strong pyne & eke in woo.
 Sent Austen spekis of alle seche
 And saies wordes ful reulyche:
 »Þai shal haue deth with-uten deyng,
 & ende of deth with-uten endyng;«
 hore deth þai shal wille euer,

Habent
 mortem
 sine
 morte, &
 finem
 mortis
 sine
 fine.

¹ *al.* Nas þat gretli oue....? ² *Ms.* these. ³ *Ms.* hit.

- but to ende of deth come þai neuer;
þai shal euer-more dire¹
- 280 In strong payne of hote fire.
Here a while I wil dwelle
& of a myrrier þing zow telle:
Telle I wil now forthe, I-wis,
Of þo ioies of paradis,
- 285 þo whiche gods childre þat gode bene
shul haue & al-so sene;
& of² I hade in my baylye
þo witte of alle clergye,
hit might neuer so byfalle
- 290 þat I might thorouly telle hom alle;
but as god wil gyue me grace,
I shal zow shewe in þis place
what ioy þai shul haue in-fere
þat seruen god on erth here.
- 295 When þat þai shal parte hethen³,
ful wel þai shul hore way kenen
Right to þo blis of paradise
þat god has zarkid to alle hyse.
Þere is euer ioye ynoghe,
- 300 and euer right with-outen woghe,
witt & conyng & coynytse,
A trewe loue with-outen fayntise,
Strengthe y-now & fairenes,
& light with-outen merkenes.
- 305 Þere shul þai haue no gylt,
for alle hore wille shal be fulfilt;
þai shul haue þer-with, I-wis,
ful ioy & ful blis,
bothe þo pore & þo riche.
- 310 but witt þou wil⁴, not alle yliche,
Ilkone shal haue his wonnyng
Right after his oune doseruyng⁵;
But trow þou wel in þi thoght
þat non of hom shal want oght:
- 315 ffor who so has leste in þat wonnyng,
he has ful ioye of alle þinge.
Þerfore, mon, with al þi might
þou loue god wel by day & night;
þo Inwardloker þou loues hym here,
- 320 þo more shal be þi ioye þere. —
Herkenes now alle to me,
- for I wil speke of charite.
Of alle vertuz hit is þo hext,
& gods wille hit is next¹.
If þou wolt witt what hit may be, 325
herken & I wil telle þe.
Hit is: loue god ouer alle þing,
In thoght & dede & in spekyng.
And if þou wilt euer come þerto,
Anoþer þing þe² most do: 330
þou most loue, how so hit be,
þin euen-cristen forthe with þe.
Mon, wilt þou make a gode prouyng
If þou loues þo heuen-kyng?
If þou loue god wel I-wisse,
þou wolt loue alle þat is hisse.
Men saien sothe bi witt myne:
»Who so loues me he³ loues my hyne«.
»But þou loue þin euen-cristen þat is by þe,
þat [þou] may al day with eghen se,
how þou louest god I con not douyse
whom þou may se on non wise«—
þis saies Poule & beris wittenes,
As he may wel in sothenes.
»Abraham saw but he not wist how, 345
herken & I wil telle þe now:
þo fourme of childer he mette,
thre he saw & as one hom grette;
In toknyng hit was, I telle þe,
Of þo heghe holi trynite; 350
holly as one he grett hom þere
In tokenyng of one god þat þai were.
How Moyses saw him wilt þou now lere?
In fourme of a buske alle on a fire
At þo mount of Synay by olde dawwe, 355
þer god hym gaue þo first lawe:
Al on fire þo buske was,
but brent no-þing þo buske nas.
Þere shewid god his grete myght,
And hym-selue in þat syght. 360
»Po busk tokend ou[r]e⁴ lady
with hir clene mayden-hed sikerly;
ffor hit was euer I-like clene,
No might hit not I-[wemmed]⁵ bene;
hete of fleshe might hir not wemme, 365
- (De
chari-
tate)
- ¹ = dure. ² = þof. ³ r. henne.
⁴ = wel. ⁵ Ms. doseruyng; cf. douyse
v. 342, dopartyd 4, 760.
- ¹ Same 2 vv. see 655—6. ² r. þou.
³ overl. ⁴ The foll. long digression has
nothing to do with the theme. ⁵ v. 362—6 are
impertinent. ⁶ Ms. one. ⁷ Ms. I-nemed.

no more might þo busk brenne.
And mony an oþer hym seghe
& spake hym *with* þat was hym neghe,
But not, onely *in* his god-hed,
370 but mynged *with* þo mon-hed;
for sikerly, I telle þe,
mon saw neuer his deite
Bodily in erthe here—
men might not, hit is so clere.
375 And if þou wilt witt [whi]¹ now,
herken & I wil telle þow;
for so heghe þing is þo godhede,
þerof to speke hit is grete drede.
God is so clene & so clere a þing
380 þat heuen & erthe he gyues shynnyng,
& sonne & moon & sterne-beme
Of hym þai han alle hore leeme.
þou seest, mon, apertlyche
þat þo sonne has brightnes myche,
385 & [of]¹ he is sett so wonder heghe,
[þat]¹ but greues monnes eghe
Inwardly on hit to se
for his grete c[harite]²:
Now for sothe I telle þe,
390 & sikerly leue þou me,
þat god, þat gaue þo sonne his light,
Is an hondrid sithe so bright;
how þen might hit *euër* be
þat bodily eghe might hym se
395 here on erthe [in]¹ þo godhede?
nay: no mon may do þat dede.
& þat is proued and shewed
bothe to lerid & to lewed.
þen may þou þenke: »how may þis be,
400 ne may no mon god se?»
ȝis, ȝis, by my lewte,
herken & I wil telle þe.
If þou wilt se *in* þi sight
god of heuen þat is so bright,—
405 vnderstonde now what I men!—:
þou most be of hert clene,
In word, *in* dede & *in* tho[ught],
þat þou be fyled right noght;
for god sayed hym-selue *in* sothnes,
410 & þo gospel þerof beris wittnes,

¹ om. ² Ms. charite.

þat is to saye, I telle þe:
»Alle clene of hert blessid þai be,
for at þo grete dome sikerliche
þai shal se god apertlyche
In his godhed & in his blis,
þo whiche þai shal neuer mys-
þen shul þai here þat bene couthe,
A blisful worde of gods mouthe:
»Comes now, my blessid, *in*-fere,
þat to my fader bene leue & dere, 420
In to my blis ȝe shul wende
þat lastes *euër* *with*-outen ende,
[for]¹ *euër*-more þere to won
with þo fader & *with* þo son
And *with* þo holi gost *in* vnite, 425
þat is þo holy trinite.
»And ȝe, cursed gostes, gos a-non,
ȝe shul be dampned *euër*-ilkon-
þere þai shul se hym al-so,
but þat shal be al for hor wo; 430
for toward hom he wil hym turne
bothe wrathful & eke sturne—
And namely to þat cumpanye
þate slouen hym thorou enuye
And kene nayles dryuen eke, 435
thorou his honde & fete ²did hom to
seke³,
And þere þai shul se sothly
his grisely woundes opunly
þat þai didnen hom-selue make;
for drede þen shul þai quake⁴. 440
þen wol god to hom saie
with sterne voice & grete aie:
»Cursid gostes, ȝe ben me lothe:
Gos a-non, gos now, gothe
In to [þo] strong fire of helle, 445
for *euër*-more þere to duelle
& brenne þere *in* hote fire,
for ȝe han serued no noþer hire;
Mercie is al fro ȝow gon,
for whi on me ȝe haden non-⁵. 450
He þat wol no mercie haue
On hym þat wolde hym mercy craue¹,
he shal be lured witterly
Rightfully *with*-outen mercy.

¹ Ms. And. ² þai on margin. ³ A Forous
his honden & his fete. ⁴ v. 431-440 om. in H.
⁵ Ms. graue.

Beati
mundo
corde
quoniam
ipsi
deum
vide-
bunt.

- (De spe) 'For² seynt Dauid saies, if þou wilt loke,
 In a verse of þo psauter-boke:
 Spera in »Hope to god, and do godes.
 deo et fac Right so I vnderstode.
 bonita-tem. But ydel hope a mon may habbe,
 460 I saye þe sothe *with-uten* gabbe;
 for al onely to hope, *with-uten* gode dede,
 Is ydel hope, so god me spede.
 But I ne saie not-forthy,
 þou may be charged sikerly
 465 *with* grete synnes, heuye & sore,
 zit shalt þou dispaire nere-þo-more:
 but stedfast hope haue þou to wyne
 gods mercie of þi synne
 • Thorow shrift of mouthe & repentaunce,
 470 & redy þerfore to do penauce;
 If þou do þus, by day & night,
 Put al þi hope in god of might,
 And trist hope to hym þou haue
 þat he þe wil helpe & saue.
 475 Herken what I wil [say] nouthe,
 for hit come oute of gods mouthe:
 »Mon, right þere as I þe fynde,
 Vbi te inuenio
 ibi te iudico. right þere I wil þe iuge & bynde».
 Alas, what shal þai þen do
 480 þat are founden in sorow³ & wo,
 þat woldeu not hom-selue shryue
 whil þai mighten, in hore lyue?
 þerfore, mon, I warne þe,
 whil þat þou may go & se
 485 þat þou be redy & zare
 Oute of þis worlde for to fare;
 for sikernes no mon witt may
 when shal be his endyng-day.
 Þerfore thinke oft, I þe reide,
 490 of þis word þat god saiede:
 »Þer I þe fynde, I wil þe bynde«;
 Lett oft þis word be in þi mynde.
 (De lec- tionis studio) Mon, if þou wolt þis world forsake
 & Ihesu Crist to þe take,
 495 þou must be oft in orisone,
 and in reding of gods lessone.
 With vs god spekus when we rede
 of hym & of his blissed dede;
 & we *wit* hym, I-wis,
- when we byseke hym þat right is. 500
 Holy writt is oure myrroure,
 In whom we sene al oure sokoure;
 & if we hit wil vnderstonde,
 þere may we se & vnderfon[g]e¹
 to haue of god þo knowleching,
 505 bothe in þoght and in speking.
 And if þou wilt haue þo loue
 of Ihesu þat in heuen sittes aboue,
 þou must be euer in gode acorde,
 In pes & loue, & hate discorde, 510
 And be a-boute *with* al þi myght
 to make pes by day & nyght.
 For Ihesu Crist hit saies ful wel,
 as we hit fynde in gospel,
 A sothe worde hit is & not leese:
 »Blessid be þai þate maken peese,
 hom oow to be honourid alle,
 for gods childer men shal hom calle». (De paci-
 pacifici quoniam
 filii dei uoca-
 buntur.)
 Mon, if þou wolt herken to me,
 I wil speke of mercie to þe.
 Sothly *with-uten* fabul,
 Mon, þou must be merciabul.
 On Ihesu Crist think witterly,
 how he deiid² for mercy,
 And al for he wolde mercie haue 525
 On hom þat wolde hym mercy craue;
 for or he deiid in flesshe & bon,
 mercy was þer neuer non.
 By þis ensauple ze may se
 merciabul for to be. 530
 Of³ þi neghtbur haue misdona to þe,
 more or lesse wheþer so hit be,
 oþer in dede or vmbrayde,
 or *with* word has þe myssayde:
 And he þerafter forthinkus hit sore 535
 & perof cryes mercie & ore,
 forgyue hit hym for gods loue
 þat vs alle sittes a-boue.
 And þou wilt no merci haue
 on hom þate done þe mercy craue, 540
 Mercy getys þou neuer non
 Of trespassse þat þou hast don;
 for god hit saies in his gospel,
 þer mony mon may fynde hit wel:

¹ v. 455—804 om. in H.
² r. synne?

² om. in A.

¹ Ms. vnderfonde. ² Ms. deud. ³ = þof.

1. Sicke mett as þou metis me,
 right sicke I wil meete to þe;
 forgyue, mon, for þo loue of me,
 & I wol for þo loue of þe.
 Take, mon, gode geme þer þou saiest,
 550 In þo pater noster what þou prayest;
 þou saiest: swete lord, for-gyue me
 þat I haue mysdone a-gaynus þe,
 E: Right as I do to alle þoo
 þate to me haue oght mysdo.
 & þou þat art so cruel in thoght
 & And wolt to mercie herken noght,
 what wil hit stonde in ony stidde,
 þo holy Pater noster þof þou hit bidde?
 Noght, if I dar hit saye;
 560 for a-gayne þi-selue þou dos praye.
 And þo holy boke of sothnes
 þerof beris wittnes
 And saies: she þat wil no mercy haue,
 ful ydel may he mercy craue.
 De pa- Oure swete lord in his speche
 570 his disciplis he con teche:
 in alle maner disturbulaunce
 he bad hom be of gode suffraunce.
 If þou art seke in flesshe & blode,
 þou most be meke in al þi mode,
 & thenk þat god hit þe sende
 þi sely soule to a-mende.
 If þou hane losse of þi catel,
 Loke & vmthink þe swythe wel
 575 þat of þi-selue þou haddest hit noght,
 but as¹ hit was thorow god wrought,
 & if god wil hit fro þe take,
 þou shalt þerfore no grutchyng make,
 bet suffur alle goddis wille
 580 bothe loude & eke stille.
 & if þe falle trauelle on honde,
 or pyne of body, or shame in londe,
 Of alle þes þou suffrande most be,
 þof þou thenk hit greues þe;
 585 Thenk how Ihesu in to erth came
 & for mon he tholyd pyne & shame
 And foule þere was myssayde
 & mony a scorne vpon [hym] layde,
 with-outen grutchyng [he] held hym stille
 590 & tholid hit al with mylde wille;

¹ r. al.

And al he did for oure sake,
 for we shulde at him ensaumpe take
 to be suffrande in ilk a stidde
 Right as oure lord hym-selue dydde.
 and if ony mon thorou his powere
 595 Dos þe wrong on erthe here,
 Thenk in þi hert, I praye þe,
 Of þo wrong & of þo vilete
 þat men to Ihesu Crist did
 here in erthe in mony a stid,
 600 And how he tholid hit myldely
 alle for þi loue sikerly.
 One ensaumple of hym þou nym
 to suffer wrong for þo loue of hym.
 For I dar saye sothly,
 605 he may be martrid treuly
 with-outen shedyng of monnes blode
 þat is here of thole mode
 to suffer wronge & vnright
 for þo loue of god al-mygth.
 610 But vnneth sicke a faithe is þere,
 for agayne kynde hit were,
 why, for þo kynde of mon
 wold haue vengauce a-non.
 But of Ihesu take þi mynde
 615 & fecht agayne þin owne kynde:
 And þou shalt haue for þi gode dede
 Of martirdam þo heghe mede.

But þou feers mon þat so proude art, (De humili-
 And heghe of mode & stoute of hert, tate)
 [þou]¹ wil not bowe for no pinge,
 to mon ner to heuen-kyng.
 And he þat wil heghe hym here,
 & wol not bowe on no manere,
 In litel while he shal hit knowe
 625 & falle þerfore swythe lowe.
 Þo mylde thorou his humilite
 ful lely honourid shal he be,
 for he shal be drawn on heghe
 & wonne god swithe neghe;
 and pride, hit is so foule a last
 þat oute of heuen he was cast—
 þou shalt wel witt þat I not lye,
 for Lucifer & his companye
 thorou þo pride þat hom con folow,
 635 þo pyne of helle hom con swolow;

¹ Ms. he.

Qui se
 humiliat
 exalta-
 bitur;
 qui se
 exaltat
 humilia-
 bitur.

- So he wil do alle men
 þat in pride ben taken.
 Now be war, þou proude grome,
 640 þat þou *is* pride be not nome;
 Cast hit a-way, I wil þe rede,
 Or ellis of strong pyne þou may drede:
 for sikerly, & þou be tane þer-Inne,
 heuen may þou neuer wyne;
 645 & oþer way is þere none
 but to heuen, or helle gone.
 Þen do by consaile & by rede,
 and ouer-com þo foule quede
 þat foundes þe on ilk a side
 650 for to holde þe *is* pride.
 But if þou kouthe knowe or se
 þo vertue of humillite,
 for no þing þou woldist hit shon,
 but hit shuld euer *with* þe won;
 655 of alle vertuz hit is þo hext,
 & gods wille hit is next.
 Seint Gregor þerof beris wittnes,
 þat mykel spekes of sothnes:
- Qui sinesMon, þof þou do neuer so mikel gode,
 humilitate vir-but þou be meke & of thole mode,
 tutes Seint Gregor saies þat holi clerk,
 ceteras þat mykel *is* ydel is [þi]¹ werk;
 congregat hit faris by soche, as we fynde,
 quasi puluerem in vento portat. As who so bere powder *is* grete wynde:
 for of he bere neuer so myche,
 hit flies away ful lightlyche.
 Of mon hit faris right so,
 for gode dedes of he do²
 Mony & fele on iche a side,
 670 þer may non *with* oþer a-bide,
 but he haue verray humylite:
 Alle þai wol fro hym fle.
- A gode þing is humillite
 Of hym comes verray charite,
 675 And penaunce & eke shrift—
 þis is of gode a ful fayre zift,
 & forgyuenes of synne—
 wel is hym þat hit may wyne.
- (De com-punc-tione cordis) Who so is a-ferde of his trespass,
 he shal haue confort & solace
 Of þo holy gost witterlye,
- þat wil þ[o]¹ soule confort in hye²
 & make men to haue þer-with, I-wis,
 trist hope to heuen-blis.
 Seynt David þer-of spake & saiede 68:
 In þo psauter as men reide:
 »þo more a mon doutes his synne,
 þo more ioye he shal wyne.
 For who so has of his synne drede,
 & wil no more do hit *is* dede,
 hit semes þat he has trew loue
 to Ihesu Crist þat sittes a-boue.
 One þing is comen to my thought,
 to shewe hit I wil spare noght.
 If ony is *is* holy lyue,
 mon, mayden, childe or wyue,
 & dos a litel trespass³
 In one tyme thorow a case
 þat is agaynes gods wille,
 be hit loude be hit stille: 700
 he wil haue more sorow & drede
 for þat litel synful dede,
 þen mony one wil *is* ony stounde
 þat lien in dedly synne I-bounde.
 If þou wilt here of þo skille, 705
 herken & I þe telle wille.
 Þo mon þat lyes *is* dedly synne
 & þo synne he wol not blynne,
 Gostly witt he has I-lore;
 I wil þe telle why & wherfore: 710
 for gostly sight witterly,
 mon, is þi reson sikerly,
 where-[þorou]⁴ þou may *is* þi mode
 know bothe þo yuel & þo gode,
 & sheed to make *is* alle þi dede 715
 by-twyx sothnes & fals-hede;
 & when mownes soule, I-wis,
 thorou dedly synne fyled is,
 his knowyng is al gon,
 for witt ne sight has he non. 720
 Wherfore þo synful mon
 Nouþer he may ne he con
 his owen state right se
 ne know *is* what lyue þat he be,
 for merkenes þat he is Inne 725
 thorow þo fylling of dedly synne.
 But þoo þat lyuen *is* holy lyue,
 þat wil þ[o]¹ soule confort in hye²
 & make men to haue þer-with, I-wis,
 trist hope to heuen-blis.
 Seynt David þer-of spake & saiede 68:
 In þo psauter as men reide:
 »þo more a mon doutes his synne,
 þo more ioye he shal wyne.
 For who so has of his synne drede,
 & wil no more do hit *is* dede,
 hit semes þat he has trew loue
 to Ihesu Crist þat sittes a-boue.
 One þing is comen to my thought,
 to shewe hit I wil spare noght.
 If ony is *is* holy lyue,
 mon, mayden, childe or wyue,
 & dos a litel trespass³
 In one tyme thorow a case
 þat is agaynes gods wille,
 be hit loude be hit stille: 700
 he wil haue more sorow & drede
 for þat litel synful dede,
 þen mony one wil *is* ony stounde
 þat lien in dedly synne I-bounde.
 If þou wilt here of þo skille, 705
 herken & I þe telle wille.
 Þo mon þat lyes *is* dedly synne
 & þo synne he wol not blynne,
 Gostly witt he has I-lore;
 I wil þe telle why & wherfore: 710
 for gostly sight witterly,
 mon, is þi reson sikerly,
 where-[þorou]⁴ þou may *is* þi mode
 know bothe þo yuel & þo gode,
 & sheed to make *is* alle þi dede 715
 by-twyx sothnes & fals-hede;
 & when mownes soule, I-wis,
 thorou dedly synne fyled is,
 his knowyng is al gon,
 for witt ne sight has he non. 720
 Wherfore þo synful mon
 Nouþer he may ne he con
 his owen state right se
 ne know *is* what lyue þat he be,
 for merkenes þat he is Inne 725
 thorow þo fylling of dedly synne.
 But þoo þat lyuen *is* holy lyue,

¹ Ms. his. ² vv. 667 & 8 are tr.¹ Ms. þi. ² A comforty. ³ v. 697 & 8 are tr. in Ms. ⁴ com.

mon, mayden, childe or wyue,
 & serues god on erth here:
 730 his gostly sight is ful clere¹,
 for with-Inne hym is god al-might,
 þat is², grace of gostly sight,
 To se & knowe in his mode
 þo long lyue þat is so gode,
 735 And þo drede of domes-day
 & þo pyne þat lastis ay;
 wher-thorou þai shal þo more drede
 to fle synne in alle hore dede.
 Here ze may se þo wronge,
 740 & se wher-on hit is longe,
 þat synful mon may not se
 his giltes, þof þai grete be.
 Listen now to my speche
 & nedeful þing I wil þe teche,
 745 Of holy kirc hit is þo lore,
 þat spekes to alle lesse & more
 & saies: anon, whil þou may lyuen,
 loke þat þou be clene shryuen;
 als sone as þou hast synne wrought,
 750 whil hit is new in þi thought,
 Anon to shrift þat þou gange,
 ne duelle þou not þer-with to lange:
 for if þou dost, þou may wel wit
 þat sumwhat shal be for-ȝete of hit,
 755 wher-thorou þou may be blamed
 & at þo dome ful sore a-shamed.
 Þerfore, mon, whil þou may lyuen,
 Loke þat þou be clene shryuen,
 with sorow of hert & repentaunce;
 760 & of þo prest take þi penauce.
 Þis is a rightful medicyne,
 hit shildes mon fro helle-pyne;
 A better þing was neuer founde,
 for hit makes holle dedly wonde,
 765 & who-so-euer wil hit craue,
 with-oute cost he may hit haue.
 Mon, ne let þou for no shame,
 lest þou þerfore falle in blame;
 If þou wilt not for shame shew hom here,
 þai shul be shewed ellis-where
 to alle þo men þat euer were,
 & alle þai shul hom se & here,
 & þer-of [þen] þou shalt haue shame,

and þerto ful mykel blame.
 Two maner of shame men fynden in boke, 775
 who so wil þerafter loke;
 þat one gos to dampnacion,
 þat oþer to saluacion.
 If þou wilt witt how þis may be,
 herken & I wil telle þe. 780
 Mon, if þou haue synnes done
 lodely and foule mony one:
 if þou art þi-selue þerof a-shamed
 & at þi hert sore a-gramed,
 and sparist not for loue ne ay 785
 þat þou hom wilt in shrift say,
 Of god þen may þou lightly
 forgyuenes haue sikerly.
 Þis ilk shame, by my croune,
 drawes þe to saluacioun. 790
 þat oþer shame for sothe hit is,
 If a mon haue done a-mys
 And foule synnes has wrought,
 & wil for shame shewe hom noght
 In his shrift to þo preist; 795
 he wratthus sore Ihesu Crist,
 forgyuenes I-wis tidus hym neuer,
 but in helle-fire brenne euer.
 Why art þou more a-shamed to speke
 a word, þen gods hestes to breke? 800
 Þis ilk foule wicked shame
 brynges synful mon in mikel blame.

Po lore þat comes oute of gods mouthe, (De
 to alle men hit shulde be couthe; peni-
 Ihesu spake & saied ene: tentia)
 »wasshis ȝou & bes clene Laua-
 kyndely of men sene». mini &
 With water men wasshen þat foule bene; mundi
 And hote water, be þou bolde, estote.
 wasshes clenner þen dos þo kolde. 810
 Alle þis I saie sikerlyche
 for to speke openlyche
 what is hit for to mene
 »wasshis ȝow & bes clenec».

Somme wasshen hom, bot not a-right, 815
 for þo clenner are þai not dight.
 Po hote teris of monnes eghe
 Makes clenner þen ony leghe¹.
 Mony wepes for hore mysdede,

¹ Ms. Harl. here stops short.¹ A has 4 vv. more. ² A þat ȝeueþ hym.

820 but to do synne þai han no drede;
 þai wenen to wasshe hom with þat water,
 & þai ben foulid ner-þo-later:
 ffor if þai wil not synne fle,
 I-wis, vn-clene þai shul be.

825 But a noper maner wassing
 Makis clene of alle þing;
 Mon, if þou haue synne done
 lodely & foule mony one:

If þou hast wille to leene þi synne,
 830 þat þou no more falle þer-Iwne,
 Of þin eghen þo hote teris
 þate gon a-downe by þi leris,
 þai wil make gode a-corde
 by-twene þi soule & oure lorde,

835 & make þe clene of þi synne,
 wher-thorou þou may heuen wyne.
 Now may þou witt what is to mene
 »wasches zou & bes clene«.

(De non
 tardando
 converti).

But ȝe þate wil clene be,
 Certes, sumwhat ȝe most fle,
 wil ȝe here ȝit efter sone
 One þing þat nedeful is to done.
 Hit is gods oune lorde,
 þat spekes to alle lesse & more,
 »Go, mon, whil þou hast light,
 Lest þe ouer-take þo derk nyght«.
 Pi lyue, mon, is cald þi light,
 & þi deth þo derk night;
 whil þou art on lyue, þou may wirke

Ambulate
 dum lucem
 habetis, ne
 tenebre uos
 comprehendat.

850 gode werkes of holy kirke,
 & certes, when þou art deed,
 þen may þou nouper do gode ne
 queed.

Perfore, mon, I warne þe,
 whil þat þou may go & se
 855 In gode waies spede þe fast,
 Lest þo night wil þe a-gast.
 & sikerly, with-uten nay,
 at þi deyng shal be þi domus-day:
 for þere shal be reckned alle

860 þat euer þou didist, grete & smalle;
 þere þou shalt know & se
 Gode or yuel wheþer hit be.
 & þen perauenter woldest þou fayne
 bygynne to wirk & turne agayne:

865 but certes þou shalt not so,

bot right after þat þou hast do
 þou shalt take verament
 þere þi rightwis Ingement.
 Deth is gilor swythe stronge,
 & bigiles mony one euer a-monge:
 perfore wirke whil þat þou maght,
 for sodenly þou may be kaght.

Drede of god in alle þing (De timore do
 Of wisdom is þo bygynnyng.
 & mony one haue of god drede,
 but not for loue of his god-hede,
 bot þat þai shulden for hore gilt
 In to strong payne be pilt.
 Hit fares by soche, I vnderstonde,
 as hit dos here by þo bonde. 880
 Þo bonde wil nouper loude ne stille
 do oght agayne his lordes wille,
 But þat is for no loue ne for non
 a-corde

þat he has to his lorde,
 [but] for if he did, he wist hit wel 885
 he shuld lese of his catel.
 & ȝit hit fares by mon also
 þat lettes more synne to do
 for doute of grete pynnyge,
 þen for loue of heuen-kyng. 890
 Hit is not yuel so to bygynne,
 for drede of pyne to leene his synne:
 for soon after he may katche grace
 to be-þenk hym of gods face,
 how mirry hit were to haue þo sight 895
 Of gods face þat es so bryght;
 And so þen shal he cast his loue
 to Ihesu Crist þat sittis a-boue,
 & leene & fle alle synful dede
 bothe for loue & for drede. 900
 But who so wil do by my lore,
 I-wis, he shal lett more
 to fle synne bothe day & night
 for drede to leese þat faire sight
 Of gods face þat is so clere, 905
 of whom we han alle oure powere,
 þen for drede of oure woo
 þat ony þing vs might doo.
 Leene frende, herken to me,
 & more I wil speke to þe
 Of þo vertues of almes-dede.

Et id
 ambu
 late d
 lucem
 habetis

Iniciu
 sapie
 cie
 timo
 domin

880

885

890

895

900

905

(De el
 emosy
 910

for in þo gospel as we rede¹,
 þin almes-dede þou shalt forthe pitte,
 & spare hit not þof hit be litte.
 915 God saies þas in his lore:
 »mon, if þou may gyue no more
 but a dische ful of colde water,
 þou putt hit forth nere-þo-later
 with gode wille & charite,
 920 & ful wel hit bes golden þe«.
 & when þou shalt haue þonke & mede
 for so littel an almes-dede,
 Siker þen may þou be,
 if þou gyues mykel in charite
 925 to god þou may þo better spede
 & þo more shal be þi mede.
 Ones hit I vnderstode
 In almes-dede is dowbul gode:
 hit fordos synne, witt hit wel,
 930 and hit wol eke þi catel.
 & of þou be herof in drede
 how hit might be so in dede,
 I[n] gode wittnes I wil drawe
 One ensawmple of þo olde lawe.
 935 Holy writt wil not be leis,
 þat spekes of þo prophet Heleis
 how Iheru Crist, oure lord swete,
 spake to Helise þo prophete;
 to a pore wydogh he him sende,
 940 hore bothas lyue to amende;
 He saied: »Helise, þou shalt fare
 In to Sarept & wonne þare;
 þere is a widogh þat wil þe fede,
 & I wil zelde her ful wel hir mede«.
 945 Þo prophet Helyse by-gan a-non
 forth on his way for to gon.
 At þo gate of þat cite þo widogh he mette,
 And faire a-non he hir grette;
 he bad hir for gods loue,
 950 þat vs sittes alle a-boue,
 A dische ful of water he² shuld hym gyue
 for to helpe hym for to lyue.
 Þo wydogh saied ho wold fayne,
 & to serue hym ho turned agayne.
 955 After hir he bygan to crye
 And bad hir þat ho shuld hye;
 »Do, he sayed, by my rede,

¹ vv. 912 & 2 are tr. ² r. ho.

bryng with þe a shyuer of brede«.
 Þo wydogh vnswerid a-non:
 »Sikerly, ho saied, bred haue I non, 960
 ne noght þat I might þe giue
 for to helpe þe to lyue
 but a hondful of mele in a pichere,
 & a litel oile þat is clere;
 þat I mot make on meete here 965
 to me & my childer in-fere,
 And sithen we moten die sore,
 for meete haue we no more«.
 Þo prophet vnswerid hyr so:
 »I bid þe, he saied, or þou go 970
 first þerof make me mete;
 & when þat hit I haue ete,
 Of þat þat leenes þou shalt make
 ffor þe & for þi childer sake«.
 Þo sely wydogh þen ful sone 975
 grauntid wel to do his bone,
 for his loue þat Iudas solde¹;
 hir litel mete shewe ho wolde.
 When þo prophet þis hym seghe,
 his eghen to god he kast on heghe, 980
 to hym he made an orison:
 & a-non god put his fyson
 vp-on hir mele in hir pichere,
 And in hir oyle þat was clere.
 Þen saied a-non þo prophete 985
 to þo wydogh wordes swete:
 »ne drede þe not, wommon, in þi thought:
 þi mele shal want right noght,
 & þin oyle shal wax sykerly,
 and þi loom shal not be empty«. 990
 Grete plenty had þo wydogh þoo
 whil þat ho lyued euer-moo.
 Now þou knowest in þi mode
 In almes-dede is doubul gode:
 Almes-dede fordos synne 995
 & þer-thoron þou may heuen wynne,
 And þi gode shal multiplie—
 so saies þo boke þat wil not lye.
 Þo gospel saies to þe & me:
 »Gyue, and men shal gyue þe«. 1000
 In a noþer stede I haue wittenes
 þat god hym saies in sothnes:
 »Al þat þou dost for þo loue of me

¹ Cf. p. 6, v. 406.

to þo leste of my meyne,
 1005 Right to my-selue, witt hit wele,
 þou dost þi present ilk a dele.
 Glad may þou [þen] be iȝ þi thought
 Als oft as þou may gyue oght,
 for þou may nowe wel vnderstonde,
 1010 þou takist hit god iȝ his honde—
 for gods wordes in sothnesse
 þerof beris gode wittenesse.
 Þer-fore, mon, be not to gned

Thesu Crist forto fede:
 for þou may þer-with wel spede, 1015
 & heuen-blis gete to þi mede.
 To þat blis he vs bryng
 þat is lord ouer alle þing,
 And gyue vs grace, whil we ben here,
 to serue hym þat vs boght dere, 1020
 In trewe loue & charite,
 Amen amen, so mot hit be.
Explicit hic speculum vile istius mundi.

4. (Hell, Purgatory, Heaven, World, Man, Sin, Grace, Virtue, Good works, God's Mercy, God's Justice).¹

A later Ms. is Ms. Addit. 10053² (a free copy of Ms. Reg.). The poem treats partly the same topics as the Prick of Conscience, often in identical terms. The dialect is Yorkshire, the frequent o-forms (þore wore, wone shone, go two, gost most &c.) are not necessarily original. I think, R. Rolle's authorship is unquestionable.

fol. 36.

Alle-mighty god in trinite,
 fader and son & holy gost,
 þat is one god & persones thre,
 One sothfast lord of mightȝ most,
 5 Gyue vs grace synne to fle,
 and wel to lyue, & kepe vs chaste;
 so þat oure soules redy be
 to god, when we þo deth shal taste.

He may wel be calde witty
 10 þat can wel lyue in þis exille;
 who so here lyues rightwisely,
 he wirkes wel after gods wille.
 He þat mas hym to god redy
 and lyues wel, shal not die ille;
 15 & alle oper may be dredy,
 but he þat wel con lyue thorou skille.

Alle oure lyue þat we here lede,
 is noght but a dethe lyuande;
 & deth is noght ellis to drede
 20 but as a passing of lyue failande.

For fro bigynnyng of oure childehede
 ilk day to dye we are dredande;
 þen þis [lif]³ is faylande at þo nede,
 for whils we here lyue [we]⁴ are dyande.

Mony lyuen þate lyue kan noght, 25
 and mony dyen þate dar not dye;
 but of deth haue þai no thought
 þat con lyue wel & ese ay [f]lye⁴.
 Thorou bodily deth þo gode are broght 30
 to ioie, & no payne to drye;
 after þo werkȝ þate þai haue wrought
 alle shal be demed, witterlye.

Deth is of endeles lyue bygynnyng,
 and of dedly lyue þo last ende,
 to þoo þate here are of gode lyuung, 35
 when þai shal oute of þis world wende.
 Þen shal deth be to hom likyng
 þat in þis lyue made god hore frende;
 but hit is entrie of duellyng
 In helle to hom þate seruen þo fende. 40

¹ Title on margin by a later hand: An Induction to good life by the consideracion of Heaven, Hell & Purgatory.

² This Ms. at the end adds 2 stanzas, asking to pray for him that this tretis on englishe drew, and the following note: Orate pro anima domini Iohannis Pery, canonici ecclesie sancte Trinitatis Londonie infra Algate, qui hunc librum fieri fecit; cuius anime propicietur deus, amen. This Pery, the alleged compiler of the Ms., cannot be the author of our poem, which is older and northern.

³ om.

⁴ Ms. slye; A. & ay is slye(!).

Wherefore, mon, if þou wilt lere
to lyue wel, & die rightly,
& of gode & ille haue knowyng clere,
& loue & drede conceyue herby:
45 wende oute iche day of þi-selue here
thorou thought, & forgete þi body,
and þen by-holde thre places sere
In þat oþer world, of sere party.

Þere shal þou se, if þou loke euen,
50 Somme is ioye, & somme is paynes stedde,
& here & knowe by hore steuen
what-wise þai haue hore lyue ledde.
[Þ]o¹ thre places I wil þe nemen²,
as I haue herd & is boke redde:
55 One is helle, an oþer is heuen,
And purgatorye is þo thridde.

Þese thre places, as we trowe,
In þat oþer world, are certayne;
to one of þese thre wende shalt þow
60 when deth has here þi body slayne.
Þou shalt hethen wende & wot not howe,
& neuer shalt þou come a-gayne:
þerfore, or þou wende, chese þe now
wheþer þou wolt to ioye or to payne.

65 First, at helle þi thought shal be,
to se how synne is wirkid³ þare;
and is purgatorie may þou se
how synne is clensyd, with pyne sare;
In heuen þou shalt se grete plente
70 of blis þat shal last euer-mare,
for hom þate are with hert fre
for gode werkus wolde hom not spare.

Þer-after byholde þo worldus lawe,
how ful hit is of vanyte;
75 & sithen agayne þi thought þou drawe
In to þi-selue & þi-selue se,
& what þou hast done & what þou awe,
And what god has done & dos to þe:
& so may þou gode and ille knawe,
80 and con lyue & die and redy be.

Hell⁴ First, if þou wilt con lyue right,
þou shalt sende þi thought to helle

¹ Ms. to. ² r. neuen. ³ A. wroken.
⁴ On the margin by a modern hand.

ones on þo day or on þo night
þo while þou lyues, where fendus are felle¹:
þere shalt þou se thorou gostly sight 85
more sorow & pyne þen tong may telle:
for synful men are grymly dight
þat for hore synnes þere shal þai duelle.

²Alle sorow þat monnus hert wolde fle
þou shalt se with-Inne helle-zate, 90
and of alle woo grete plente,
& grete defeaute, as clerkes wate.
³Fire þat neuer sleckid shal be
is þere, with brymston brennande hate,
þat al þo water is þo see, 95
þof hit thorou-ran, ne myght hit bate.

For as fire is hatter euerywhere
þen is a fire paynted on a wowe:
right so þo fire is hatter þore
þen is þo fire here þat we knowe. 100
Zit þere is sicke colde euer-more,
soche stormus þat euer shal blowe,
þat if þo fire fast brennande wore,
hit shuld sone turne to yse & snowe.

Þere is ay smeke, & stynte a-mong, 105
and marknes more þen euer was here;
þere is hungur, thriste, and throng,
& vgly fendes of grete powere;
þere is gretying & deulful song,
gnastyng of tethe & grisly chere, 110
& oþer tourmentis harde & strong
more þen hert may þink fer or nere.

Þere is no hope of helpe ne⁴ rede
to hom þate duellen in þat payne,
ne non relef⁵ thorou no gode dede, 115
for hit is endeles sorow souerayne.
Þere is deth with-ouen deede,
& lyue with-ouen lyue, certayne;
þai dye ay lyuande in þat stede,
& euer-more lyues & dies agayne. 120

Ouer al paynes þere haue þai
a special sorow day & nyght:
of þo sight of blis þat lastes ay,
þat oþer haue in heuen bryght,

¹ Cf. Prick of Consc. v. 6461 ff. ² Cf. ib.
7326 ff. ³ Cf. ib. 6595 ff. ⁴ Ms. orig. ner;
r. erased. ⁵ A. reles.

125 fro þo whilk þai are putt a-way,
for þat þai here lyued not right;
And þat shal last to domes-day,
but fro þen þai shal want þat sight.

þat sight of blis *confortis* hom nagh,
130 but ekes¹ hore sorow þat þai haue tane;
thorou enuye þai haue hit kaght
þat oper has ioye & þai haue nane.
þo leest payne þat hom is wraght²
In helle is more þat neu³ shal wane,
135 þen alle þo paynes in erth taght
if þai were alle to-geder in ane.

For alle þo paynes here as we duelle
al-if þai to⁴ so mony wore,
zit þo leest payne in helle
140 men saien a hundrid-folde is more;
[f]or alle þo paynes sharpe & felle
of þis world, þat greuen here sore,
solace & ioy men might hom telle
to regarde of þo leest payne þore.

145 When þou hast sene þis hydowis place,
& þo sorow þat is þer-Inne,
þou shalt haue drede, if þou haue grace,
to do here ony dedly synne.
For who so folowes þo fendes trace
150 & of his wickednes wil not blynne,
but he amende hym whil he has space
to payne of helle þai wil him wynne.

(Purga-
tory) Zit sende þi thought forther-mare
to purgatorye: where þou may se
155 soules in brennande fire al bare
for synne vnclensid, & may not fle;
In þat fire þai shal duelle þare
til þai of alle synnes clensid be
And made als clene as first þai ware
160 when þai were baptised & made fre.

þat payne of fire where þai duelle,
is so mykel, to clense synnes sere,
þat alle tourmentes sharp & felle
þat alle martirs han suffrid here,
165 & paynes þat wymmen when þai swelle⁵
of childeng thole þat to deth are nere,

to þat pyne is not to telle
but as a bathe of water clere.

¶ For þat fire is more mighty
þen þis fire here, & more brennande, 170
as is þis fire erthly
hatter þen þo sonne shynande.
In þat fire brennus soules mony,
And shal þer-Inne ay be duellande
til þai ben clensid clene þer-by, 175
as gold is founden⁶ in fire meltande.

But þai haue ay gode hope in thought
oute of þat payne to wyne a-way,
for þai wot wel þat þai are noght
In helle, þer payne is lastande ay. 180
But sum-tyme þai haue þis not in poght,
So harde payne is þer night & day
þat þai are oute of mynde broght
& con not think where are þai.

þai haue dowbul payne þere dight: 185
One is feling of hore payne,
An oper hore letting of þat syght
of god þat is ioy souerayne;
þat ȝerne þai eu⁷ day & night,
but þai may not be certayne 190
til þai be made clene & bright
of al þat þai haue done in vayne.

þus may þou þere thorou gostly e
se harde peynes on sere manere,
þat þo leest payne is more to drye 195
þen þo most payne of þis lyue here.
þer-fore clense þe here or þou dye,
thorou penaunce of alle þi synnes sere;
for ellis þou shalt, with-outen lye,
In purgatorie bye hom ful dere. 200

Afterwarde þi hope vp lede (Heuen)
& lyft þi hert holy to heuen.

þere shalt þou se, if þou take hede,
more ioye þen erthly men con nemen. 205
Alle clerkes þat on boke con rede,
& maisters of alle þo science seuen,
þo ioye þat þere is & þo mede
mighten not think ne shewe with steuen.

¹ Ms. sekis. ² r. raght. ³ A. twies.
⁴ Cf. Pr. of Consc. v. 2722 ff. ⁵ A. yelle.

⁶ Cf. Pr. of Consc. v. 3094 ff. ⁷ r. fyned?
⁸ Cf. Pr. of Consc. v. 7782 ff.

þere is ay grete fulnes of lyght,
 210 & largenes of roume¹ *with-outen* prese,
 mirthis þat passen alle *menus* sight,
 & perfite loue þat neuer shal cese;
 þere is souerayne sikernes dight,
 & siker pasibulnes & pese,
 215 paysibul ioye *with* likande sight,
 & ioyful scilence *with* ese.

þere is cely endeles beyng,
 and endeles blis in þat place,
 And likyng & endeles loouyng,
 220 and thonkyng of mercy & of grace . . .²

þere is al maner welth endeles,
 & of alle delites grete plente;
 þere is flowyng of more riches
 þen *euer* was here, by mony degre;
 225 þere is more wurship of heghnes
 þen *euer* might eghen in þis world se;
 þere is alle þing þat gode is³,
 & wantyng of alle þat yuel may be⁴.

þere are medes of halowes sere—
 230 þat ioye no mon mesure may;
 þere are so mony ioyes⁵, þat no mon here
 may hom reckon nyght ner day;
 þai are so precious & so dere,
 and of so mykel nowblay,
 235 and so plentiuus on sere manere,
 þat no mon hom may gesse ne say.

þere is lyue *with-outen* deth dight,
 þo wille⁶ is *euer*-more lastande;
 þere is zouth *with-outen* elde right,
 240 & rest *with-outen* swi[n]k⁷ folowande;
 þere is *with-outen* merknes light,
 and ioye þat *euer*-more bes duellande;
 þere is ay day & neuer nyght,
 & pes *with-outen* stryue holdande.

þere is light & bryghtnes more
 þen *euer* had sonne when he bright shone;
 & þere is grete myrthe, as I saied ore,
 and melodie þat neuer shal wone.
 So mykel ioye & so mony are þore
 250 þo whilk þai haue þat þider are gone,

þat alle þo clerkes here of lore
 Kouthe not telle þo lest¹ poynte of one.

For þo lest ioye þat is in heuen
 of alle þo ioyes þat are sere,
 is a hundred-folde more [to] neuen 255
 þen al þo ioy of þis lyue here;
 for al þo melodie of *monus* steuen,
 & delites fer and nere,
 were noght but sorowe to telle euen
 al to þo leste ioy of heuen clere. 260

þefore, when þou hast hom sene
 thorou eghe-sight of hert fre:
 at þi synnes þou shalt sore tene
 þat putten þe fro þat faire cite.
 For al-þof helle neuer shulde haue bene, 265
 & synne shulde neuer vengyd be,
 zit shuldes þou zerne to kepe þe clene
 þat ioy to haue & god to se.

What mon wolde tyne þat ioy & þat blis,
 if he oght of hym-selue wolde rewe, 270
 þat god has hight to alle his
 þat in his seruys here are trewe?
 for sikerly, I dar saie þis,
 gyue a mon þat ioy right knewe,
 hym were leuer, þen hit to mys, 275
 ilk day to be slayne here newe. —

When þou thorow thought of þi hert fre (World)
 hast sene þo ioye: þou shalt loke downe
 & biholde þis world *with* his fals gre
 þat worldly to serue are bowne; 280
 þo whilk is ful of vanite,
 of wretchidnes & corrupcioun;
 þen shal hit seme noxt ellis to se²
 but as a depe, dymme dungeounne.
 For hit shal seme þen to þi sight 285
 merke & layth, litel & lawe,
 to regarde of heuen so bright
 þat þou so faire & bright sawe:
 hit shal seme voided of alle gode right
 þat *monus* hert might to likyng drawe, 290
 to regarde of þo plente dight
 of heuenly godes þat are to knowe.

¹ Ms. rourme. ² The wanting vv. are also wanting in A. ³ r. es. ⁴ Here A. has 4 vv. more. ⁵ om. in A. ⁶ Wille zum Leben, Triebe. ⁷ Ms. swilk.

¹ orig. last, corr. ² A. the.

- Alle worldly riches bothe more & lesse
 þe shal [pink] foule as muk stynkande,
 295 to regarde of heuenly richesse
 þat are so faire & neuer faylande;
 Al þo ioye & al þo gladnes
 shal be sorow for sothe semande,
 to regarde of þo ioy þat es
 300 In heuen *with-ou*ten ende lastande.
- Alle þo witt of þis world to lere
 þe shal þen þenk aperte folý,
 to regarde of þo sightes sere
 þat are *in* heuen *with* melodye....
- 305 Alle wurships of þis world here wast
 shame & sheneship¹ shal seme to þe,
 to regarde of þo wurship maste
 In heuen þere we fayne wolde be;
 Alle þat þo world zernes *in* haste
 310 þe shal þink vayne & vanite,
 to regarde of alle þinges to taste
 þat fallen to heuen þat we wolde se.
- If þou byholde on þis wise
 þo world when þou þus hit has sene,
 315 þat fals is & ful of fayntise
 And euer deceyueabul has hit bene:
 þat sight shal make þe to dispise
 & forsake þis world be-dene,
 and tent to god & his seruyse,
 320 & fro sygne here to kepe þe clene.—

(Manes selfe) When þou þus has sene heuen & helle,
 Purgatorie, ioy & payne,
 & þo fals world þer we duelle
 þat summe men louen & seruen *in* vayne:
 325 biholde þi-selue þen, flesshe & felle,
 and þis lyue [here] vncertayne,
 & when þou hast done as I telle,
 wende þen *in* to þi-selue agayne.

- ¶ & be-thenk þe what wast þowe,
 330 And wheþen þou come *in* þi hert caste;
 & think also what þou art now,—
 & þat þou be *in* thought stedfast!—;
 And what þou shalt be think & trowe,
 & whider þou shalt wende atto laste:
 335 for þi lyue here, I dar a-vowe,
 is noght but a wyndes blaste.

¹ Ms. shemeship.

¹First þou shalt thyng & know *in* thought
 what þou [was]² first or þou come here.
 Sum tyme was when þou was noght,
 to fele ne se, fer ne nere;
 340 sithen þou was conceyued³ & wrought
 On catif⁴, wlatome⁵ manere.
 Þenk on hym þat þe dere boght,
 & þat þou shalt not ay lyue here.

¶ And whethen þou come, þink also: 345
 fro þi moder wombe ful right,
 Oute of a wlatome stynkande wro
 þat was al merk *with-ou*ten light.
 Þen was þou waike & myght not go,
 & nakid & pore, *with-ou*ten might;
 350 þou brought no-þing *with* þe þerfro
 but a foule skyn al bloody dight.

Þenk what þou art now, & se
 þou art al stynk & slayme *with-In*ne,
 and a seckeful of muk pryue⁶,
 355 þat is couerde *with* þat foule skynne.
 Fouler filthe may not here be
 þen of þe comes bothe thycke & thynne;
 þer come now oþer fruyt of þe
 but onely filthe, stynk, & synne. 360

¶ For if þou se on ilk party
 what comes thorou mouthe & what thorou
 nese,
 & what thorou oþer places of þi body
 when þe list here þi body ese:
 A fouler myddyng of vilanye 365
 þou saw neuer in lond of pese
 þen þou art *with-In*ne nomely;
 þen has þou matir, of pride to cese!

Think where þou art, & knowe *in* haste
 þou art here *in* an exille sene,
 370 þat is þis world þat somme louen maste,
 þat fikul is and ay has bene;
 þou art *in* a dale of deal to taste,
 ful of traugl, traye & tene;
 þou art as *in* a wyldernes waste,
 375 fulle of libardus & lyons kene⁷.

¹ Cf. Prick of Consc. v. 440 ff. ² Ms. art.
³ Ms. conceyued. ⁴ Ms. catif. ⁵ Ms.
 whatsome. ⁶ Cf. Prick of Consc. v. 564.
⁷ Cf. Prick of Consc. v. 624—9. ⁸ Cf. Prick
 of Consc. v. 1225 ff.

þou art as *is* a forest duellande,
 fulle of robb^{ers} & of theues;
 þou art as [in] a see flowande,
 30 ful of waw^{es} & stormes þat greues;
 þou art as [in] a noen¹ brennande,
 ful of fire of synne þat cleues:
 þou art as *is* an vncouth lande,
 ful of ang^{ers} & myscheues.
 35 þou art as *is* a felde of bataile²,
 where þou³ byhones with enmyes fight;
 but pere thre wil þe hardest a-saile:
 þi flesshe, þo fende, þo world right:
 þai wil not lecue for no trouaile
 40 þe to assaile bothe day & night—
 If þou fight fast, þou shal not faile
 to ouer-come hom⁴ thorou gostly might.

Think also what þou shalt be,
 when þou shalt wende hepen a-way.
 35 þou shalt be wormes mete to se,
 Roten erth & stynkande clay.
 þo dethe shal come to assaile þe
 when me[r]cie fayne woldest þou pray;
 but now abyding wol he graunt þe
 40 of his comyng, night ne day.

Whider þou shalt, bi-thynk þe zitt
 and for þi wending þou ordayne.
 Oute of þis world þou shalt flitt,
 And near⁵ after come a-gayne;
 45 þi body shal *is* to a pitte,
 þou art not of þi soule certayne,
 whider hit shal wende þou may not witte,
 wheþer hit shal to ioy or to payne.

þus al þi lyue & þi lyuyng
 40 is ful of synne & sorowes sere.
 How may þou þen laghe or syng
 In siche a lyue, & make gode chere?
 me þink þe aght haue no likyng,
 ne make no ioy þo whils þou art here,
 45 & lyue [in]⁶ drede and haue zernyng
 to endeles lyue þat most is clere. —

⁵ **A**l afterward bi-thynk þe right
 what god has done & did for þe,
 1 = an ouen. 2 Cf. Prick of Consc. v. 1245.
 3 r. þe. 4 Ms. &. 5 Cf. S. Edmund's Speculum.

and what he dos þe day & night
 On mony wise as þou may se, 420
 what he shal do þe thorou his might
 & *is* his mercie þi helpe shal be:
 þen may þou knowe thorou hym *is* sight
 how mighty & how gode is he.

þou shalt thynk first *is* þi thoght 425
 what kyndenes god has for þe done.
 First, for þe heuen & erth he wrought,
 water & ayre, sonne & mone,
 & bestes & trees þat fruyt forth broght
 for þi profett he ordeyned sone; 430
 þi-selue, mon, he made of noght; —
 on his werk^{es} þou thynk ful sone!

þenk when þou was dampned to helle
 for synne, he boght þe þen agayne, 435
 for þe he come in erth to duelle,
 & suffrid harde passion & payne;
 for þe he hade sore woundes & felle,
 for þe his body was rent & flayne.
 And if þou wilt his woundes telle,
 here may þou se þo noumbur certayne: 440

Fyue thousande woundes, as I wene,
 & fully foure hundred & sixty
 for þe he tholed & zit fiftene,
 In honde, *is* hed, in fete, *is* body;
 fro þo crowne of þo hed noght was sene 445
 to þo soule of þo fote but al bloody.
 At þo last he died, ellis had þou bene
 dampned to helle with-outen mercie.

Think what god dos þe ay:
 and how on mony sere manere 450
 he saues þe here bothe night & day
 fro al meschaunce & perels sere;
 he sendes þe grace wher-thorou þou may
 wyne with strength þi lyuyng here,
 And *is* al þat þou shalt do or say 455
 he gyues þe strength & witt clere.

¶ When þou shalt ony þing bygyne,
 with-outen god þou may not spede;
 þou may nouþer go ne rynne,
 ne do no þing, but he þe lede, 460

ne stir honde ne fote, lyppe ne chynne,
ne no lym *with-outen* hym *in* nede;
for what so þou dos, *with-outen* synne,
Onely may hit be calde his dede.

- 465 Ilk day for þe & þi mete
he multiplies of his godenes
foules & fisshes, smale & grete,
sere bestes, trees, fruyte & gres;
for þe he sendes bothe drye & wete,
470 *sum-tyme* more & *sum-tyme* lesse,
& *sum-tyme* colde & *sum-tyme* hete,
þat most to þe sesenabul es.

At þo last, what he shal do to þe
thenk when þou art went heþen away.

- 475 If þou hym loue *with* hert fre
& serue hym treuly here to pay,
he wil þe bring to þat contre
þer neuer is nyght but euer is day,
where þou shalt more ioy & blis se
480 þen euer hert might think or tong say.

þat contre is his kyngdome,
of whiche he wil þe his aire make
if þou þo fende here *ouer-com*
thorou gode lyue & synne forsake.

- 485 Bot if þou to god be vnboxom
& wickednes of synnes take,
þou shalt wende for þat wicke custom
to helle, þere payne shal neuer slake.

þer-after þenk, & for-gete noht,

- 490 what synne þou has done & what foly:
what vnkyndenes þou hast wrought
& what dispite til god al-mighty,
and what sheneship þou has thoght
to þin oune soule, & vilanye,
495 & what harme & wrong þou hast wrought
& done to þi neghtbur þe by.

- Think what vnkyndenes, if þou mene,
þou hast to god done, & dispite:
first how vnboxum þou hast bene
500 to his byddynges, vmthink þe zite
how þi loue is to hym noht sene,
& has not serued [hym] *with* delite,
but greued hym oft *with* werkus vnclene;
of þis vnkyndenes þou art to wite.

Also what shame & vilanye 505
þou dost þi soule bithink þe swithe:
how foule þou mast hit & vggely
thorou synne þou dost here mony sithe,
how pore, how nakid, how nedy
of alle þing þat shuld make hit blithe¹ . . . 510

Thenk what harme þou hast don & skathe
to hym þat was þi neghtbur kidde,
in body, *in* soule, or ellis *in* bathe,
thorou sklaunder, if hit so bitidde,
or on oþer wise has made him wrathe. 515
Make hym amendis if þou þus didde,
or ellus þi soule is *in* grete wathe;
for no þing may fro god be hidde. —

More zit bihoues þe know & se (Sine)
& haue in mynde *in* ilk a stede, 520
what synne bifore þi dede dos þe
þo whiles þou here on erth may trede,
& what harme to þe synne may be
when þou shalt [dy, &]² after þi dede;
so shalt þou synne hate & fle, 525
þen were þis a siker rede.

First know & think what dos synne
bifore þi deth whil þou lyues.
Synne woundes þi soule *with-outen* dynne,
& sore oft-sith hit [þe] greues; 530
synne makes þi conscience foule *with-læne*,
& iche synne *with* oþer clyues;
synne mas god & þe to twynne,
& puttes to mony foule vnthewes.

Synne dos þe to folow þo fendus trace, 535
& alle þi dedis makes thonk/es³;
synne reenes þe gostly solace,
& vertuz þat passen al riches;
synne waste[s]⁴ alle þi godes of grace,
& leenes þe⁵ voide of al godenes; 540
synne mas þe here helle to purchase,
to haue at þo last, þer ay payne es.

Thenk also & þou may lere
wh[at]⁶ synne dos þe at þi deth stoure:
Synne [priens]⁷ þe þen⁸ of þi lyue here, 545
of alle welthe, might, of honoure;

¹ A. adds: Hou thral thou mais it to thy body.
That to thy soule shold seruike kithe.

² Ms. haue. ³ Ms. vnthoukes, I overl. ⁴ Ms.
synnes wasten. ⁵ Ms. þo. ⁶ Ms. when.
⁷ Ms. reprues. ⁸ þen overl.

for solace ne ioy on no manere
 Getes þou after ner¹ no fanoure,
 but endeles paynes & sorowes sere,
 550 but þou þe a-mende of al erreure.

²Synne pyne³ þi soule also
 of þi body *with* mikel care,
 & of⁴ þai to helle to-gedur go
 þi body so faire shal be neuer mare;
 555 for at þo metyng⁵ of hom two
 þi soule shal se þi body so vgly fare
 þat sicke a body as he went fro
 fayne wold he haue roten þof hit ware.

Vnderstonde also & þenk right
 560 what synne shal do after þi deed:
 Synne shal þen draw þe fro þat sight
 of god, and fro his sone⁶ bes þou sheed;
 Synne shal reeue þi soule of al might,
 & make hit wayke & heuye as leed;
 565 synne shal put þe fro rest & light,
 & fro alle mercie, helpe & reed.

Synne shal to endeles payne þe lede
 In helle þat hidowus is and myrke;
 Synne shal þe put fro al gode dede
 570 þat þou here wrought or euer wold wirke;
 Synne shal put þe fro al mede
 & fro al þo helpe of holi kirke.
 þus shal synne do, but þou god drede
 & forsake synne & *with* hit irke.—

Grace, Afterward think in þi thought
 what grace shal do þat noght may fayle,
 & what vertue thorou grace is wrought,
 & what gode werk may þen auaile.
 And when þou hast þes thre wel thought:
 580 *with* hom þou shalt þi soule vitayle,
 & of alle þo synnes þou euer wrought
 make amendes thorou gode consaile.

First þou shalt þenk & vnderstonde
with stedfast thought & hert stabul
 585 what grace may do þe here lyuande,
 if þou to grace wilt make þe abul.

Grace settis þi wille in god lastande,
 and makus þe to hym acceptabul;
 grace may make þi hert heldande
 to þat þat is most prophetabul. 590

Grace þo boundes of synne wil slake,
 and fully light þi hert *with*-Inne;
 grace may make þe for gods sake
 to suffur angers & þi lyue wyne;
 Grace may þi werkis medeful make, 595
 & gete þat lost is thorou synne;
 grace wil gare þe þo right way to take
 to heuen þer blis shal neuer blynne.

Thynk also ay when þou may (Vertu)
 what vertue dos & what hit spedis. 600
 Vertue puttis foundyng away,
 and multiplies alle gode dedis;
 vertue makus [þe] night & day
 to haue likyng in god þat þi soule fedis;
 vertue in charite holdes þi-selue ay, 605
 And holly to god hit þi lone ledis.

¶ Vertue þe kepis fro fire brennyng,
 fro helle hardships & fro payne,
 fro lecherie, lust & lykyng,
 þat þou noght in hom drunken be; 610
 vertue þe kepis fro fallyng,
 In alle nedis he vp-holdes þe,
 & drawes þi hert fro dyuers þing,
 fro coneytise & vanyte.

Think also day & night (Good works)
 what gode werk dos þat is right wrought.
 Gode werk stablis vertue right,
 & ekus þi mede, & glades þi thought;
 gode werke away puttus slouth thorou
 right,
 & fordos synne þat þou art Inne broght; 620
 gode werk strengthis þe so to fight
with þo fende, þat he þe ouer-com noght.

Gode werk þat wrought is in charite,
 is holden medeful & certayne,
 & specialy to þinges thre: 625
 þat is, to endeles lyue souerayne,

¹ Ms. ner after. ² This st. is corrupted.
³ r. pyne? ⁴ r. or? ⁵ r. twinnyng.
⁶ om. in A.

& to þo ekyng of grace so fre,
 and also to forgyfnes of payne.
 & þus may gode werk vaile to þe,
 630 if þou *with* charite hit ordayne.
 But gode werk¹, shalt þou vnderstonde,
 oute of charite may noght a-vayle
 As to þo lyue ay-lastande;
 but to one of þes foure hit shal not fayle:
 635 Oþer hit shal sonner breke synne bande,
 or leese þo sorow þat þe shulde ayle,
 or make þi welth more here flowande,
 or more lett þo fende þe to assaile.

(Gods mercy) **E**uer-more þink how mykel is
 of god godenes of his mercy,
 & of þo harde dome of his rightwisnys
 how mykel hit is on oþer party;
 & þat shal make þe to loue lesse
 worldus welth þat passis lightly,
 645 & forsake honour & richesse,
 & wel more drede god al-mychty.

Mercie shewes sere *benefices*
 þat men receyue of god here:
 Mercy delyuers a mon & saues(!)
 650 fro² strong perels þat mon is nere,
 Mercy here to mon hetes heuen delices³
 & to alle þat to god are leue & dere,
 mercy vs *confortis* on sere wyses
 when we are broght in synnes sere.

655 Of mercy god vs here abides
 [suffrandly]⁴ when we do wronge,
 of mercie fro vengauunce he vs hides
 & gyues vs grace here frely a-monge,
 of mercie he multiplies on mony sides
 660 þat he gyues, where-sere we gonge,
 of mercy he kepis vs what so bytides
 þat has ben ordayned to last longe.

Of mercie god wil agayne-calle
 mon þat turnes fro hym to ille,
 665 of mercie he receyues hom alle
 þat turne agayne to hys wille,
 Of me[r]cy he makis oure hertis smalle
 and meke penauunce to fulfille;

of mercy þis shuld to hym falle
 to forgyue vs, þat we not spille. 6

¶ Of mercy god sendes angers sere
 for synne shuld be clensid þer-by,
 of mercy he gyues vs welth here
 to gare vs to loue hym of curtesy,
 of mercy he gyues vs *with-outen* were 6
Sacramentis, to take wurthily,
 of mercy he wil þat we lere
 his comaunderments, for mede gostly.

Of mercy god led[is]¹ hom agayne
 þate wronge went day & nyght, 67
 of me[r]cy—þat is certayne—
 he ledis hom þat han no lyght,
 Of mercye to helpe vs he is fayne
 when we are fallen & wanten myght,
 of mercy þat wil he not layne 68
 be hom vp-holdes þat stonden vp-right.

Also þenk *with* hert stedfast, 69
 when þou wost what gods *mercy* is, 69
 how mykel shal be, in þi hert cast,
 þo reddir² of his rightwisenes
 to þoo þat shal be at þo last
 On domes-day [demed]³ more & les
 After þo dredeful bemes blast,
 as tellis þo gosple in þo mes.

þen shal god his mercye hide 69
 fro synful men þat are gilty,
 his rightwisnes þai shal abide,
 & þai be [dampned]⁴ þat be wurthy;
 þen shal þai stonde on his [left]⁵ side
with-[outen]⁶ hope of alle mercy, 70
 And helle opende shal be wide
 & swallow þat synful company.

For þai hade no reuth on þo pore
 þat for myscheue might for hom spille, 70
 ne to hore owen neightbore
 mercy [did]⁷ here *with* gode wille,
 þai shal be dampned thorou reddoure
⁸rightwysnes þen to fulfille,
 & [haf]⁹ endeles woo *with-outen* mesoure
with-outen mercye, & þat is skille. 71

¹ Ms. werkus. ² Ms. for. ³ Ms. delites.
⁴ Ms. soueraynly.

¹ Ms. ledde. ² r. reddur. ³ Ms. damp-
 ned. ⁴ Ms. demed. ⁵ Ms. right. ⁶ om.
⁷ Ms. do. ⁸ Ms. of rightw. ⁹ Ms. of.

Rightwisnes with mercy is ay
 In alle gode werkus, as shewes he;
 but ~~sum~~-tyme þat one is by ~~sum~~ way
 aperte, when þat ~~oper~~ is priue,
 715 & ~~sum~~-tyme bothe se men may,
 & ~~sum~~-tyme nouþer may þai se:
 but rightwisnes [in] þo last day
 bes shewid, & mercie hidde shal be.

Mercye is shewid, as I wene,
 720 and rightwisnes priue & stille,
 when þo wicked of synne is made clene,
 & so is rightwis[ed]¹ thorow gods wille.
 But rightwisnes is openly sene
 & mercy hidde for certayne skille,
 725 when childre vnchristened dampned bene
 to helle for ay, þat neuer did ille.

And rightwisnes with mercye tite
 are bothe hidde & holden doune,
 when innocentz & men perfitte
 730 suffer here persecucioun.
 But bothe are shewid in a plite,
 þof þai haue sere condiciounne,
 when god þo gode hore mede shal qwrite,
 & to þoo ille² payne & dampnaciounne.

735 For god to þo gode grauntis more mede
 in heuen þen þai haue serued fully,
 & to þo ille for hore mys-dede
 lesse payne in helle þen þai ben worthy.
 Þis is grete godenes of god to rede
 740 þat þus dos of his grete mercy.

¹ Ms. rightwisnes. ² Ms. alle.

Pere þus shal mercye here of spede
 thorou grace of god, ouer al mighty,
 if mon serue god & paynes drede
 & to endeles blis hym dight redy.

If god schuld zelde to ilk man 745
 After þo werkus þat þai haue wrought,
 gode for gode as he wel kan,
 & ille for ille fully thoght,
 fro þo tyme þai lyue bigan,
 of alle werkus, wylle, worde or thoght: 750
 Þo rightwisnes of god bes¹ þan
 Onely shewid, & mercye noght.

²And þerfore chese þe, or þou wende,
 wheþer þou wolt to payne or blis.
 But if þou puruyauce by-fore sende 755
 til þat place þat redy is,
 with gode dedes þi lyue amende,
 ellis comes þou neuer þer al ioye is,
 but euer to duelle with þo fende,
 dopartyd fro god and fro alle his. — 760

For his loue on rode con blede
 & boght monnus soule vnto blis,
 on þis boke takes gode hede
 & reulis þow after rightwisnys.
 he þat loues god & hym wol drede, 765
 mon & wommon, more & lesse,
 to þat blis he wil þou lede
 þere ioy & blisse euer es. amen. per
 C[harite]. mea tua.

¹ A. were. ² A. has 2 other final stanzas.

5. (Twelve profits of Tribulacion.)

A southern transcription (but with many northern forms remaining) is extant in Ms. Laud 210 fol. 99 (c. 1370); the original text was northern, and is, no doubt, a work of R. Rolle (cf. neuerpelater &c.). The treatise is a close translation of Duodecim utilitates tribulationis by Petrus Blesensis (ed. Giles III p. 307¹); other translations of it are found in Ms. Reg. 17 C xviii fol. 2^b and Arund. 286 fol. 100 (both southern texts). — (A different treatise on tribulation is that in Ms. Harl. 1706 and other Mss., which treats of »how there were sixe masters assembled togeder and ycheon asked othere what thynges they myght best please god and were most profytable to the people, and all they were accorded to speke of tribulacion«.)

fol. 49^b.

Da nobis auxilium domine de tribulacione.

Þou soule tribulid and temptid, to þe is þis word shewid, þat þou lere wher-
 of tribulacion serues, and þat þou not onely susteyne hom suffraandely, but also

¹ This ed. is not very correct.

gladely, & þat þou be gladid *with-Inne* of þat ilk þat þou art angrid *with-outen*; for, als sayes *Senec*, ¶ »here is non so grete glading, as þat þat is drawn of angre«. Whilk glading no mon may haue, but if he know first þo dede of tribulacione; hou, þat is to saye¹, God, þat sendes tribulacions, ordeynes hem² to þo profite & forthering of hom þat suffren hom, but ȝif þai setten hom agaynus þo ordynance of hore creature³ *with* wickednes of⁴ rebelnes. Wherefore þoo þat knowen hore defautes of þat one syde, & þo profitis of tribulacion on þat oper: asken of god in þo fore-sayed word forto be helpid of tribulacion, & not ȝit⁵ to be remoued; for if þai aske þo remewyng, peraventure þai aske agaynes hom-selue, as Poule þat askid þo prik of his flesshe to be remewid ¶ *þo secunde Cor. þo twelft chapter*; to whom is answerid of god: »My grace sufficis to þe«. ¶ Per are mony fruytis of tribulacion: but now of tuelue shal we touche, in whoche mony oper are contened; þat lightly shal be vnderstonden, who þis tretice diligently redis or heris; for as þo mete ille chewid ille is defyed & litel profitis: so techyng of holy wrytt *with-outen* entent red or herd, litel profitis.

Þo first profite þat tribulacion dos is in þis: þat tribulacion is a trewe socoure sende fro god to take þo soule fro handis of his enmyes. ¶ Þese enmyes are, þo fals ioyes & deceynde welthes of þis world, whilke þat in so mykel þo more perelously bigylen þo idisciplyned hert, in als mykel more as þai flateren & cherisshen. Þese are þo enmyes of whilk [þo] comune prouerbe tellis: »foole ne drede[s] [þam] noght«; þat in als mykel are þai more to drede þat þai more flaterandly cherisshen. [Þese are þo enemyes þat flaterandly sleen, & sleand flaten]⁶; þat are tokened by Iohab, þat holdande Amasis chyn, as he wolde haue kissid hym, sloghe hym, ¶ *þo secund Reg. tuentid Chapter*. Wherof sayes *Gregor*: »þof al fortune be [to drede]⁷, nereþoles more is to drede þo weltheful þen þo wooful«. Þat opunly apperis, for þo enmye þat priuely werres is more to drede þen he þat werres opunly. And take hede⁸ þat þese socoures of tribulacion are not sende al-onely of god, but god hym-selue is leeder & marchal of his hoost, ordynande al to þo delyueraunce of his frendis. Wherefore he hetis

David: by David saicand: »With hym I am in tribulacion: I shal take hym oute & glorifye Cum ipso sum in hym». Wherfore sith god is *with* vs in tribulacion: yt⁹ is to susteyne suffrandely trib. & gladly, for in als mykel as þo tribulacion more greues, þer-after god more

David: neghes hym þat is troblid; wherof sayes David: »God is nere to hom þat are troblid in hert«. Þerfore if þo presens of tribulacion anger þe, þo presens of

luxta est do minus huius qui tribula- to sunt corde

god þi saneoure, þat is *with* þe in tribulacion, gyues þe gladyng *with-Inne*. ¶ But þou may saye: »I fele wel þo presence of tribulacions, but I ne fele

noght þo feliship of god in my tribulacion; for if he shewid so suettnesse of his presence as þo bitternesse of tribulacion, I shuld susteyne þo tribulacion gladly«. And þou may saye also þat þou feldest more suettnesse of god bifore þo tribulacion, þen þer-Inne. To þat may be answerid þat þo feliship of god may be on two maners vnderstonden. First [of gyuyng of vertu & grace: for]¹⁰ as þo tribulacion is ekid, so god multiplies vertu and grace; as seyes þo apostle *first Cor. Tende*: »God is trewe, þat suffres ȝou not be temptid ouer ȝoure myght, but makis

¹ Petr. Bl. effectum tribulationis, qualiter scilicet deus &c. ² on erasure. ³ Ms. creature.
⁴ Ms. or. ⁵ r. hit. ⁶ om.; but so Ms. Laud. ⁷ Ms. þof al be fortune; to drede om.
⁸ r. kepe. ⁹ Ms. þat. ¹⁰ om.

com with þo temptacion þat ȝe may susteyn hit; as who saye: he shal gyue eking of grace & vertu to susteyne tribulacion suffrandly. For right as þo lordes of castles are wonte to sende help & socoure to hom þat ben ensegid in castles: so god is wont to sende eking of grace to þo troblid soule. / Þat oper feliship of god in tribulacion may be vnderstonden of gyyng of myrrily gladyng, þat god sendis to þo troblid; where-[of] þo apostle saies *secunde to Cor. p.* »As þo passions of Crist abounden in vs, so thorow Crist aboundis oure gladyng«. ¶ Þo passions of Crist are saied abounde in vs, for þai are sende of hym, & for hym shal þai be sufferandly susteyned, and þat to likeness of Crist, & withouten gilt; þat no mon suffre as a theue or a mon-sleer, þat desserues wel þat þai suffre. / But take kepe þat þo eking of grace þat is gyuen in tribulacion, is not euer-more gyuen to be felde of þo troblid; whilk þing is don to his prouyng, drede, & delyueraunce. Also þo glading ne shuld not come, to þo stede ne be graythid to hym, þat tribulacion graythis; as saies *Tob[ias] fferthe*: ¶ »Pou makis stille after storme, & pou sendis glading after sorowyng & gretynge«. And *David*: »After þo monynessis of my sorowes in my hert þi gladingis haue loyed my soule«. / As¹ þo gladingis of one houre passis þo tribulacions of many ȝeeris. For hegh god þat first come to socoure þe, after þo tribulacione shal d[ai]e with þe confortande þe, as sayes seynt *Bernard*. / And if perauenture pou playne þe þat þis glading taries ouer-mykel, as playnen þese loouers: here answeris *Cassiodor*, sayand þat þo selne swiftnesse semes slownesse to þo hert þat is desyrande & louande. / And [þou] aske of rightwise men þat neuer didde deedly synne, hou hit is sayed þat þai are delyuerid oute of hore enmyes honde: To þat may be saied þat þof þo gode be not fallen in honde of hore enmyes by assent of deedly synne, not-forþi þai might haue fallen; but helpand god þai ne felle not, & so askapid hore hondis. Whilk þing seynt *Austyn* touchis, spekande to þo rightwyse þat god had keppid fro synne þus: »He helde þe þat þou ne felle in synne«. / Of þese forsaied þingis may be concludid þat þo troblid soule ne hanes noght to holde hym verrayd when he suffres tribulacione, but delyuerd & tane a-way fro þo welthe of þo world deceyuande, & [fro] þo fleshely glading mysconfortande. Wherefore sith tribulacion[s] delyuers of enmyes: þof þai ben sawtyme heuysome, norepoles þai are to susteyne for god gladly & withouten grucchyng; vmwhile þof² a mon be sette agaynes tribulacions with grucchingis, þen he lettis his helpers, & helpes his enmyes.

Þo secund profite of tribulacion is: þat hit stoppis þo deuels mouthe, þat he ne dar speke ne tempte þo soule þat is in tribulacion; for he dredis to be put agayne & ouer-comen. Þat is tokened in þo *secunde chapter of Iob*, where is sayed: »no mon spake to hym a word, for þai sawe his sorowe as greet«. He³ spekis þere of feynt frendis of Iob, þat bitokene deuels werraynde þo soules; þat dar not negh þo troblid soule ne tempte hit seen his grete tribulacion, for þai drede to be ouer-comen of siche a soule. Noght⁴ þat temptacion of þo fend be perilouse to þe but by þo folowand answer, þat is, by delite & assent; as þo speche of þo cursid mon noyes þe noght, but if þou hym answer. / And þat is tokened in þo *threttid & sex of Ysaie* where is sayed þat *Ezech[ias]* forbed

¹ Lat. Consolationes autem &c. ² Lat. quia si; r. ellis if? ³ Lat. Scriptura. ⁴ Lat. Sed nota quod diaboli temptatio non sit periculosa nisi &c.

þo peple to answere to þo blasphememes of Rapsace prince of þo kingis hoost of Assiris. By Rapsace is tokened þo deucl, by his blasphememes are tokened ille þoghtis whoche he totlis¹; but þai noye noght but if þou answere by assent. For [þof] þo let[h]er² blasphememes tourmenten mykel mownes hert, but þai noye not als long as he answeres not; but on þat oþer halue þo blasphemand folk are angerid when þai se hom þat þai blasphememe noght answere.

Þo thrid profite of tribulacion.

Þo thridd profite of tribulacione is: þat [it] clenses þo soule troblid. And hit is to witte þat fyue maners of clensyngis ben of bodily þingis. ¶ Þo first clensyng is, of mownus body; þo whiche is on two maners: in drinkyng & in blode-letyng. ¶ Þo secunde clensyng is of metals; þo whoche is on two maners: with fire as gold, and with fyle as iren. ¶ Þo thrid clensyng is of trees, þo whiche is in cuttyng of braunchis & vp-deluyng of wedis. ¶ Þo ferthe clensyng is of corne, with a flayle. ¶ Þo fift clensyng is of vynes, in þo pressure. In alle þese maners clenses tribulacione.

- (1) ¶ First is mownus body clensid with drynk: and for-þi when tribulacion takis þe, þenk hit is medecyne, sende to þe fro þi lord to clens [þe]³ of outerage humore and [vn]skilwis likyng. For why as wicked humours are clensid with bitter medecyne, so þo wicked maners of þo soule are clensid with tribulacion; for as seynt Gregor saies, wicked humours are wicked maners. & for-þi take with glading þo medecyne sende to þe fro þi lord, þo whilk is sonerayne leche knowand al þo complexcion of þi hert; for he wot hou mikel þou may susteyne, & he ne gyues noght to þe but þat is to þe profitable. For why hegh⁴ gods son drank þo tribulacion of deed, not for his, but for þin clensyng. On þo same maner drink þou þo medecyne of tribulacion for þi heele & þi clensyng. For hit is saied *Cant. sexte*: »Drinkis frendis, & gladis þou derlingis«. And to þo childre of Zebedeis was saied: »May ze drinke þo drink þat I shal drinke?« Þis is þo drink of hele

Calicem
salutaris
accipiam
Et no-
men
domini
inuoca-
bo

þo whilk Dauid receuyed with making of þonkis, sayande: ¶ »Þo drink of heele accipiam shal take«. and perauenture þof hit be hard to þe to swolowe þis drink for bitternesse, calle gods help, as did Dauid when he saied: »And gods name I shal in-calle«. / & [take]⁵ kepe þat as bodily medecyne ne shuld not be tastid ne on þo tong long holden, but sone be doun swalowid: so tribulacion ne shuld not fro his course with grutchyng be þoght on⁶. But as þo profite of medecyne is lettid sum-tyme not of defeaute of hit-selue, but ille disposicion of þo takand: so þo profite of tribulacion is lettid for ille disposicion of þo hard hert & rebel; as is shewid in Pharao *Exod. ferthe*, for why ay þo more he was tourmentid, þo more hard was his hert. And þerfore saies Salomon: »þo hard hert shal haue hard at þo last«. ¶ Þo secund maner mownus body is clensid with blode-letyng, & þat on two maners, þat is to saie, with opynnyng of vayne, & with ventuse. ¶ Openyng of vayne is lickened to shrift, & ventuse to tribulacion. And take kepe þat [as vnaite]⁷ bodily blode corrupis þo body: so synne, þat in holy writt is cald blode, corrupis þo hert. Þo vayne thorou whilk þis blode, þat is to saie synne, is oute-casten, is þo mouth, as Salomon saies in *Prouerbe*: ¶ »Þo vayne of lyue is þo mouthe of þo rightwyse; for þo rightwyse in þo bigynning is wryer of

¹ Lat. suggerit.

² Ms. For to þo letter.

³ Ms. clennes; þe om.

⁴ r. he? Lat. ipse;

om. in L.

⁵ Ms. (and L) to.

⁶ Lat. retardari.

⁷ om.

hym-selue, þat is to saie in shrift. ¶ And take kepe: as a mon shuld let oute Exem-
plum ille blode to clensyng of þo body, & withhold gode blode to þo norisshing of þo body: so men shulden in shrift saie hore synnes, þat þai be casten away, & holde stille þo gode dedis¹ þat þai ben not leste², for why gode dedis tolde in shrift for rosyng & for vayne-glorye, are lost; as is shewid in þo pharise þo whiche rehersed his gode dedis in loouyng, sayande *Luc. aghtend³*: »I fast twies in þo woke, [þo] tende I gyue of [al] þat I haue; but þo puplycane ne darst not lift his eghen to þo heuen, but smote his brest sayande: »God, haue mercie on me synful mon«; and þa[n]⁴ folowis þat »þo publicane come doun iustified thorou meke shrift fro þo pharisee«, þo whilk duellid in his synnes. For why þoo synnes þat are shewid in sothefast and lawe shrift, are fordone, as Dauid saies: »I saied I shuld shryne me to lord, & þou forgane þo wickednesse of my synnes. ¶ Þo blode-letyng of ventuse is like to tribulacion: forwhy als mony tribulacions as god sendis to þo hert, so mony strokes for blode-draht he gyues to his purgacion. But take kepe þat bifore þo stroke of blode-letyng hit is nedeful þo fleashe be enchawfid, þat þo stroke may lightlier be suffred: So hit is nedeful þat monnes hert be kyndelid with þo fire of loue, to suffre tribulacion lightly; as seynt Austyn saies: »Alle fel þingis & grete þingis light & nerehand none makis loue«. In tokenyng of þis lightid þo holy gost vp-on þo apostlis in tong[is] of fire, as hit is saied *Act. secunde*; of þo whilk þai were so strengthened þat after þo receyuing of hit fro þo sight of þo conseil þai zeden ioyande, for þai were holden worþi to suffre noye for þo name of Ihesu. Þai were bifore þo receyuing of þat light dredeful, as semed in Petre þo whoche denyed his lord at þo voice of a woman; þo whilk nereþolater after þo receyuing of þo holy gost suffrid for his lord gladly passion of þo crosse.

¶ Þo secunde maner of clensyng is thorou whilk metalls are clensid, as gold with (2) fire, & ierne with file. First tribulacion clensis þo soule & makis hit clene as fire dos þo gold; þerof saies seynt Austyn: ¶ »Þat þo flayle dos to þo corne, þat þo fire dos to þo gold, þat þo file dos to þo iern, right so & on þo same maner tribulacion clensis þo rightwyse mon«; þat is to saie: As þo fire departis þo gold fro oþer metallis & makis hit clene of drosse, so tribulacion makis þo soule clene. Þerfore hit is saied of þo martirs in *Sapiencia*: »He proued hom as gold in þo herthe«. With þo fire of tribulacion proued was Iob, þat saied: »he proued me as gold þat passes thorou þo fire«. And take kepe þat gold is þo moost precious among alle metallis, & leed þo most vyle, & nere-þo-later gold ne is not clensid with-outen leed, for why leed drawis with hit in þo herthe þo filthe of þo gold. So þo gode men, þo whiche are bytokened by þo gold, are clensid oft with ille men, þat are bitokened by leed. Þen, if hit be askid »of what þing serues þo ille men to þo gode«, hit may be answerid: of þat þing þat þo leed serues to þo gold; as Salomon saies: »þo fool shal serue to þo wyse«, þat is to saie, clensand hym. Þus serued Esau Iacob, þat is to saye, pursuyng⁵ hym; of whom hit is saied *Gen[esis] fyue & tuentid*: »þo more shal serue

¹ Ms. here adds: *Luc. aghtende* In willing loouyng saied: »I fast twies in þo wicke, þat he had dow, þat þai &c.; *L. Luce xviii* In willing loouyng sayde: »I fast twies in þe wicke; þat he had done he tolde, þerfore were þei lefte, for whi &c. These words are intercalated from the following line; it is clear that Ms. Laud is posterior to Reg., and not vice versa.

² = loste. ³ Ms. adds: as bifore. ⁴ Ms. þat, L þan. ⁵ r. pursuand.

to þo lesse. / Sith, tribulacion clensis þo soule as file dos þo iern, furbliissand hit & makand bright. For why as þo swerd þat neuer passis out of þo shethe, & þo knyue þat neuer-more sheres, gedres rust: so monnes hert gedres rust gostly with-uten vse of tribulacion; as *Jeremye*¹ saies: »Bareyne was Moab fro his zouth: he restid in his filthe«. For-[þy]² ne pleyne þe not þof god furbliisse þi hert þat hit shyne & be made clene; for in oþer maner þou may not se god; as saies seynt *Matheu*: »Blessid be þo clene of hert: for þai shal se god«. //

Beati mundo
corde q. i. d.

- (3) Þo thridde maner of clensyng þat fallis to tribulacion, is þo clensyng of trees as of vynes, þo whilk is in cuttyng of vnnayte³ braunchis; of þo whilk *Io. xx.*⁴: »Ilk a boghe ~~not~~ berande fruyt he shal smyte of, & he shal clense þo boghe þat beres fruyt, to make more fruyt«. ¶ By þo vyne is vnderstonden monnes hert, þo moysture of whom makande hym to bere fruyte is loue; / þen als mikel as he has of loue: so mikel has he of moysture; for why when þo moysture of þo trees is sprad in þo vnnayte braunchis, þo tree beres þo lesse fruyt. So þo loue of þo hert þo more hit is sprad a-mong fleshely frendis, þo lesse hit is able to gostly fruyte. And if þo wyse gardiner sheres a-way þo vnnayte⁵ braunchis of þo tree þat hit may bere more fruyt: hit is no wondre þof god, þat is tiller of monnes hert as saies þo gosple *Ioh. tuentid*⁶: ¶ »My fadre is a til-mon«, he shal shere a-way þo vnnayte loue of þi hert, þat is to saie þi kinraden & þi frendis worldly & fleshely, with þo loue-croke of þo deed þo whilk he holdes in his hondis, or if he do fro þe worldly godis, to þat þat þo loue of þi hert ne passe not his propre termes; and al þat dos god þat þo loue of þi hert draw not fro hym, & þat hit be not spred in worldly þingis, where mykel mon byhoues lay & þer-thorou no gode wyne but oft ille ende, as saies seynt *Gregor*: ¶ »Who so leenes to þo sclithand, hym byhoues sclithe with þo sclithand«.
- (4) ¶ Þo ferthe maner of clensyng þat fallis to tribulacion, is clensyng of corne, with flayle, þat [þo] corne be partid fro þo chaf; as saynt *Austyn* saies: »Pat þo flayle dos to þo corne: þat þo tribulacion dos to þo rightwyse mon«. For as þo strok of þo flayle gares þo corne passe oute of þo chaf: so tribulacion gares monnes hert be departid fro fleshly loue, for þo world mys-payes to þo troblid hert. þerfore *Dauid* knowande þo profite of þo flayle of tribulacion, saied: »Lo I am redy to anoyes: to suffre þat my hert may be clensid«; as seynt *Austyn* saies: »Ne pleyne þe not of þo flaille of tribulacion, if þou wilt haue clene corne, & be set in heuen, where noght shal be set but clene corne«. But as hit fallis oþer⁷-while þat corne not ripe ne dried ne is not departid fro þo chaf thorou þo strok of þo flaille, but clyues more brissed þer-Inne: so monnes hert hauand moysture & likyng of fleshely loue, ne is not departid fro þo perelous world, but more drawis þerto with loue & lyking; of þo whiche nereþolater he receyues noght but tourment & trauel, for why: »mon is borne to trauel & þo brid to þo flight«, as saies *Iob*. And þerfore saied seynt *Ion* in his pistil: »Ne loues not
- (5) þo world ne þoo þat are þer-Inne«. ¶ Þo fift maner of clensyng þat fallis to tribulacion, is clensyng of wyne in þo pressure; for as þo pressure presses þo grapis þat þo precieuse wyne may be departid fro þo dreggis: so god settis þo soule in þo pressure of tribulacion, þat is to saie in sekenes of body, in pur-

¹ orig. *Ieromye*.
ouper.

² Ms. for why.

³ L vnþriuan.

⁴ r. xv.

⁵ L wicked.

⁶ orig.

sayng of wickid men, in dethe of frendis, in losse of erthely godis; þat he may dense þo soule of filthes of synne & of wicked lykingis. And þerfore ne put not a-way þo pressure of tribulacion: if þou wilt be sett in celere of Crist, as *Salomon* saies *Cant. first*: »þo kyng led me in to þo wyne-selere«; & seynt *Austyn* saies þat »þo martirs in þis lyue are so pressid, þat þo greet mater of hore body laft in þo pressoure, & þo precious soules are sett in celere of aye-lasting lyue as precious wyne«. ¶ Ne pleyne þe not if god sett þe in þo pressoure of tribulacion, siþ¹ he defoulid² first þo pressoure, as *Ysaie* saies: ¶ »þo pressoure I defoulid alone, & of þo folk no mon was with me«. »no mon« he saies, & not »no wommon«, for alle þo apostles in his passion laften hym & fledde; but þo blessid mayden ne departid not fro hym thorou mys-billeue, but suffrid with hym thorou compassion, as Symeon heght hir saicand: »þo swerd of his passion shal passe thorow þi soule«.

þo ferthe profite of tribulacion is: þat hit lightis þi hert to knowyng of god & knowyng of þi-selue; in þo whilk is þo perfeccion of monnus knowyng; as seynt *Austyn*, þat³ so mykel had red & herd, more ne askid he not, saicand in þo boke *Soliloquiorum*: »God, if I had knowen þe! god, if I had knowen me!« And in þo boke of Wysdome is hit saied: »Knowe þe, is witt fulfild«. ¶ For as we se þat þo strok of þo 3erd gares þo disciple hold doun his heed & loke on þo boke & recorde his lessone: so tribulacion is sende to þe fro god [þat]⁴ þou may lere to knowe þi creatore⁵; as seynt *Bernarde* saies: »God makis hym to be knowen betande, þo whilk was forgotten & vnknown sparandes. Of þis haue we ensauple, *Daniel ferthe*, of þo kyng Nabugodenosor, þo whilk god cacchid⁶ oute of his kyngdome, and was his wownyng with wyld beestis, & hay he ete as an ox: but in þo ende of his dayes he lifid vp his eghen to heuen, & his witt is gyuen agayne to hym«. [He]⁷ liftes his eghen to heuen þat sett- is his knowing on his creatore. In þis lifyng of eghne his witte is 3olden to hym þat thorou bowyng doune to erthely þingis lost hit. Nabugodonosor þat bifore tribulacion stekid his eghen to his creatore, lokand to þo erthe, after tribulacion he lyftid his eghen to heuen where he was þat bete hym: as þo maner es þat when þo child beten feles þo strok of þo 3erd, he turnes þo eghe to hym þat hym bete. And þerfore god betis ouperwhile his face⁸, for he wolde þat þai turned to hym hore face. ¶ Perfore, þou soule, by-holde þat þo maner is of louande to sende letters by-twix hom, to holde loue in mynde, and þat hit be not forgotten: and þerfore þo lord Ihesu Crist sendis to þe tribulacion, þat was forgotten of þe perauenture in þi wele, as þo botiler of Pharo forgate in his wele Ioseph his dreme-reder, *Genesis*. Byhalde þat oure lord Ihesu Crist withholdis in mynde of [þe] þo tokeny[s]⁹, of þo woundis þat he suffrid for þe, as if a knot were made on a girdul to holde sum þing in mynde; as oure lord saies thorou *Ysaie fourtid & nyne*: »I shal not forgete þe: in my hondis I haue wrytten þe«, þat is to saye: »when I had hom thurled in þo crosse for þi loue«. Pen if Crist witholdes tokeny[s]⁹ of his woundis for mynde of þe: ne wrathe þe not if he sende to þe tribulacion to hold þo mynde of hym; for why als mony tribulacions as þou haues, als mony messageris [sendes]¹⁰ he callyng þe

¹ on erasure.
³ orig. creature.
¹⁰ Ms. haues.

² Lat. calcavit; = Fr. defouler, fouler.
⁶ = chasid.

⁷ Ms. and eft.

⁸ Ms. saied þat.
⁹ r. fase = focs?

¹⁰ Ms. tokenyng.

[azen]¹ to þo mynde of hym. Ne agayne put þou not þefore þi gode summoners: for why hit is saied, »mykel is worþi in citee a gode summoner. / But þou myghtis saie þat tribulacions ne are not nedeful to make þis summones, for god summonus I-noghe by his gyftis, as seynt Austyn saies: »Gods giftis are not ellis but summonus to cum to hym²; þefore hit is semely to hym þat he make summones gyuande giftis, for soche summones semen a lord, more þen þo summones þat are with betyngis. ¶ To þis may be answerid: þof hit so be þat giftis callen þe agayne to knowyng of þi lord, neuerþolater ouþerwhile vnskilful loue drawes³ to worldly giftis, and so is forgeten þo maker þat gyues godis aye-lastyng. Þefore of soche he pleyues hym *Proverb. first* & seies: »I spred out my honde«, þat is to saie gyuande worldly giftis, »& þere was none byhelde«. He ne saies not þere was non þat »toke«, for mony are þat gladly taken; but fewe are þat »byholden«; [for] fro þo moste to þo leest, alle louen giftis & folowen rewardyngis. / But þou might saie: »þof hit be semely þat god calle agayne thorou tribulacion⁴ hard hertis & vnchastised þo whilk ne wil not turne to hym thorou giftis, he calles⁵ agayne thorou tribulacions: neuerþolater semely ne is hit not for þo gode, þo whilk knowes thorou þo gyftes þo gyuer. ¶ To þat may be saied þat þof hit so be þat þo gode hert knowes þo gyuer in þo giftis thorou kyndely likyng, neuer-þo-later hit comes not to perfitte knowyng with-outen prouyng of tribulacion, as hit is saied *Ecc.*: »What kon he þat is not assaied? ¶ Þo mon þat is proued in mony þingis, knowis mony þingis. But take kepe þat he calde Salomon to his knowyng gyuande giftes, Iob he calde takande away his godis. Adversitees and tribulacions ladden Iob to perfeccion, giftes ladden Salomon to foly & losse. Þefore if Salomon, þat was riched with so mykel wisdom, lost þo knowyng of his god in weele: be þou not siker þat þou may in þat⁶, longe holde þo knowyng of god. ¶ Þefore suffre þou tribulacion þat þou may come to perfitte knowyng of þi god. And if þou be mysconfortid for þo grettnesse of tribulacion: in þis confort þe þat þo more tribulacion makes þe to com to þo more coroune. // Now hit is saied hou þat tribulacion[s] calles þo hert to knowyng of his creatoure. Now is to saie hou þai calle mon to knowyng of hym-selue. For why þo hert þat þo ioie of þo world drawes fro hym-selue: ne

may not fele ne knowe hym-selue; wherfore *David* saies in þo name of soche: »Þo light of myn eghen ne is not with me«. Woo worthe hym þat dispendis þo light [of his knowyng] in þo knowyng of outeward þingis and holdes⁷ no[3]t to knowyng of hym-selue! . . . for why worldly weele so mykel more drawes þo soule fro hit-selue, in hou mykel more he folowes hit & loues hit. ¶ But as þo assegid is gart ouþerwhile thorou assaute of his foes to turne in to his propre holde fro whiche he dar not passe for drede of his foes, [also]⁸, as seynt *Gregor* saies: »tribulacion gares þo hert to turne to hyt-selfe, & aye þo moo tribulacions þat he has: þo fewere issues are to passe out fro hym-selue. ¶ Þerfore happye is aduersite þat zeldes [þe] to þi-selue & makis þe to turne vn-to þi propre home; and þerfore hit is saied *Exod. Twelft*: ¶ »Duelle ilk mon with hym-selue«, þat is to saie, knowe hym-selue, & take kepe to hym-selue; for why as a hous þat no mon wonnes Inne is broght to nocht: so þo hert not inhabited, is broght to waast & to

¹ on, margin. ² r. clyues? Lat. inhaeret. ³ calle=trib., is to be om. here. ⁴ r. calle; om. he? ⁵ r. yt? ⁶ Ms. by-holdes, by overl.; Lat. reservat nihil. ⁷ Lat. adds: Sed quomodo se cognosceret, qui secum non est? ⁸ Ms. and, om. in L.

noght. ¶ Woo is þo hert þat to þo likenesse of a ioguler etes shameful morsels oute-with his hous, þo whiche þo more he synges in oþer mēwes houses, þo more he fyndes þat he may wepe in his owne. For why aye þo more þo hert likis in worldly þingis, þo lesse he fyndis confort in hym-selue. Tribulacion forþi is sende to þo hert, þo whiche garis hit to turne agayne to hit-selue fro worldly ioyes, as þo ioguler after þo feest is gart to turne home agayne to hym-selue to his house. So þo dowue when sho fownde not wher-on sho myght reste hir fote, turned agayne to Noe in to þo shipp. ¶ Noe is vnderstonden þo reste of þo hert¹; when þat mōwes hert ne fyndis not oute-with in þo whiche his loue may rest: þen he turnes to hym-selue. ¶ ²Þo dowue þen ne fyndes not where sho may rest hir foot: when þo hert ne fyndis noght in erthely þing where he may sette his loue; & þen he turnes to hym-selue, & he is gart to saie þat *Dauid* saied: »My soule, turne in to þi restes. And in *Cant.* saies oure lord to þo soule þat had dispendid his hert by worldly þingis: »Turne agayne, þat we may byholde þe, þat is to saie: I & þou; [þou] shal byholde þe with eghe of conscience, I shal byhold þe with eghe of mercie. / Þerfore þou soule, suffre þe to be agayne cald to þi-selue & to god thorou tribulacions, þo whiche wele had liftid fro þe; and namely for tribulacions bynden & festen þe to þi creatour, whom þo ille fredame of þo world lousid. ¶ And þerfore saied *Iob*, þat was proued in soche þingis: »If I were gird with þo prik of pouert, hit shulde shewe to hom hore werkis³. And take kepe he ne callis not here pouert wantyng of erthely godes, but wantyng of erthly solace þo whiche is had in worldly richesse, as hit is writen *Ecc.*: »Sum mon is pore al-þof he be in mony richesiss«. Þo bondis of pouert are calde alle tribulacions þo whoche are sende fro god to bynd þo hert fro worldly solace. ¶ Þese are þo bondes of Adam oure forme-fadre, þo whoche fallen to vs thorou þo right of heretage, thorou whilk god drawes to hym mony as hit were agaynes hore wille. Of þat saies *Osee*: »In þo bandes of Adam, þat is to saie in tribulacions, I shal drawe hom, in bondis of loue, þat is to saie sende thorou loue; as saies seynt *Bernarde*: ¶ »We are drawen (f. 59) when we are wont to tribulacions«. And þerfore þou soule þat art bounden with þese bondis, ne hold þe not reuyled; ne hope þou not þoo þat are not bounden be in verray fredame to whom is grauntid al þat þai zerne; for why þou hopis not þo seke mon in gode state ne in hope of heelyng, þof al þat he zernes be grauntid to hym of his leche,—for þen he despaires of his heele, for why þat is certayne token of his dethe. Thorou whiche hit semes þat worldly fredame ne is noght but spedying to perissying, and þerfore, þo more frely þai fulfille þat þai wil with-outen tribulacion, þo sōwner þai falle to hel[li]e. ¶ And þerfore if þou wilt haue god helpande to þe, suffre þat þou be bounden with bondes of tribulacion, whoche comen fro god & to god drawn. Þerfore he saied to *Ezechiele*: ¶ »Lo I gaue my bondis vpon þe; & thorou þis may men vnderstonde þat þo bondis of tribulacion are giftis of god. Þerfore thorou þese þingis hit semes þat tribulacions are bondis byndande þo soule to god, and ay þo more þo tribulacion is, þo faster byndis hit þo soule to god.

¹ Lat.: Noe Christum significat, Arca Noes requies mentis intelligitur.
pedem columbæ, amor cordis intelligitur.

³ Iob. 36, 8.

² Lat. adds: Per

Tribulacio quinta.

PO fift profite of tribulacion is: þat hit hastis þi way to god; and þerfore als mony tribulacions as þou haues: als¹ mony messageres sendes god to þe to haste þe to hym and þat þou duelle not in þo way. & se hou wickid þai are þate tarien þo wickid hert [þat]² men ne haste not to go to god. ¶ And þerfore when tribulacion dos away likyng & loue in worldly þingis þat tarien, þen þo hert is prikked to go hastily to god, as þo prophet saies: »Hore sekenessis are monyfold«, þat is to saye tribulacions, »and after þat þai hastide«, þat is to saie to go to god. And seynt *Gregor* saies: ¶ »Þo harmes þat pressen vs here, garen vs to go to god«. Þerfore ne hald þou not litel þo gyft of tribulacion þo whilk delyuers þe of a hard prison and haastis þi way to þo kyngdome, as hit is saied *Ecc.*: »Mon is led sum-tyme oute of prison & of bondis to þo kyngdome«. ¶ Þo prison is þere calde what þing þat þo hert loues vnskilfully in þis world; ¶ þo boundes with whilk he is bounden, is wicked zernyng; & ay þo more þis loue is, þo depper is þo prison. ¶ Oute of þis prison god ledis þe thorou tribulacion: when he takis fro þe, or makes froward to þe, þo þing þat þo loues vnskilfully or þat þou wolde loue afterward; þo whilk þing is tokened *Act. Twelft* ¶ where he saies þat Petre was keppid in prison of Herode, and hit folowis after »þat þo aungle of god stode by hym & smote hym on þo syde and raysed hym saiande: ,Ryse bilyue«. ¶ By þi syde is vnderstonden þi broþer þo whilk come of þo same syde of þo whilk þou, or alle þoo generally þat are bounden to þe of blode or of frensship. ¶ When þat he þat shulde be to þe frende thorou kyndely right, is to þe frowarde, or drawn fro þe with dede, vnderstonde þe smytten in þo syde to go oute of þo prison, & þat þou sett þin hert alonly in god þo whilk ne may not fayle. ¶ But byholde þat Petre ne playned hym not of þo strok in þo syde thorou þo whilk he was delyuerd of prison; so þou ne shulde not playne þe of tribulacion þo whilk delyuers þe fro worldly loue wickid & fals. & perauenture if hit be hard to þe to suffre þo strok of tribulacion: byholde Crist þat for þe was woundid in þo syde, & þen þo lightlyer þou shalt suffre; as þo gode knyght, when he sees þo woundis of his lord, he ne feles not his owne woundes. ¶ And þerfore ne put not away þo messageres of þi lord þo whilke callen þe agayne & garen þe to haste to hym; for why he þat puttis agayn³ þo messagere, agayne-puttis þo lord. ¶ Þo messagere þen is put agayne when þo hert stryues agayne tribulacion with vnbuxumnes. & take kepe þat tribulacion dos two þingis: ¶ hit tourmentis þo soule clensande hit, & hit clenses tourmentande; but when þo hert receyues tribulacion with vnbuxumnes, þen twynnes he þo clensyng fro þo tourment of tribulacion, and þen he feles þo bitternesse of tribulacion & tynes þo profite; & neuer-þo-later, wil he nyl he, hym byhoues suffre tribulacione.

Þo sixt profit of tribulacion.

PO sext profite of tribulacion is: þat hit⁴ is gyuen to quytyng of þi dettis in þo whilke þou art bounden to god, whom þou may not fle ne no þing reuee fro hym, ne no þing of þi dette fro hym layne. ¶ Þese dettes are þo peynes þat ben aght for þo synnes þat þou haues don; & þof hit so be þat ay-lastande

¹ l overl. ² Ms. þen. ³ a overl. ⁴ overl.

peyne be aght for deedly synnes, *nerepolater* þat peyne aye-lastande is chaungid in to erthely peyne thorou contricion & shrift. ¶ Also þis peyne erthely is made lesse thorou fastyng & tribulacion, and *operwhile* is al releeshid, & namely by tribulacions. And þerfore witt þou þat what so þou suffris for god, hit is accomtid of god in paye of þi dett. ¶ And as þo kyngis stiward when he zeldes accomte of þo receyt of his lord, he accomtes & castis *with* penyes of leed or of coper, and *operwhile* in þo ende of his ¹ accomte a peny of leed or of coper Ees for a ¹ hundrid marke of gold or of siluer, þo whilk in hym-selue is of litle prise: ¶ so þo tribulacion of one houre in þis world receyued *with* pacience, deiuers fro þo peyne of helle, þo whilk is heuy & aye-lastande. Ensawmple of þis þou haues in þo theue þat on þo right syde of Crist was hengid, þo whilk for his ille dedis suffrid payne on þo crosse, & was oblisshid to *oper* payne þat is to saie of helle, ¶ and *nerepolater* he hauande contricion for his synnes, turned hym to his lord & saied: ¶ »Penk on me, lord, when þou comes in to þi kyngdome: & als-tyte he assoyled hym & delyuerid hym of al þo dette of hard payne, thorou þat mylde voice: »For sothe I saie to þe, to-day *with* me in paradise shalt þou be. Woo is hym þat nocht payes in þis lyue, but ekis synne vp-on synne, of whom hit is saied in þo psalme: ¶ »Þo synful mon shal borowe, & not quyte. Woo is hym þat shal be gart to come to straye accomte of þo large expensis þat he made: for why he þat lyued aye *with*-outen accomte, & non hit by-houes þat he paye aye paynes in helle *with*-outen relese of any dette. Þere ²mony marchaundes shal wepe þat here laghen & ioien of dyuersite of worldly solace; þat is bitokened *Apoc.*, where is saied: »Þo marchaundis of þo erthe shal wepe. By þo marchaundis of þo erthe are vnderstonden þoo þat haue sette hore-poght & hore loue in erthely þingis; þo whilk shal wepe bitterly, for god³ shal shewe to alle hore wicked marchaundysis. But þo marchaundis of heuen þen shal laghe, when þai se þat þai haue woxnen þo ioie of paradise for a litle tribulacion; þo whilk is tokened *Ecc.*, where is saied: ¶ »One is þat mikel byes ³ *with* litle prise. ¶ Þis litle prise is þo suffring of tribulacion of þis lyue: þo whilk god takes for mykel dette, for as men commonly saien, »Of an yuel dettoure men taken roghe ootes for wheete. And if peraventure þou art holden in no dette for deedly synne or veniale of þo whilk tribulacion shulde delyuer þe, *nerepoles* hit kepas þe fro fallyng in to dett: for as seynt *Gregor* sayes, ¶ »Mony are clene of synne þo whilke shulden sone falle þer-lane but if tribulacion kep id home. ¶ Þerfore þou soule þat feles þe bounden in dettes & dredes þo paye to make: suffre mekely þo tribulacions of þis world whiles þai haue hore tyme & are payed for þo dettis in þo whilk þou art holden to god; for why alle þo tribulacions of þis lyue may vnepes be lickened to þo tribulacions of one houre þo whilk are in helle. Also alle þo tribulacions of þis world, þof þai were sette to-gedre, ne were not worpi to gete þo ioie of paradise: saiane þo *apostle*: ¶ »Þo passions of þis tyme are nocht worpi to þo ioie þat is to come, þo whilk shal be shewid in is.

VII tribulacion.

Þo senent profite of tribulacione is: þat hit makis brood monnes hert to þo receyuyng of þo grace of god. ¶ For as þo goldsmythe hamer makis broode

Exemplum.

¹ accomte—for a, on the margin.
of the same Ms., by the same hand.

² The same passage occurs on a fly-leaf in the beginning
³ Ms. for hore g.

þo gold or þo siluer *with* oft smytyng, to make a *preciousse* vessel: ¶ so god, maker of ilk creature, ordeyned tribulacion to þo enlargyng of þo hert, to hold þo giftis of grace. Of þis enlargyng saies þo *prophet*: »In tribulacion þou has enlargid me«. & þerfore suffre gladly þo strok[is] of tribulacion, for aye þo more þo hert is enlargid *in* suffryng, þo more gostly gyftis god settis þer-Inne. ¶ And¹ byholde þat aye þo more noble þo metalle is, þo more is hit bowande to þo strokes of þo hamer: ¶ Right so þo *preciousse* hert & þo meke, þo more pacience has he *in* tribulacion. And al-þof hit so be þat þo strok of þo hamer, þat is to saie tribulacion, tourmentis þe hard: *nerepolater* confort þe *in* þis þat þo goldsmythe þat is to saie god almyghty, holdes *in* his hondis þo hamer of tribulacion, þo whilk con mesure wel þo stroke after þo myght of þo receyuande mater. And þerfore ne be þou not as metalle is a lomp, *with*-outen bredyng, ¶ as harde hertes are & vnchastisid, *in* þo whilk tribulacions or chastysingis fynden no stede. And also ne be þou not as an olde fryng-panne þo whilk brekes vnder þo strok of þo hamer for drosse, & þo whilk for a litel olde brekyng receyues mony newe brekyngis; so þo hard hert and vnusuffryng is tribulacion ekes his harme. And þerfore suffre gladly tribulacion makande brode þo hert. To þat somōnes þe þo wyse mon, sayande *Ecc. 11^o*: ¶ »Suffre þo vpholdyngis of god; & be fast to god, & suffre; þat þi lyne may waxe *in* þo last tyme«; as if he saied: Suffre gladly þo tribulacions of þis world for god, for why, for god suffrid for þe mony tribulacions, and þerfore zelde to hym þo tyme² of þi seruyse; »be fest to god, & suffre«, as if he saied, be felowid to god, and what so he laies on þe, suffre, and witt þat he wil not charge þe ouer þi power, for þo apostil saies *1^o Cor. x^o*: ¶ »Trewē is god þat suffres zou not to be temptid ouer þat þat ze may suffre«. Þerfore suffre *in* þo foresaied maners: »þat þi l[y]ue³ wax at þo laste«, for thorou þat shalt þou lyue *with*-outen ende, *in* þo ioye aye-lastande.

VIII^a tribulacio.

ÞO aghtid profite of tribulacione is: þat god, sperrande oute worldly solace⁴ whilk are vnder⁵ nethe, gare[s]⁶ men to seke heuenly solace whilk are aboue. As is worldly þingis⁷ a lord when he wil selle hys wyne, defendis þat no mon open hore tauarne til he haue solde his wyne: so god oþerwhile sperres away worldly solace, þat he may gyue his solace. ¶ Þis is bitokened in *Ioele*, where is saied: ¶ »Po beestis of þo felde &⁸ þo grownde thristy loked vp to þe: for þo welles of watre are drye«. Po beestis of þo felde he callis affections & fleshely zernynges, ¶ Po welles [of water he calles worldly solace; þerfore when þo welles]⁹ of þo water are dried, þat is to saie when worldly solace failes *in* noyes, þen þo hert is gart to loke vp & seke mede of solace of heuen. ¶ Þerfore so mykel is oure lord to þo hert more louande, in hou mykel þo hert fyndis more bitternesse *in* outewarde þingis. / But þou myght saie: »of þat I am not sorye þat þo tauerne of worldly solace is not open to me, but of þat þat þo tauerne of gostly solace is stoken to me: for nouþer aboue ne by-nethe fynde I solace«. To þat is answerid þat thorou þat al-onely þat worldly solacis are

¹ Ms. And þerfore.

garen.
but so L.

² Lat vicem huius servitii.

³ Lat. Sicut terrenus dominus &c.

⁴ Ms. loue.

⁵ r. solacis.

⁶ r. as; Lat. quasi area sitiens.

⁷ Ms.

⁸ om.;

withholdes fro þe, þou ne shuldes haue heuenly solaces: but if þou first fynde hom zernande & askande, for god wil þat þou seke hom & desire hom. For more mede is in desirande & sekande¹ god, þen likande in hym. On þo same maner þo more brennandly þat þou sekis & desires hym, þo more solace is gyuen to þe & þo more swetnesse shalt þou fynde in hym, as þo meete sauers better to þo hongrye þen to þo ful. And witt þou þat solace² of heuen shal not long be holden fro þe if þat worldly solaces be sperrid oute thorou tribulacion, if þat þou haue askid hom & soght hom brennandely, al-þof þai seme to be fer drawes fro þe; as *Salomon* saies: »His desyre shal be gyuen to þo rightwyse«.

IX^a tribulacio.

ÞO nyntid profite of tribulacion is: þat hit settis þe in þo mynde of god: for thorou tribulacion he calles þe agayne in to þo mynde of hym; and þo more þo tribulacion is: þo more art þou festid in þo mynde of god. Not for þat god forgetis any, þo whilk al þing sees: but þat holy wrytt saies god has »forgeten« þo mon to whom he gyues not helpe of tribulacion confortande hym, & sum mon haues he in mynde to whom he gyues þo help of tribulacion, confortande hym gostly & ekande grace. ¶ Perfore þou soule, if þou wil be put in þo mynde of god, in mynde of whom is þi heele, & forgetyng of whom is þi dampnacion: lere to suffre anoyes mekely, & so sufferande þenk on god: & he shal estersones þenke on þe, for a frende þenkis on his frend when he is in a-noye after þen if he were with-outen. ¶ Perfore þou soule, if þou fele þe mys-confortid: confort þe of tribulacion³, for tribulacion puttis þe in mynnyng of god, [and]⁴ þo mynde of god anayles more to þe þen what-so-euer tribulacion may reene þe. In bitokenyng of þis saies oure lord *Exod. III^o*: ¶ »I saw þo affliction of my puple þat is in Egypte, & I herd hore crye, & I went doune to delyuer hom«. In þese wordis two þingis are to byholde: ¶ Þo first is þat god loki[s]⁵ to his folk with þo eghe of mercie; þat oþer þing is þat god zeldes couenaunt þat he made with þo folk anoyed thorou tourment. Þat byholding bryngis a gostly⁶ gift thorou þo whilk god is bowed to haue mercye on his frende in tourment. ¶ And þerfore if hit so be þat þo Egypciens, þat is to saie þo wickid, pursuande⁷ tourment þe: nereþolater haue confort in þis for þo byholding of god to þo affliction mykel is worthe to þe. And þerfore hit is saied *Secund. Reg. XVI* of Dauid þat fled fro Absolon his son, þat Semey seande hym, myssayed hym saiaunde: »Cum out, cum out monsleer!« And Abisay seande þat, sayed to þo kyng: ¶ »Why myssaies þat hounde my lord kyng? I shal go & smyte of his heed«: And Dauid answered: »Let hym myssaye me by þo comauendement of oure lord, peraunter⁸ if god byholde myn affliction, and zelde me gode for þis myssaiyng to-day«. In þat, vmbythenk þe þat Dauid wolde suffre þo myssawe of his enmye, þat he might gete þo beneson of god. ¶ Perfore is als mikel more þat⁹ þou desires þo beneson of god, in so mykel more mekely⁹ þou shal suffre þo myssawe of þin enmye, for þo sufferance of þo⁹ myssawe of þo wicked wynnes þo beneson of god, & delyueraunce. Þat is bytokened *Daniel Tercio*, where hit is saied þat gods aungle went doun with Azaria & his felowis in to þo oouen; & made þo myddes of þo oouen as þo

¹ Lat. in desiderando et querendo deum. ² r. solacis. ³ Lat. Si ergo sentis te desolatam ex tribulatione, consolare quia &c. ⁴ Ms. for. ⁵ Ms. lokid. ⁶ Lat. quoddam speciale donum. ⁷ Ms. to tourment. ⁸ erased. ⁹ overl.

wynde of dewe blowande, & shooued oute þo mynistres of þo kyng þat brende hit; and lōke þat þo fire of þo ouen not al-onely put hom a-way, but gane colenesse. ¶ Perby is bitokened þat Crist is redy to þo troblid. Perfore if þou wil colenes be gyuen to þe in tribulacion, and þin enmyes þat prouen þo tribulacion ben brent: suffre mekely tribulacion, for god is with þe in tribulacion, & shal delyuer þe oute of tribulacion, & for tribulacion shal gyue þe mykel mede.

Cum ipso sum in trib. Eripiam eum & glorificabo eum. Of þis [þre] hit is saied in þo psalme: ¶ »With hym I am in tribulacion«—lo here gods felowship! »& I shal delyuer hym«—lo here delyuerance, »and I shal glorifie hym«—lo here mede. Perfore lōke þat tribulacion settis þe in mynde of god, þat gyues more þen tribulacion may withdrawe.

Ad do-
minum
cum
tribu-
larer
clamaui
& exau-
diuit
me. **Þ**O tente profite of tribulacion is: þat hit makis þi prayer to be herd anentis god; for hit is not þo¹ custome in þo sight of god þat he put agayne þo prayer of þo troblid, but titter þat he here hit. Wherof Salomon saies: ¶ »Lo, he shal here þo prayer of þo hirt«. And perfore oft-sithes god chastises mon & sendis tribulacion, þat he gare hym aske mercy, and þat he open his mouthe to aske hym in tribulacion þo whilk had hit sperred in eese. Perfore saies seynt Austyn: ¶ »God sendus tribulacion to summe men þat þai be stirred in tribulacion for to aske þat of god þat god wil gyue hom«. In þo persone of soche men saies þo psalme: ¶ »I cried to oure lord when I was troblid, & he herd me«. [And]² if hit falle peraventure þat þou calle on god in eese, þat eese ne lettis þe not al-out [to]³ slepe: nereþolater hit makus þe slepy summe tymes, so þat þi cryng in eese ne is not so spedeful as hit is in anyoe. ¶ And peraventure if anyoe so mykel fulfille þi hert þat hit may not be so entendaunde to prayer in anyoe as hit may in weele: nereþolater þo anyoe makus þo prayer more precieuse; but if þo anyoe so mykel holde þe vndre þat þou ne may not open þi mouthe to crie to þi lord: nereþolater tribulacion prayes for þe whiles þou haues suffryng. For why maystir Peris⁴ saies of Lazer þat als mony woundes as he had, so mony monthis had he cryande to god; for when Lazarus was styлле with his mouthe, þo woundis cried for hym, as oure lord saied to Caym of Abel his broþer þat he slogh: ¶ »Þo bloode of þi broþer cries to me fro þo erthe«. So perfore semes hit þat tribulacion makis þo prayer more precieuse & more receyuable; for tribulacions are as hit were þo payment for þo letter of oure delyuerance, as Iob saies: ¶ »Who gyues me þat myn asking myght come, & þat god gyue me þat þat I abyde? he þat toke me he defoule me; louse he his honde & kerue me? and þis be my solace þat he tourmentande me thorou sorowe ne spare noght«. ¶ Take now kepe þat Iob, þat had loste alle his godis, his sones & his doghters, is striken with þo werst sore fro þo soole of þo foot to þo hatrel of þo heued, reproved of his frendis, myssaied of his wyue, nereþolater hym þoght þat god tourmentid hym litle, ne in none oþer þing asked he confort, but al-onely þat god shulde not spare hym. But if þou aske: »what fallis hit to delyuerance, þo askyng of his tourment?«, þerto may be answerid: þat his tourment was þo payment of his letters; as when a pore mon drinkes in þo tauerne & has not wherof he may paye his scott, byds dyng hym wel & let hym go. If

¹ Ms. in þo. ² Ms. As, L And. ³ Ms. of, L to. Lat. ut prosperitas te totaliter dormire non faciat. ⁴ Petrus Lombardus.

hit be askid wher-loue þo confort of Iob was when he praied to be tourmentid: þerto is answerid by seynt *Gregor* þat »god spares summe men here þat he may tourment hom afterward, & agayneward ¶ he tourmentis summe men here þat he may spare hom afterwarde«. ¶ Po confort of Iob was in þis þing: þat for þo tribulacion here he wist wel forto eschape þat þat was to come. Be þou confortid þerfore, for if þou be here tourmentid suffrandely, oure lord shal spare þe afterwarde, for hit is saied *Nasam II^o*: ¶ »Oure lord shal not deme a þing twayes«. & als-so *Iob*, þat prayes þat god ne spare hym not here, in an oþer stede prayes he þat god spare hym afterwarde, sayande: »Lord, spare me!« Þerfore suffre þou here tribulacion þat god spare þe afterward; for tribulacions heelen þo soule, as *Iob* saied: »He woundes & heelis«, for why he woundes þo body in sendande tribulacion, but in þat¹ he heeles þo soule.

Eleuent profit of tribulacion.

ÞO elleuende profite of tribulacion is: þat hit kepis, & norissis, þo hert. For why as þo fire is keppid in þo askis: so þo hert of gods seruauit is keppid in tribulacion. ¶ Forþi god bad in þo olde lawe þat þai shulden couer þo tabernacle with seckis of heyris; þo whilke seckes couerde þo precieuse curtynes and alle þo vessel of golde & syluer agayne þo wyndis & raynes, to tokenyng þat þo precieuse vertues of þo seyntis, & namely mekenesse, are keppid in tribulacion; for why tribulacion gares mon þenk off his vnworthynesse, and so gares hit mon be lowid, whom worldly wele lyftid a-boue þo mark of his sekenesse. ¶ Also tribulacion norissis þo hert, as þo norisse hir childe. ¶ For why as þo modre chewes þo harde meete² þo whilk þo child ne may not chewe³ & takes hit in to hir body where þat mete is turned in to mylk to þo norissyng of þo childe: so Crist is called oure moder in holy wrytt, for þo mykelnesse of loue þat he has to vs, and for þo bitternesse þat he had in þo crosse: where he chewid bitternesse & harde dyngyngis & shames to vs, for to norisshe vs and strengthe vs gostly forto suffre by his ensaumple þo tribulacion of þis worlde. ¶ For why right as wyne syed thorou a poke ful of spices chaungis his sauoure, þat is to saye drawande þo sauoure of spices: so a mon sufferande tribulacion shal sye hom by gods body, byholdande his passion whilk he suffrid for hym; and so shal þai be endouced & shal be made light to suffre, þo whilk semet byfore ouner-harder to suffre.

XII tribulacio.

ÞO twelft profite of tribulacion is: þat hit gyues a mon certeyne witness þat god loues hym. Wherof he saies *Apoc.*: ¶ »I reprove & chastise hom þat I loue«, and in *Ecll.*: ¶ »He þat loues his sone: he wounes⁴ to hym betyngis«, þat is to saie: he sendis to hym continually somme betyngis, þat is to saie one after an oþer. Perof saies seynt *Ierome*: »Oure souerayne fadre Ihesu Crist holdes his sones euer-more vnder sum scourge or wande, þat⁵ when þai are delyuerid of one, þai ben vnder an oþer«. And he ne sendis hom note alle at ones, but one after an oþer, as a mon shotis an arowe after an oþer. ¶ But wicked men þat [here]⁶ with-outen gods scourge & his disciplyne [lifs]⁴, & whom none amendement

¹ in þat expunged.

²⁻³ on margin.

³ Lat. assiduat.

⁴ L. &

⁵ Ms. are.

⁶ on margin.

with-drawes fro wrangwysenes, he shal shote to hom here-afterwardis alle his arrowes at enes, þo whilk he sendes here to gode men serely, þat is to saie one after an oþer, & þat is to hore purgacion. ¶ For why alle þo tourmentis þo whilk are here departid thorou al þo world, þen here-afterwardis shal rest as hit were in a stede; as oure lord saied *Leuit. XXXII^o*: »I shal gedre to-gedre vpon hom yuels, & I shal fulfille myn arrowes in hom«. ¶ Þerfore þou soule, if þow¹ wilt be loued of god: ne cast þou not away tribulacion þo whilk shewes to þe testymonye of þo loue of god. But if þou saie þat »þo childer receyues of gods honde gode & ille, [why þerfore is]² þo receyuyng of yuels more³ tokenyng of loue of god, þen þo receyuyng of godes?⁴: to þat may be answerid: Certayne hit is þat god gyues to his speciale frendis þo best godis, & to þoo þat he best loues; but more loued he Crist with-outen comparison þen al þo world, and nereþolater he gaue to hym in þis world many yuels & fewe worldly godis, but as seynt *Bernarde* saies, ¶ »fro his birthe of his modre to þo peyne of þo crosse he had neuer⁵ but pouert & tribulacion«. And þerfore þo sendyng of tribulacion is more tokenyng of loue of god, þen þo sendyng of worldly eese. Ouer þat, Ihesu Crist gods son, þo whilk lyued in þis world, as a marchaunde þat cheses in þo⁶ marketis gode marchaundyng & leenes þo yuel ¶ he chese tribulacions & forsoke worshipis, as hit saies in þo gospels, forwhy he fled in to wildernesse when þai wolden haue made hym kyng *Ioh. VI^o*, and nereþolater he ne fled not when þai soghten hym to slee, but he saied to hom: »I am hec. And þerfore if Crist be wyست in chesyng, hit semes þai are foolis þo whilk despisen⁷ tribulacions and aduersites, & chesen worldly profites, þo whilk shal not delyuer hom of þo hondes of hore foes, þat is to saie of fendes, here-afterward. And þerfore suffre now tribulacion with Crist, þat þou may haue at þo last þo coroune of lyne in þo kyngdome of heuen; for why in oþer maner þou ne may not entre in to þo kyngdome of heuen, saiaunde þo *apostle*: ¶ »Thorou mony tribulacions byhoues vs entre in to þo kyngdome of heuen«. Þo whilk graunt vs Ihesu Crist: þat with-outen ende lyues & regnes. A M E N.

6. (Of the double Comminge of Christ.)⁷

(A translation of St. Bernard De adventu Domini Sermo VI, Migne 183 col. 52.)
fol. 67.

Seynt Bernard spekis of þo comyng of oure lord Ihesu Crist & saies:

¶ I wil not, breþer, ze forgete þo tyme of zoure visytacion, ne þat þing þat shal þis tyme be visytid in zou; for why þis tyme is ordeyned to soulis, & not to bodies. For why þo soule is more worthy þen þo body; he chalangis to hym by kyndely worthynes þo first bysynes, and first shal be amendid þat fel first; for why þo soule filed in synne made þat þo flesshe shal be punysshid in peyne. ¶ And þerfore if we wil be founden Cristis lymes, with-outen doute hit fallis to vs to folowe oure heued: þat þo first bysynesse be to vs to þo graythyng of oure soules for þo whilk he is comen, [&]⁸ whos corrupcion he studyed to heele firste. ¶ Þo heelyng of þo body holde we to þat tyme & abyde to þat day in

¹ u overl.

² Ms. wherefore.

³ Ms. is more.

⁴ u added.

⁵ overl.

⁶ Ms. despiseden.

⁷ This title by another hand. This piece has cadences. R. Rolle's authorship is doubtless.

⁸ Ms. to.

þo whilk he is to come to glorifye þo body, as þo apostle makes mynde: ¶ »We abyden oure saueoure oure lord Ihesu Crist, þat shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse.... ¶ Þou haues þat wherfore Crist is comen, & wherfore cristen mon shuld studye: and þerfore, þou body, ne recue þou not þis tyme fro þo soule; forwhy þou may let þi heele, & make hit may þou not. Al þing has tyme. Suffre þat þo soule now tranel for hym-selue: & tranel more with hym, for if þou suffre *with* hym, þou shal regne *with* hym. ¶ Als mykel as þou distourbles his amendement, is so mykel þou lettus þine owne; for why þou ne may not bifore be amendid, til god se is hit his likeness graythed. ¶ Þou fleshe, þou haues a noble gest, & al þi heele hengis on his hele: gyue þou worship to so greet a geste; for why þou wonnes is þi cuntrey, & þo soule pilgryme & flemyng, is herberwid *with* þe. I pray þe what symple mon ne wold not gladly ligge in a hirne of his house, to gyue rowme til a greet lord þat wolde vouche-saue to herberow *with* hym? And þerfore do þou on þo same maner; wrongis & þine angres ne charge þou not namely, þat¹ þi geste may honourablye duelle *with* þe; hit is worship to þe for hym is þo mene tyme [to] be nackened of honoure. & take kepe bysilly þat þou despise not þi geste for þat þat þou sees hym pilgryme & comelyng to þe; and biholde þou what þo præsence of þi gest gyues to þe. He [it] is þat gyues sight to þo eghen, heryng to þo eeres², speche to þo tong, taast to þo mouth, styrryng to alle þo lymes. Knowe þou þat by þo gyft of þi geste þou has what so þou has of lyue, what þou has of witte, & what þou has of beute; forwhy þo departyng of þi geste proues what his præsence gaue þe. ¶ Forwhy sone after when þo soule departis, þo tong is stille, þo eghen are blynde, þo eeres are deue, al þi body waxes stark, þo face waxes pale: and in a litel whyle al þi carion waxes stynekand & roten, & al þi beute is turned is to noght. ¶ Þerfore why hurtes þou & makes sorye, for a litel worldly likyng, þis gest, with-ouen whom þou ne myght fele no þing? If þi gest flemed by encheson of wraathe, & oute-casten fro þo face: face of his lord, gyues þe so mykel: how mykel shal he gyue to þe, when he is saghtelid to his lord? ¶ And þerfore, þou body, ne let þou not þat saghtelyng; forwhy thorou hit, grete ioye is graythid to þe. Putt þe forthe sufferandly & gladly to alle þingis; fayne þou no þing þat myght profite to þat saghtelyng. Saye to þi geste: »þat³ oure lord shal þenk on þe, & he shal sett þe agayne in þi first state, & þen þou þenk on me. For why if þou serue now wel to hym, he shal þenk on þe on al maner for gode. And when he comes byfore his lord: he shal totil to hym of þe, and speke þe gode for his gode hoste, & saie: When he was flemed in vengnanee of his synne⁴, »a pore mon þi sernaunt, *with* whom I was herberowid, did mercy to me; and god lene my lord zelde hym for me! first al þat he had. and sithen al hym-selue⁵ he sett forth to my profits, he sparid not hym-selue⁶ for me in mykel fastyng, in trauels oft-sithes, in wakyng ouer mesure, in hungur & thyrst, in colde, in nakednesse. Þerfore holy writt gabbis not þat saies: ¶ »He shal do þo wille of Dauid: dredande hym, & hore prayer he shal here & saue home. ¶ A god, if þou

¹ Lat. tantum ut. ² Ms. orig. zheeres. ³ Lat. Quia. ⁴ Lat. Cum in ultionem culpae suae exsultaret servus tuus, pauper quidam, apud quem &c.; r. »When I.... of my synne?
⁵ on margin.

Voluntatem
 timen-
 cium se
 faciet &
 deprecacionem
 e. ex. &
 l. eos.

saie wondres, but nereþolater sothe and on al maner with-oute doute to trewe men.

Of þo secunde comyng.

God hym-selue Sabaoth, lord of vertues & kyng of ioye, shal come doune to make agayne oure bodyes, & to make hom like to þo body of his bryghtnesse. ¶ Hou mykel ioye, hou mykel gladenesse shal be þere, when þo maker of al þing, þo whilk come byfore meke & pryuey for amendement of soules, to glorifye þe A þou wretchid flesshe, he shal come heghe & openly, not in febulnesse but in worship & in his magestee! Who may þenk þo day of his comyng, wheⁿ he shal come doune with plente of light, aungelis comande byfore And¹ [bi] þo soun of þo trump: shal rayse of powder þo body, & lede hit: agayne Crist aduen-^{Quis potest cogitare diem aduentus tui.} in þo aier? ¶ Perfore þou wretchid flesshe, madde & blynde, fonnid & wode, hou long sekis þou worldly confortis, passande & fallande lykingis: peraventure if hit happid þe to be put agayn & be Iugid [vn]worþi to þat ioye, & neuerþolater be tourmentid at þo last in peyne with-oute ende? ¶ I pray zou, my breþer, not so, not so; but zoure soules delyte hom in þis þoght; & zoure flesshe shal rest in hope, abydande oure lord Ihesu Crist, þo whilk shal make agayne þo body of oure mekenesse, lickened to þo body of his clerenesse. Amen.

¶ *Explicit &c.c.*

(Follows: Speculum peccatoris per Rich. Hampoole (so title by another hand) f. 69b—76:

Quoniam carissimi in huius uie vita fugientes sumus & dies nostri sicut umbra pretereunt &c.

Rich. de Hampoole: De emendatione peccatoris, 76b—96b, Col. Explicit secundum R. H.)

7. (Miscellanies).²

fol. 96b. I. Epistola ad simplices sacerdotes.

Hit semes medeful to susteyne: prestis to-gedre; for so did Crist: mayster best of alle. But men shulden be war of hom: in þese thre poyntis. ¶ First þat þai be not en-erited: as in perpetuyte, / but vp-on trewe lyuyng: hauyng godis in mesure. ¶ And more-ouer þat þai be in nounbre acordyng to þo place; for bothe excesse & defaute smakes vices: as clerkis saien. ¶ Þo thrid þat þai be bisy: to serue wel in hore office; for vices & ydelnesse: maken hom vnable. ¶ And not iche occupacion: is pertinent to prestis, as tauerne-gate & hunting, and playng at þo tables; but lernyng of gods lawe: & prechyng or prayyng. ¶ And þo most of alle: is prechyng of þo gosple; for þat bad Crist to prestis: more þen oþer office; for by þat he conquerid þo world: out of þo fendis honde; by þat he broght his reume: in to þo blisse of heuen. He þat prechis not apertly: conseil he apert[ly] / and so if ony speke: speke he³ gods wordis; / by þese shulden prestis thryue: & edifie þo puple. ¶ And who-so-ouer kon best

¹ r. þat? ² Under this heading I comprise the following short pieces, sentences &c. of the Ms. All these bits seem to belong to R. Rolle.

³ Ms. ȝe.

bring: prestis to þis state / he has auctorite of god: and merit in his dede, / prelate or seculer: or what mon so euer he be. ¶ Vnde sap[ie]ncia: Vnicuique mandauit deus vt adiuuaret proximo suo.

II. Messis quidem multa: operarii autem pauci.

Predicator.

Potest predicator: nuncio comparari. ¶ Nuncius autem debet esse expeditus: sic & predicator debet, id est, sine onere temporalium, *unde in Math.*: »Nolite portare aurum neque argentum«. ¶ Debet etiam esse velox: ita & predicator, *unde Ysa[ai]*¹: »Qui sunt isti qui vt nubes volant?« ¶ Currit etiam nuncius: et predicator debet velociter currere, *unde in Parab.*²: »Discurrere, festina: suscita amicum bono exemplo«. ¶ Post nuncius debet esse eloquens & discretus: ita & predicator, *unde dominus in Luca*: »Ego dabo vobis os & sapienciam«—sapienciam, id est discrecionem; et *Ecclesiasticus*³: »Aurum & argentum confusa: et verbis tuis facito stateram«. Per aurum & argentum notatur eloquencia, per stateram: discrecio. ¶ Item audax debet esse nuncius: ita et predicator vt reprehendat vicia, & non palpet ad modum adulatoris, *unde dominus per Eschielem*⁴: »Ve illis qui ponunt pulu[is] sub cubito«; et *Ieremias*: »Dedi te in gentibus, noli timere«; et *in Math.*: »Nolite timere eos qui occidunt corpus: animam autem non possunt occidere«: *unde psalmista*: »Ignitum eloquium tuum vehementer« &c; *item Iohannes Bapt.*: »Posuit os meum ut gladium acutum«. ¶ Item nuncio non est credendum sine literis singillatis: nec predicatori sine auctoritate noui & veteris testamenti, ¶ *unde Augustinus*: »Nisi hoc quod dixero fluat de medio duorum moncium, non credas michi.«

III. Secundum Iohannem ewangelistam de anticristo⁵.

Iohannes ewangelista interrogauit dominum de fine seculi. Refert ei dominus: »Sol conuertetur in tenebras, & luna in sanguinem; et de arboribus stillabit sanguis; lapides dabunt uoces, populi mouebuntur. Anticristus i. [e.] diabolus regnabit et faciet prodigia maxima & signa multa in populo«. ¶ Et Iohannes ad dominum: »Domine, cuius similitudinis erit, ut uidentes non credant in illum?« Christus dixit: »De muliere meretrice nascetur ex tribu Dan; sexcentos cubitos habens in longitudine corporis sui, quadragintos in latitudine; oculum vnum in fronte, aurem vnā in capite; labrum pendens vsque ad pectus. Dentes superiores non habebit, neque genua. Plante pedum eius rotunde quasi rote plaustrum. Costa vna ap[er]arebit sibi in sinistra parte. Capilli capitis sui nigri erunt & terribiles. Triplex fumus de naribus exiet, et flamma sulphurea pertingens usque ad celum. & nemo poterit abscondere se ab eo. Omnes qui credunt in illum signabit vno caretere in fronte, et poterit delere id artificium. Nutrietur in Corozaim, postea morabitur in Beth[s]eida ciuitate, sed paucis diebus. Omnes quos ipse occidit & qui mortui fuerunt fame & siti sub eius potestate: ipsi electi dei erunt. Suscitabit falsos mortuos, conuertet flumina retrorsum, eradicabit arbores & euertet ramos in terra et radices earum sursum, & faciet eas florere per suas artes diabolicas. Seducet multos in die quando nascetur. Omnes qui habitant in quatuor partes mundi, cognoscent

¹ Is. 60, 8.

² Prov. 6, 3.

³ Eccl. 28, 29.

⁴ Ez. 13, 18.

⁵ Cf. Prick of Consc.

v. 4753 ff.

illum esse natum, teste scriptura que ait: ¶ In vnaquaque domo cadauer vnus hominis mortui¹ erit signum. Tunc in tempore occidet pater filium & filias patrem, frater fratrem; et fidelis in omni re deficiet. Mulieres menstruaciones suas aperient et non abscondent se ab omnibus. Et fideles sacerdotes plorabunt: nullam memoriam homines habebunt sanctarum reliquiarum, nec de illis locis vbi sancta corpora quieuerunt; set adorabunt prophana ydola, sicut pagani et iudei. ¶ Surget gens contra gentem, & regnum aduersus regnum; & terremotus magni erunt per loca, pestilencie & fames, et stelle cadent in terram. ¶ Flumina conuertentur in sanguinem & omnes aque que sub celo sunt, regnante illo [et] erigente bellum contra bellum. Duo prophete Enoc & Helias qui modo collocantur in paradiso pro respectione mortis, [venient] et interficiet eos anticristus, in plateis ciuitatis iacebunt mortui tribus diebus & tribus noctibus, in quarta die surgent ad vitam eternam. ¶ In postremo in ultimis deus Christus qui vult omnes saluos fieri, [per] Michael archangelum² rumphiam acutam manu tenentem, id est gladium sancti spiritus, interficiet eum & secabit eum in duas partes, a summo usque deorsum. ... non ut destruatur mundus: sed vt renouetur³ in melius. Tribus annis et sex mensibus erit ita usque ad consummacionem seculi. ¶ Post has tribulaciones erit silencium magnum in celo & in terra, triginta diebus & noctibus nulla creatura resonabit neque audietur. ¶ Et venient angeli a quatuor partibus terre et clamabunt dicentes: Surgite, surgite, surgite. & resurgent omnes qui mortui fuerunt ab Adam usque in illo die, in etate triginta annorum & trium; quicquid⁴ ignis combuscit in terra⁵, bestie comedunt, mare demerscit, adorabunt. Explicit.

IV. (Sentences).⁶

Quantus erit fructus cum dixerit ipse »venite«,
Tantus erit luctus cum iudex dixerit »ite«.

Isidor. Non potest autem esse in pace: qui spem suam ponit in homine. ¶ Cum paciencia relinquitur, eciam bona reliqua que iam gesta sunt destruantur. ¶ Paciencia enim vera est que ipsum amat quem portat. Nam tollere & odire non est virtus mansuetudinis: sed velamen furoris.

¶ Quod
bonum
est
tenete.

Heuen is wonnen with woo & shame,
Helle is wonnen with gle and game:
I aske þe þen of þese twoo,
In world were better haue wele or woo?

Virtus. ecclesia. clerus. demon. symonia
Cessat. calcatur. errat. regnat. dominatur.

¶ Quicquid agunt
stulti, tu memor
esto tui.

Transsit yems, estas, transit terrena potestas,
Transit & omne nouum, vis mundi non valet ouum.

Semper
aliquid
boni
facito.

Aut lege aut ora: aut cum feruore labora,
Sic erit hora brevis & labor ipse leuis.

¹ Ms. mortuus. ² Ms. archangelus. ³ Ms. remouetur. ⁴ r. quotquot. ⁵ Some of the Latin epigrams are found in the Collection of Latin Epigrams in Ms. Arund. 507, ed. at the end of vol. I.

Interd. Gigas non saluabitur in multitudine virtutis sue, nec sapiens in multa sua sapientia; quia ut dicit Ihesus Christus: Laycos elegi michi; sed solummodo propter bonam vitam saluabitur homo. ¶ Ideo vigilate &c.

¶ Veritas dicit.

Vos estis qui iustificatis vos coram hominibus, Deus autem nouit corda vestra: Quia quod hominibus altum est, abhominabile autem est ante deum. ¶ *Augustinus*: ¶ Qui credit se persecucionem non habere: adhuc non incepit esse Christianus.

Est homo res fragilis, viuens sub tempore paruo;
Hic est, hic non est, quasi flos qui crescit in aruo.

Recordare: Sunt tria *ve*, que faciunt me sepe dolere:
Est primum durum, quoniam scio me moriturum;
Et magis doleo morior sed nescio quando;
Inde magis flebo [quia] nescio quo remanebo.

Lex is layde ouer-al: fraus fallax regnat vbique,
Loue is bot smal: quia gens se gestat inique,
Woo walkis wyde: quia commouet ira potentes,
Right may not ride: nec valet ad insipientes.
Lex est defuncta: quia iudicis est manus vncta.

Now gos gyle in euer-ilk flok,
And treuthe is sperrid vndre a lok;

May no mon þat lok vndo,

But if he syng si dederō.

Omnes diligunt munera.

Augustinus. Si essent in te solo omnia peccata que vnquam facta sunt uel possent de cetero perpetrari in infinitum: superexcellet misericordia eius, & tibi hec omnia, si ad se recurreres, propter suam pietatem largissimam condonaret & propter matris sue intercessionem.

¶ *Gregorius*: ¶ Nullus potest perfecte inuenire deum: qui se perfecte non perdit. ¶ O homo, vis cognoscere quomodo tu dirigas cogitatum tuum: semper debes cogitare te esse in presencia dei tui, et ipsum semper habeas in tuo cogitatu, et quod ipse sit deus tuus qui pro te vulneratus est & pro te talia passus est.

V. (From R. Rolle's Incendium Amoris).

Vigilate & intelligite, viri, & nolite falli: quia ostendi vobis ad honorem omnipotentis dei et ad comodum vestrum, cur fugiebam cantantes in ecclesiis, et qua ratione me ipsum eis inmiscere non amaui, ac ludentes in organis non audire optaui. ¶ Impedimenta enim exhibebant sonoris amenitati, et preclaram carmenam deficere cogeant. ¶ Non ergo mirum si fugissem quod me confundit, et in quo culpandus fueram si destiti ad hoc quod me a dilectissimo cantico meo depellere sciebam. ¶ Errassem utique: si aliter egissem; sed non ignorau¹ a quo accepi; vnde conformaui omnino ut eius perficerem voluntatem, ne ingrato auferret quod gratis largiebatur. ¶ Delectabar itaque in solitudine sedere: ut extra tumultum positus liquidius canerem, et feruentibus precordiis meis suauissimam iubilationem experirer, quod ipsam sine ambiguitate de munere ipsius quem super omnia in-

¹ Ms. ignorau.

estimabiliter amaui, accepissem. ¶ Non enim efferbuit cor meum in concupiscenciam carnalem, neque a creatura accepi consolatorium carmen, quod canens in Ihesu iubilai. Amor quidem ad hoc inducebatur ut non consisterem in qualitate qua indigni deprimuntur, set ut subleuaretur supra altitudinem suorum visibilium, et ab empirio essem accensus & illuminatus ad laudandum deum ... &c.

fol. 100.

VI.

Trouthe. Hope. Loue. Grace. Honoure. Reuerence. Compassion. Mercie. Mildnesse. Clennesse. Holynesse. Stedfastnesse.

- I. Ad p^m.: Trouth. Trowe in god: loue holy kirk. Trow in holy ewcarist. Honoure þo ewangely. Worship þo sacramentis. Kepe gods comandementis. Holde þat is heght in bapteme. Kepe þo trouthe of wedlok. Take holy enoyntyng.
- II. ¶ Hope. Be tholemode. Despice vices. Fle pryde. Forsake auarice. Put away glotonye. Fle lechorie. Put away enuye. Fle Ire. Ouercome Sloghenesse.
- III. ¶ Loue. Be symple in worde & dede. Drede god. Lone god ouer al þing. Honour god. Þank god. Despise þo world. Worship halowes. Halogh þo holy-day. Clense þi conscience.
- III. ¶ Grace. Be wel willy. Be not surquidrous. Be not deynouse. Be not violent. Be not stryuande. Be no higher. Loue silence. Speke of leueful þing. Be stille of vneueful.
- V. Honour. Fologh gode men. Fle yuel men. Fle vayn-glorie. Fle anauntyng. Be not coueytouse. Be large & fre. Be not fole large. Take none oker. Do no symonye.
- VI. Reuerence. Do reuerence to hym þat is more þen þou. Honoure olde men. Teche zong men. Loue þi pyers. Despise no mon of lesse state þen þou. Worship fader & modre. Be shameful. Serue gode men. Be no flaterer.
- VII. Compassion. Haue compassion. Kenne þo vnlerid. Lagh with laghande. Grete with gretande. Wrath no mon. Do no wrong. Accuse no mon. Deme no mon. Dampne no mon.
- VIII. Mercy. Counsayl þo redlesse. Forgyue hym þat askus forgyuenesse. Clothe þo naked. Fede þo hungrye. Gyue a drink to thristye. Visite þo seke. Solace þo caytyues in prison. Herberowe pilgrymes. Biry þo deed.
- IX. Mildnes. Be pitiful. Loue þi neghbore. Kepe þi soul clene. Seke ay pees. Be no traytoure. Be no backebiter. Be no mon-beter. Make no stryue ne discorde. Make pees þer discorde is.
- X. Clennesse. Be sober & a-tempre. Be no loguler. Be no outragouse eeter. Be no outragouse wyne-drynker. Restreyne þi heryng. Restreyne þi sight. Restreyne þi smellyng. Attempre þi taastyng. Lede þi felyng right.

xi. Holynes. Do to an oþer þat þou wolde men did to þe. Zern to com to *paradyse*. Drede þo last dome. Penke on þo deed. Zerne gode for ille. Wittnesse no þing þat is fals. Hate no mon. Slee no mon. Loue þin enmyes.

xii. Stedfastnesse. Be rightful. Be no totiler. Be war of forsweryng. Deme rightwysely. Take no gyftis namely¹ in dome. Recue fro no mon þat is his. Swere litel. Steele noght. Zelde agayne þat with wrong is taken.

VII. (2 poems on subjects in the Prick of Conscience.)

i. ¶ Of þo flode of þo world.²

Grete ferly hit is why men þat fraysten
þo world, so mykel þer-inne traysten,
And so mykel hit louen & folowen in vayne,
þat is so vnstable & so vncertayne;
5 wher-inne noon eese ne rest siker es,
But angres & trouayle & bysynes;
of whilk þo wysdome is noght but foly,
ne þo wurship anente god but vilany;
Ne þo welthe of þo world is noght but gyle,
10 And þo ioy of hit lastis but a whyle.
þo world chases a mon to & froo,
now to weele now to woo,
fro ioy to sorowe, fro tene to gamen—
þus mengis hit weele & woo ay samen.
15 Þo world makis a mon to ryse & falle,
And challes hym as men don a balle
þat is casten fro hande to hande—
þus dos þo world with men here lyuande.
Þen here is noght ellis, as men sees,
20 but sere bysynesse & vanytees.

(space of 9 lines left vacant.)

¹To many sere þingis, if men wille,
Men may licken þo world by skille,
but to no þing may hit lickened be
more properly þen to þo se.
25 For þo see ilk day or ilk nyght ones
ebbis & flos, waxes & wones;
In whilk rysen many grete wawes
thurgh stormes of wedres & wyndis þat
blawes.
And men may lickened be þat þo world
louen,

to fisshes þat in þo see swimmen & hounen. 30
Many sere fisshes lyuen in þo se,
of sere kynde, & þat grete plente,
of whilk summe are more & summe are les,
þat swimmen & hounen as hore kynde es;
summe swimmen abouen among þo 35
wawes,
And summe doune to þo grounde drawes;
Summe fisshis haue sicke strength &
myght
þat þai may agayne þo flode swimme
ryght,
summe fisshis are dryuen to & fro,
summe folowes þo flode as hit wil go; 40
Summe haue most likyng to be
where most filthe gedris of þo se,
As in mudde & gruttis & in skum,
þat to oþer fisshis is vnholsum.
Þo see is strong, when hit is flowande 45
vnethis may oght agayne hit stande;
And so depe þat passe hit may no mon
but in ship with shippe-men þat kon
thurgh witt & wisdom hit gouerne & lede,
& ȝit sumtyme þai are in greet drede 50
And in perel thurgh stormes & wyndes
blastis,
þat þo ship vp & down with wawes
kastis.
Þus who so in ship passis þo se,
In perille & drede oft may be.
Right þus faris þo world for certayne: 55
hit ebbis & flos & fallis agayne.

¹ Ms. namely. ² Cf. Prick of Conscience v. 1090 ff.

³ v. 21—28 similar in Prick of Consc. v. 1213—1224; the rest is a new theme.

Po world floses in riches & vanytees
 to men of sere states, as men oft sees:
 for when riches & welthe heghes a
 man,
 60 po world as flowand hym vp-beris þan;
 but po wawes of po world weltren to
 & froo
 & kesten a mon now to wele now to wo;
 po world bigynnes to ebbe & to with-
 drawe
 fro a mon when he fallis fro hegh state
 to lawe.
 65 Whe[n] a mon is at myscheue & happlesse,
 po world to hym at po grounde-ebbe
 þen es;
 when he is risch hegh thorou worldly
 gode,
 þen is po world to hym at fulle flode.
 And as fisshis swymmen aboute in po se,
 70 so don men in po world aboute vanyte;
 for fisshis swymmen sekande al þing
 In whilk þai haue most loue & likyng:
 Right so worldly men in po world tra-
 nayles
 aboute worldly þing þat passes & fayles.
 75 And al worldly þing is noght but vayne,
 for hit is vnsiker and vncertayne.
 Summe men vpward in po world swymmes
 And þoo are men þat to hegh state
 clymmes,
 As to office & dignyte & grete powere,
 80 For to haue maystry of oþer & worship
 here;
 þat aboute pompe of po world wil spende
 largely, for men shulde hom comende.
 Summe in po depe of po world swymmes
 downward
 & þoo are anarouse men of hert hard,
 85 þat worldly godes to-gedre gettes
 & hore hertis þeron settes,
 So þat þai neuer-more uowche-saue
 to parte with no gode þat þai haue
 nouþer to god ne to mon here,
 90 ne spende hom in po world on oþer
 manere,
 And of noght ellis but on hore gode
 pinkis:

þoo drunken in po flode of po world &
 synkis;
 hit is right þat soche men duelle
 with po riche mon beryed in helle.
 Summe agayn po flode of po world 95
 swymmen hard
 & þoo are vnboxom men & froward
 to god & mon & to hore soueraynes
 & are agayne þat holy kirc ordaynes,
 And ay are grucchand & vnpacient
 In angres when any to hom are sent. 100
 Summe swymmen with po flode of po
 world as hit gas:
 þoo are men þat slateryng & fawenyng
 mas
 to lordis namely in hore presence,
 Agayne sothfastnesse & gode conscience;
 For bothe in wrong & in right þai 105
 plese ay,
 to lordis namely, & sayen al as þai say,
 & if þai wil do wrong þai assent þerto,
 & saien al is wel don þat þai do.
 Perfore lite may now with lordis duelle
 but þoo þat kon conraye fawenelle. 110
 Summe in filthe & in mudde in po world
 houen:
 þoo are men þat lust & likyng louen,
 & seken al po ege þat þai may take,
 And liste not tranel for gods sake,
 but lyen & lurken in hore synne stille— 115
 soche men are slowe & of ille wille.
 Summe swymmen vp & doun, to and
 froo:
 þoo are men þat nouþer kun thole weele
 ne woo,
 In no sted con þai rest ne duelle,
 but stiren about ay as a squyrelle, 120
 for þai may no while in one sted laste—
 soche are vnstable men & vnstedfaste.
 Summe thorou wawes of po world are
 welbrid ouer
 fro welthe to myscheue, & may not couer;
 Summe po flode of po world castis fro 125
 waw to wawe,
 vp & doune, nowe hegh now lawe:
 þoo are men þat are greetly taryde
 with bysynesse & angres on ilk syde;

For þoo þat to swymme in þo flode
are leue,
130 þo wawes sunstyme casten to myscheue,
And so summe in þo world þat semen
sleghe,
are casten doun when þai are cloumben
heghe,
& when þai are rysen abouen & are
fayne,
also-sone þai are casten doun agayne.
135 Þus swymmen men in þo world aboute
as þo fisshes in þo see don in grete
doute,
And namely worldly men swymmen þus,
& as fisshis þai are naked of grace &
of vertuus.
Vp-on þo flode of þo world are fisshers
sleghe:
140 þat are wickid spiritis þat fallen fro
heghe,
þat fisshen aboute men bothe nightw
& dayes,
& hore nettis to take hom sleggly layes,
And casten hokes to hom with lykande
beyte,
& so take þai men thurgh deceyte.
145 Hore nettis with hokes are trappis of
synne
þat men of þo world are combred lene;
& hore beyte þat is likandly dight,
is al þing þat men zernen thurgh sight:
thurgh whilk likande beyte at þo last
150 mony are tane & holden fast,
And to þo wicked fisshers hondis vp titte,
& at þo last doun kasten in to helle-pitte.
But a shipe thorgh þo flode of þo world
sayles,
þat is laden ful of gods¹ vitayles,
155 In whilk are men þat of þo world are
irke:
& þat shippe is noght ellis but holy kirke.
þer-lene are dyuerse men of religion,
and mony oþer of grete deuocion,
þat to þo trouthe of holy kirc are lele
160 & with þo maners of þo world list not
dele.

¹ Ms. gods.

For whils a mon folowes þo worlds
wysdome,
he may not in to þat ship come;
And to þo hauen of lyue he may not
wysne,
but thurgh þis ship, if he be þer-lene.
Pis ship leedes holy men of deuocion 165
euen to þo hauen of saluacion,
thurgh al þo flode of þo world & wawes,
In alle þo stormes & wyndes þat blowes,
þat is to saye thurgh mony persecuciouns
sere
& angres þat gode men tholen here. 170
Summe in þis ship rowes, & summe
steres,
And summe trauels þer-Inne on oþer
maneres,
þat is summe fastes & praies, & summe
wirkis
þo werkes of mercy & neuer-more irkis.
In myddis þo ship stondis a mast, 175
þat no storme may stir hit stondis so fast:
þis ilk mast is noght ellis to telle
but Crist, þat boght mon-kynd fro helle,
þat was drawen & nayled on þo rode
& þeron for vs shed his hert-blode. 180
þis mast has a brood saiel dight þerby:
þat is noght ellis but his grace & his
mercy,
with þo wynde of his myght þat fayles
noght,
thurgh whilk þis shyp to þo hauen is
brought,
þat is to þo blisful londe of lyue, 185
where endeles pees is with-outen stryue.
Pis ship thurgh þo flode of þo world
gode beres,
of whilk summe are made gods fissheres,
þat casten hore nettes oft to þoo
þat in þat flode swymmen to & froo— 190
for Crist to summe of his apostles spake
And saied he wold hom fisshers make,
«Comes, he saies, now after me,
fissheres of men I shal make you be.
But mony are so froward & so vnbusum
þat to hore fissher nettus þai wil not cum;

¶ Venite
post me:
faciam
vos fieri
pisca-
tores
homi-
num.

but summe comen is to þat nett at þo last,
 and þoo are taken & holden fast,
 And alle þoo þat are so tane
 200 are drawn vp is to þo ship ilkane.
 Þese fisshers þat þus fisshen ouer þo
 ship borde,
 Are noght but þo prechours of gods
 worde,
 þat to men prechen þat here wrong lyuen
 & to þo world & delytes of flesshe hom
 gyuen;
 205 of whilk summe are stirrid hore synne
 to fle
 & to forsake worldly vanyte
 & drawn hom toward holy kirke
 where þai shal serue god & gode werkis
 wirke.
 Þese nettes þat þai are taken inne,
 210 are manasses & snybbyngus of hore synne,
 And gode ensaumples þat in boke are
 sette,
 thurgh whilk þai are tane as fisshas
 thurgh nette
 In to þo ship of holy kirc, þat shal hom
 leede
 to þo lond of lyue & of blisful-heede
 215 where þai shal god face to face se
 als he is & sittes in trynite,
 þat is heuen, where ay is blis & likyng—
 to whilk londe lounde god vs bring.
 Amen.

2. Þo whele of fortune.¹

Alle wandreths, welthis & lykingis
 by chaunce or happe on þis lyue hyngis:
 For ilk mon wheþer he wake or slepe,
 In þis lyue byhoues his chaunce kepe,
 5 when hit sodenly fallis, be hit gode
 or ille;
 for he may not fle hit aftor² his wille.
 Chaunce is couplid with þo world here
 as a wyue is with hir weddid fere,
 And dos al þat þo world bids as his
 houswyue,
 10 & turnas vp & doun a monnes lyue.

¹ Cf. Prick of Consc. v. 1273 ff. ² t overl.

Chaunce when hit comes so sodenly,
 Is so stalworth & so myghty,
 þat agayne-stonde hit may ful fone;
 & þerfore may hit be cald fortune¹.
 Þis worde to vnderstonde is light,
 15 for aſtjor þo latyne hit sounes right,
 þat is to saie þus, fortuna;
 but hit is is frenshe wordis twa:
 fort, & vne, þat is on englis
 stalworth, & one, þat bymenes þis, 20
 þat is to saie by vnderstondyng:
 Chaunce of þo world is a stalworth
 þing;
 for þere may no mon is þis world
 lyuande,
 when sho comes so sodenly, agayne hir
 stande.
 Þo world is lord, & sho is lady, 25
 to worldly men ouer whom þai haue
 maistry;
 & for sho is þus lanedy, & strong with-
 alle,
 þerfore Dame Fortune men may hir calle.
 Þo strength of hir þat men may fele,
 þen² may be lyckened vnto a whele. 30
 For a whele when hit turne[s]³ is-virowne,
 þat turned is vp is titt turned downe,
 & þat is heghest is lowest turned sone.
 Þus fares hit by þo whele of fortune.
 Mony men where Dame Fortune suggurnes 35
 with hir whele of treuthe a-boute sho
 turnes:

Summe turnes sho vp, summe turnes sho
 doun,
 sho spares none is felde ne is toune.
 Summe at þo heghest duellen a stounde,
 & summe at þo lowest are casten to þo 40
 grounde;
 summe þat holden hom by hir whele
 sadly
 on þat one syde is turned vpward þerby,
 Summe þat aboue sitten is pompe & is
 pride,
 are turned downward on þat oþer side.
 As men may se here þurpurly & fynde 45
 In a purtreid figure ymagynde:

¹ o overl. over u. ² Ms. men. ³ Ms. turned.

Figure is wanting, but $\frac{1}{2}$ page is left vacant).¹

In whilk figure is a queene stondande
with a whele, foure kinges aboute tur-
nande,

Of whilk one with þo whele his course
mas

50 vpwarde, and an oþer downwarde gas,
þo thrid sittes abouen as he king ware,
þo four[te] liggis vndre þo whele naked
& bare;

he þat gos vpward, saies »I regne shalle»,
he þat gos downward saies »I falle»,

55 he þat is heghest saies »I regne nobly»,
þo lowest saies »with-oute» regne am I.
Þis figure of fortune þat is as fabul,
bitokens þis lyue þat is vnstabil.

þo queene, þat men Dame Fortune calles,
60 is chance or happe þat is þo world
falles.

Hir whele is hir strengthe as men may
fele,

þat turnes summe to woo, & summe to
wele.

þo foure kyngis þeron turned aboute,
are foure maner of men þat here lyuen
is doute:

65 One are þoo þat are bysye erly & late
& zemen to clymbe here to heghe state;
ȝit are þai is doute, for al þat þai do,
to fayle or falle er þai com þerto.

Anoþer are þoo þat are heghe & myghty

70 & ouer oþer hauen lordship & maistry;
& ȝit are þai is doute & drede with-alle
fro hore heghe state doune to falle.

þo thrid are þoo þat at hegh state han
bene

& are put þerfro & at lower are sene;

75 And ȝit þai drede, whiles þai lyue,
to be put lower at more myscheue.

þo fourte are þoo þat are pure & nedy

¹ Figures or drawings of this kind are not
unfrequent in northern Mss., and R. Rolle him-
self seems to have made designs. Ms. Arund.
507 contains several trees of vices & virtues,
(Bonaventura's) Arbor vite &c.; Ms. Faustina
B VI (which is, however, a later Ms.) is full of
trees, and paintings of Saints (among which
R. Rolle), beautifully executed.

& noþing haue here to lyue by;
and ȝit þai are is greet doute & drede
thurgh defeaute to perisshe is þat nede. 80

Also by þese foure kynges þus purtrayed
may be vnderstonden openly & sayed
Of alle maner of men þo states,

þat vp & doune turnen mony gates
and chaungen oft-sithes to & froo, 85

fro woo to weele, & fro weele to woo;
fro pouert to richesse þat is but wayne,

and fro richesse to pouert doune agayne;
fro angre & sorowe to welthe¹ & lyking,

And fro liking to sorowe & angre is 90
sum þing;

fro sekenesse to heele & coueryng,
& fro heele to sekenesse & throwyng;

fro wayknesse to strengthe þat vpward es,
and fro strengthe downward to wayknes;

Fro childe-heed to mon-heed vnto 95
strengthe be maste,

þat þen with-drawes hit, as olde men
may taste,

þat aye lesse & lesse may hom-selue
welde,

& so fare þai til þai com at þo last elde,
And fro lyue to dethe byhones hom falle,

as þo last is & lowest purtrayed of alle. 100
Al þis may vnderstonden be

in þo figure þat men may purtrayed se.
Þus turnen alle states aboute as a whele,

fro wele to woo & fro wo to wele.
And ay whil mennus statis þus turnen 105

aboute,
þai lyue ay here is grete drede & doute.

Þus are alle men is grete drede & were
when chaunce or happe comes to hom

here.
Þen semes in þis lyue þat we here lede,

Is no ioye lastande with-oute drede, 110
but woo & wandreth and bysynesse:

Þerfore god bryngis vs to þo blis ende-
lesse. Amen.

*Quicquid agunt stulti: tu memor esto
tui: semper.*

*Radix omnium uirtutum: humilitas.
qd W.*

Early editions of works of R. Rolle.

I. Ed. Wynkyn de Worde 1506.

(Contemplations of the dread and love of God).

(The same treatise is extant in Mss. Reg. 17 A XXV f. 13¹, Harl. 2409, Harl. 1706 f. 154^b—204, and Cambr. Jj VI. 40 f. 4—73 (»An holy mater þe which is clepid XII chapiters«²), all southern Mss. A northern Ms. is unknown to me. None of these Mss. gives R. Rolle's name.)

fol. 1.

¶ Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god, with other dyuerse tytles as it sheweth in his table.
(figure of an hermit.
backside, picture of an hermit before his cell surrounded by devils.)

fol. 2.

¶ Opus Ricardi Rolle heremyte de Hampull, qui obiit Anno christi M.CCC.XLIX.

THIS shorte epystle that foloweth is dnyuyed in sondry maters / & eche mater by hymselfe in sondry tytles, as this kalender sheweth. And þat thou mayst sone fynde what mater the pleaseth / these tytles ben here in the Epystle marked with dyuerse lettres³ in maner of a table:

- A ¶ How⁴ eche man sholde desyre to loue god.
- B ¶ How men somtyme loued god / & how holy men somtyme⁵ were vysyted with swetnesse in the loue of almyghty god.
- C ¶ What is drede & how a man shold drede god.
- D ¶ What is charyte & how & why þou shalt loue thy god.
¶ Of foure degrees of loue / & in the fyrste ben fyue poyntes.
¶ Ordeyned loue.
- E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned.
- F ¶ The .ii. is þou shalt loue þe worlde to no superfluete.
- G ¶ The .iii. is þou shalt loue thy neyghbour for god.
- H ¶ The fourth is thou shalt loue thy frende for his good luyunge.
- I ¶ The fyfth is thou shalt loue thyn enemye for þe more [m]ede⁶.
¶ In the seconde degre of loue ben thre poyntes.
¶ Clene loue.
- K ¶ The fyrst poynt is thou shalt loue no vyce with vertue.
- L ¶ The seconde is þou shalt hate all euyll customes.
- M ¶ The thyrde is thou shalt not sette lyght by synne be it neuer so lytell.
¶ In the thyrde degre of loue be fyue poyntes.
¶ Stedfast loue.
- N ¶ The fyrst is thou shalt loue god with all thy desyre.
- O ¶ The seconde is thou shalt in the begynnynge of thy werkes thynke on þe worshyp & drede of god.
- P ¶ The thyrde is thou shalt do no synne vpon trust of other good dedes.
- Q ¶ The fourth is thou shalt rule the discretly that thou fayle not for [to]⁷ feruent wyll.

¹ In Reg., another hand sets in on fol. 25, which is less correct. ² The title of »XII Chapiters« is given to several treatises of R. Rolle. ³ Ms. R. has numbers 1—24 instead of letters. ⁴ *al.* Whi. ⁵ *al.* & how hiely sum men. ⁶ E drede. ⁷ E none.

- R ¶ The fyfth is thou shalt not leue thy good lyuynge for feynthe herte ne for temptacyon.
 ¶ In the fourth degre of loue ben .viii. (!) poyntes.
 ¶ Parfyte loue.
 S ¶ How by encrease of vertues thou mayst come to perfeccyon.
 T ¶ How good wyll is & may be in dyuerse maners.
 U ¶ What profyte¹ is in prayer and in what maner thou shalt praye.
 X ¶ How thou mayst be ware & knowe of temptacyons wakyng or slepyng / & howe thou shalt withstande theym.
 Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.
 Z ¶ How perseuerance is nedefull & how þou mayst be perseueraunt.
 AB ¶ By what prayer or thought thou mayst be styred to deuocyon.
 Explicit tabula.

fol. 3.

IN the begynnynge and endynge of all good werkes worshyp & thankyng be to almyghty god / maker & byer of all mankynde / begynner and ender of all goodnes / without whose gyfte & helpe no maner vertue is ne may be / whether it be in thought / wyll / or dede; / than what euer² we synfull creatures³ thynke or do / speke or wryte / that may tourne in to proufyte of mannes soule / to god onely be the worshyp that sente al grace / to vs no praysynge⁴ / for of vs without hym cometh no thyng but fylthe & synne. Now than good god of his endeles myght & plenteuous goodnes graunte me grace to thynke somewhat of his dere loue & how he sholde be loued; / of that same loue some wordes to wryte whiche may to hym be worshyp / to the wryter mede / and proufytable to the reder. Amen.

A ¶ How eche man sholde desyre to loue god.

AMonge all creatures that euer god of his endeles myght made / was there none þat he so loued as he dyd mankynde / whom he made [to reioyce] euerlastynge blysse in stede of aungels / whiche dyd fal from blysse downe in to helle. But that good god loued so man / that for as moche as man had forfeited that blysse thorough synne of Adam / he of his plenteuous charyte became man / to bye body and soule that was lost. In what maner he bought vs / euery crysten man knoweth or sholde knowe: / that no lasse pryce / but⁵ suffred his owne precyous body to be all to-rente⁶ with bytter paynes of scorgynge. He suffred also a garlonde of sharpe thornes pressyd to his heed / whiche Percyrd so the veynes that the blood ran donne in to his eyen / nose / mouth & eeres. Afterwarde vpon the crosse his bones were drawe out of loynthe / the veynes & the senewes were borsten for straye drawynge / to þe crosse he was nayled honde & foot / and so fayled⁷ the blood of kynd with bytter paynes of deth. He betoke⁸ his spyryte to the fader of heuen / and than suffred at the last his glorious herte to be thorough-perceyd⁹ with a sharpe¹⁰ spere for to gyue his herte-blood to bye man body and soule into loye without ende. ¶ Yf god of his grete goodnes loued thus man, gynyng hym ouer this wytte and reason and all other thyng that hym nedeth: / kyndely a¹¹ man sholde nyght and daye with all his wyttes loue hym, and feruently desyre to conne loue suche a good god that all thyng made, all thyng gyueth and susteyneth. Of this desyre there ben many, men and women, whiche haue full grete lykynge to speke of the loue of god / and all daye

¹ E parfyte. ² *al.* what euer þan. ³ *al.* om. ⁴ *al.* pr. ne þankyng. ⁵ *al.* þan.
⁶ *al.* to-r. & rasid. ⁷ *al.* failinge... he betoke. ⁸ *al.* stonge. ⁹ E shapre.

askyne¹ how they sholde loue god & in what maner they sholde l[y]ue² to his pleasaunce for his endeles goodnes. To suche men & women, of that good wyll and [of] thatholy desyre, I wyll shewe fyrste of holy men before this tyme how feruent some were in the loue of god, Also in how hyghe a degree³ some were vysyted in þe swetenes [of þe loue]⁴ of cryst. But it may be so that it is full harde for the more partye of men & women to come to so hyghe a degree of loue / therfore after the shewynge of suche hyghe degrees of loue somewhat I wyll wryte to other of symple knowynge how they sholde loue god / as that gracyous god wyll gyue me grace.

B ¶ How men somtyme loued god / & how holy men somtyme were vysyted with swetenes in the loue of almyghty god.

I Fynde & rede of oure holy faders in olde tyme that for the loue of god they forsoke the worlde and all worldely thynges and lyued in wyldernes by graspe & by rotes / suche men were feruent in the loue of god. But I trowe there ben but⁵ fewe or elles none that folowen them now / for we fynde not by goddes lawe or heste that we sholde l[y]ue⁶ so. For all-be-it they were keppe & susteyned so⁷ moost by the myght and grace of god / as no goodnes may be without hym: yet I trowe they lyued so moche by þe strength of kynde that was in man tho dayes. I wyll not counseyll the to lyue as they dyde / for thou mayst by other maner luyunge come to the loue of god / as thou shalt se afterwarde. ¶ I fynde also⁸ furthermore of other ful holy men of ryght late tyme whiche lyueden a ful holy lyfe, and toke theyr lyuelode as feblenesse of man asketh now in our dayes. Some of these men as I haue herde and redde were vysyted by the grace of god with a passynge swetenes of the loue of cryste / whiche swetenes for an⁹ example they shewed afterwarde by theyr wrytynge to other men folowynge / yf any wolde traunyle to haue that hyghe desyre or¹⁰ degree of loue. This loue whiche they haue wryten to other is departed in thre degrees of loue / whiche thre degrees they hadden one after an other, standynge stablysshed¹¹ in theyr desyre / and suffrynge pacyently for the loue of god many trybulacyons & temptacyons tyll they come by holy contemplacyon to þe hyghest degre of loue of tho thre. By this I suppose he that hath grace to come to the fyrst may by goddes helpe come to the seconde / & so with a feruent desyre & good perseuerance he may come to the thyrd. Shortely I wyll shewe here these degrees of loue / for [percase]¹² all men and women that sholde rede this haue not knowynge of theym / ne neuer herde speke of suche degrees of loue beforetyme.

¶ Degrees of hyghe loue. .I. ¶ The fyrste loue is so feruent that no-thinge whiche is contrary to goddes wyll may ouercome that loue / welth ne wo, helthe ne sykenes; Also he þat hath this loue wyl not make god ones angry¹³ for all the worlde withoute ende / but rather suffre all the payne that myght come to any creature than ones wyllfully dysplease his god in thought or [in] dede.

.II. ¶ The seconde loue is more feruent, for þat¹⁴ is so stronge / that what man loueth in that degre, all his thought, herte & myght is so enterly, so besely & so perfyghtly stablysshed in Ihesu cryste that his thought cometh neuer from hym

¹ E askynge. ² E loue. ³ E. deg. of loue. ⁴ om. ⁵ al. om. ⁶ E loue. ⁷ E so it was. ⁸ des. or al. om. ⁹ al. stably. ¹⁰ E by cause. ¹¹ al. wrappe god eny tyme for to haue alle þe w. ¹² E yt = þat? al. þat.

but [only] whan he slepeth. .III. ¶ The thyrd degree of loue is hyghest and moost wonderfull / for what man cometh to that loue / all comforte and¹ all solace is closed oute of his herte / but² onely the loye of Ihesu cryste / Other loye may his herte not receyue, for swetnesse that he hath of the loye euermore lastynge. This loue is so brennyng & so³ gladlyng that who so hath that loue may as well fele the fyre of brennyng loue in his soule / as an other man may fele his fynger brenne in erthely fyre. This loue may well be called a brennyng loue. And yf men had suche swetnesse in the loue of god of so late tyme, I suppose wel þat þe same we may⁴ haue now by the gyfte of god yf we were as feruent in loue as they were. But these degrees of loue ben set vpon so hyghe loue to god / that what man sholde haue the fyrst of these thre / behoued that he were a sad contemplatyf man or woma⁵, And by cause mankynde is now & euermore the lenger the febler or peraneu⁶ture⁷ more vnstable / therfore vnethes sholde⁸ we fynde now a sad contemplatyf man or woman. Men of relygyon haue taken dyuerse habytes of contemplatyf lyfe; Men & woma⁹ also that ben enclosed, as it semeth lynen a contemplatyf lyfe / & so with¹⁰ goddes grace they do¹¹ for the more partye: But for to speke of hyghe contemplatyf lyfe as holy men lyned before this tyme, it semeth there ben ryght fewe. Therfore I trowe that¹² I may sykerly say that fewe there ben now that wyl or may trauayle now¹³ to haue suche hyghe degrees of loue as I haue rehersed before. Neuertheles¹⁴ what so euer thou be that redest or herest this / be neuer [þe]¹⁵ slower to trauayll. For yf thy desyre be sette feruently & lowly¹⁶, holdynge the vnworthy to haue so hyghe a ghostly gyfte before an other man / & puttest thy desyre to goddes dysposycyon trustyngly¹⁷, he wyl dyspose that is best for the / whether thou haste¹⁸ thy desyre or hane it not. But it is fyrst¹⁹ nedefull to þe that thou haue other thre degrees of loue that the same holy men wrote in theyr treatyse / whiche be not of so hyghe a degree as tho that be rehersed before. .I. ¶ The fyrst degree of these is / whan a man or a woma²⁰ holdeth the commaundementes of god & kepeth hym-selfe²¹ out of dedely synne / & is stable in the fayth of holy chyrche. Also whan a ma²² wolde not for none erthely thyng displease²³ god / but truly standeth in his degree whether he be religious or seculer. In this maner euery man behoueth to loue his god that wyl be saued: / therfore I counseyll the to haue & kepe this loue or thou clymbe to ony hyer degree. .II. ¶ The seconde degree is whan a man forsaketh all the worlde for the loue of god / that is for²⁴ to saye his fader, his moder & all his kynred²⁵, & foloweth cryst in pouerte. Also studieth²⁶ nyght & daye / how clene he may be in herte, howe chaste in body / how meke & buxom / howe clene in all vertues / & hate all vyces / soo that all his lyfe be ghostly & none thyng flesshely. .III. ¶ The thyrd degree is hyghest / for that is a ful contemplatyf lyfe, as whan a ma²⁷ or a woma²⁸ loueth for²⁹ to be alone from all maner noyse. And whan that he is saddely sette in this lyfe and in this loue, with his ghostly eyen than may he se in to the blisse of heuen; And than his eyen be soo enlumyned and so clere lyghted with grace of ghostly loue, and also through-kyndeled³⁰ with the gracyous fyre of crystes loue, that he shall haue a maner of brennyng loue in

¹ al. om. ² al. saue. ³ al. myte. ⁴ al. percas. ⁵ al. schollen. ⁶ E do so. ⁷ al. Nopels. ⁸ E to; al. þe loþer. ⁹ E louyngly. ¹⁰ al. trustili. ¹¹ al. haue. ¹² al. first it is. ¹³ al. hym. ¹⁴ al. wrappe. ¹⁵ al. kyn. ¹⁶ E standeth. ¹⁷ al. his eyen þan be so lighned & kyndeled.

his herte euermore lastynge, and his thought euermore vpwarde to god. ¶ Thus as I haue reherced god hath vysyted his seruantes, gyuynge theym a specyall sauour to loue hym by theyr holy luyng. Many other men and women there be whiche please god full well standynge truly in theyr degree as men & women of the worlde / both¹ lordes & ladyes &¹ other husbonde men women¹ & wyues. For al be it they may not come to suche hye contemplatyfe lyfe, it suffyseth [to] them to haue the fyrst degree of these thre whiche I reherced last / for that euery man is bounde to kepe. ¶ Yf thou desyre to haue an hygher degre of loue in to the worshyp of god / traunyle as other men dyde & aske helpe and grace with good perseueraunce / yf it please god to² performe thy wyll & brynge the to thy purpose. But for as moche as there be many that haue not a sadde grounde ne but lytell felynge how they sholde loue and drede god / whiche is spedefull & nedefull for all men to knowe: Therfore to suche as³ be not knowynge I wyll shewe fyrste in what maner they sholde loue & drede god¹ / that they may be þe more stable in the loue of god. After that I shall shewe by the grace of god foure degrees of loue / whiche euery crysten man relygyous & secular sholde holde and kepe, & may performe for the more partye yf his wyll be feruently set to the loue of god. ¶ Now than as I sayd I shall in the begynnynge with the helpe of god wryte & shewe somewhat of the drede of god / that shal be to his worshyp, & proufyte to the reder.

C ¶ What is drede / and how a man sholde drede god.

I Rede that þe drede of god is begynnynge of wysedom. ¶ Drede, as clerkes haue wryten before this tyme, is in many maners. But I suppose thre kyndes of drede be⁴ moost nedefull for to knowe. The fyrst is drede of man or drede of the worlde. The seconde is called drede of seruage. The thyrde is called a chaste⁵ drede or a frendely drede. .I. ¶ The fyrst whiche is drede of man or of the worlde is / whan a man or woman dredeth more the punysshynge of the worlde, as betynge the body⁶ or prysonynge, than the punysshynge of the soule; Also whan a man dredeth more to lese his temporall goodes in this passynge worlde than to lese the blysse without ende. / this drede is counted for nought / for god almyghty forbad this drede whan he sayd thus: Dredeth hym not that may slee þe body / but rather drede hym that may sende the¹ body & soule in to euerlastynge fyre. .II. ¶ And¹ the seconde drede whiche is the¹ drede of seruage / is whan a man withdraweth hym or absteyneth hym fro synne / more for drede of the payne of helle than for loue that he sholde haue to god. Euery suche man what goodnes he doth it is not for drede to lese euerlastynge blysse whiche he desyred⁷ not / but for drede onely of suffrynge of¹ grete paynes whiche he dreded⁸ sore. this drede suffyseth not as thou shalt see afterwarde / but yet it may be good & proufytable. .III. ¶ The thyrde drede whiche is called a chaste or a frendely drede is / whan a man dredeth the longe abydynge here for grete desyre that he hath to be with god; Also whan he dredeth that god wyll go fro hym / as peradventure he¹ withdraweth his grace fro hym; Also whan he dredeth to dysplease god for the grete loue & desyre þat he hath for to please god. / suche drede cometh of loue & that pleaseth moche god. Take

¹ *al. om.* ² *al. he wole.* ³ *al. þat.* ⁴ *E chasted.* ⁵ *H cites Magister Sent. li. 3 d. 38 de timore domini.* ⁶ *the body al. om.* ⁷ *al. desyreþ.* ⁸ *al. dredip.*

than hede how here be reherced thre maner¹ degrees of drede : / fle the fyrst for it is not proufytable. The seconde may be proufytable / for some men there be whiche drede god by cause they sholde not be sente into hell to brenne there with the deuyls in euerlastyng fyre. This drede may be good, for by this waye² they may come in to the loue of our lorde god, as by this waye that I shall shewe. All be it that³ thou drede our lorde² god onely for payne, yet louest thou not god whome þou dredest / thou desyrest not yet goodnes of vertues / but thou withstandest þe wyckednes of vyces / whan thou withstandest the² wyckednes thou begynnest to desyre goodnes. Whan thou desyrest goodnes & vertues / than cometh in to the the thyrd maner of drede / whiche is called as I sayd a chast or a frendely drede. For than thou dredest to lese the goodnes & grace that god hath put in þe / thou dredest than also to lese the blysse that is ordeyned for the / & so by this thou shalt drede god that he forsake not the / whan thou dredest god in this maner thenne hast thou hym sykerly with the / & so for his loue thou shalt desyre to be with hym. Thus mayst thou well knowe how drede of god may bryng the in to the loue of god / yf thou loue god than thou hast wysedom / so thus the drede of god is the begynnyng of wysedom. Take hede than and drede god in the maner as I haue reherced / for yf thou drede wel god thou shalt not be slowe in his seruyce. He that dredeth well god leueth no goodnes vndo whiche he may do to the pleasure⁴ of god. Yf thou drede god thou wilt kepe his commaundementes / and the drede that thou hast to god shall bryng the in to euerlastyng sykernes where þou shalt neuer drede. 'Of the drede of god wexeth a⁵ grete deuocyon and a maner sorowe with full contrycion for [thy] synnes / through that deuocion and contrycion thou forsakest thy synnes / and perauenture somewhat of thy worldely goodes. By that forsakyng thou lowest the to thy² god & comest in to mekenes / thorough mekenes thy fleshely lustes ben destroyed / by þat destruccion all vyces be put out & vanysshed⁶ away / by puttyng out of vyces than² vertues begyn to wexe and spryng. Of the shynnyng of vertues the clenness of the herte is purchased. By clenness of thy herte thou shalt come to full possessyon of the holy loue of Cryst. By these wordes thou mayst knowe howe þou shalt drede for loue / & how thou mayst come to loue through drede of god. But the more [þat] loue encreaceth in the / the more drede gooth from the / so that yf thou haue grace to come to a feruent loue thou shalt but lytell thyne on drede for the swetnesse that thou shalt haue in the loue of god. but yet be thou neuer so parfyte it is nedefull that thou drede discretely as longe as thou art in this worlde. [And] for as moche as I sayd thou mayst come to loue yf thou drede god / see now furthermore what is charyte & loue to god, How & in what maner thou shalt loue hym / why thou shalt loue hym, How þou shalt knowe whan god of his mercy graunteth the that grace to conne loue hym.

D ¶ What is charyte and how & why thou shalt loue thy god.

¶ Of foure degrees of loue / & in the fyrst ben fyue poyntes.

¶ Ordeyned loue.

Charyte as I rede⁷ is a loue that we sholde haue to god / for as moche as he is almyghty god; also charyte is a loue wherby we sholde loue our neygh-

¹ *al. maners; deg. om.* ² *al. om.* ³ *al. pleasance.* ⁴ H cites Cassiod. de instit. monach. lib. 3. ⁵ *al. a heelful &.* ⁶ *al. waschen.* ⁷ H o. m.: Magister sentent. li. 3^o. d. 2. quid sit caritas.

bour as our-selfe¹ for god. And these be two pryncypall commaundementes² of god. The fyrst longeth to þe loue of god / whiche is þe gretest commaundement of þe lawe of god; The seconde longeth to þe loue of thy neyghbour and this is lyke to the fyrst; / &³ thus thou hast what is charyte and loue. ¶ See now how thou shalt loue god. / thou shalt loue god with all thy herte / all thy soule / & with all vertue, as thus. Whan þou putttest away from the or withstandest with all thy power all thyng that is pleasyng or lykyng to thy flesshe for the loue of þe blessyd flesshe of cryste / than thou louest hym with all thy herte & al thy soule. Of this mater thou shalt her⁴ more afterwarde; / but⁵ se now furthermore [why]⁶ thou shalt loue hym. ¶ The causes⁷ why thou shalt loue god ben without nombre hauynge rewarde to his benefaytes / but two causes we haue pryncypally aboute other. One is for he loue[d]⁸ vs fyrst with all his herte and al his soule swetely & strongely. Swetely whan he toke flesshe & blood & became man for oure loue. Strongly whan he suffred deth for loue of man. The seconde cause is / for ther is no thyng that may be loued more ryghtfully⁹ ne more proufytable. More ryghtfull is there none than the loue of hym that made man and deyed for man. More proufytable thyng is there none that may be loued than almyghty god / for yf we loue hym as we be bounde / he wyll gyue vs loye and blysse without ende / where no thyng lacketh but all thyng is plenteuous and euerlastyng. ¶ Se now how thou shalt knowe whan god putteth grace in the for to knowe¹⁰ loue. Whan the tranayle whiche thou hast for the loue of god is lyght & lykyng to the / than thou begynnest to haue sauour in the loue of god. For ther is no maner tranayle greuous ne trauaylous to hym þat loueth god feruently & tranayleth wyllfully for the loue of god. ¶ Also stedfast loue feleth no bytternesse / but all swetenesse / for ryght as bytternesse is syster to the vyce of hatred / right so swetenesse is syster to þe vertue of loue, so that in loue is all swetenesse. ¶ Also the tranayle of louers may be in no maner tranaylous¹¹ ne greuous. For ryght as hawkers & hunters what euer tranayle they hane it greueth them not for the loue & lykyng that they haue in theyr game / ryghth so what thyng it be that a man loueth & taketh vpon hym a tranayle for that thyng that he loueth¹², [either]¹³ it is no tranayle [to hym] / [or elles]¹⁴ yf it be tranaylous it lyketh hym to haue tranayle for þat thyng whiche he loueth. Take than good hede of these wordes / for yf thou loue god thou wylt gladly tranayle & suffre for þe loue of god; yf thy tranayle semeth than lyght to the / or ellys yf thou louest or desyrest gladly to haue tranayle for the loue of god thou mayst wel knowe that god of his grace hath put in the a begynnynge to come to loue¹⁵. Whan thou hast suche a gracyous begynnynge withdrawe not þat loue from hym for no maner dyscase that may fall to the. For many men & women there be that whyle they be in prosperyte / that is to say / whyle they be in welth & in rest, gladly they wyll shewe loue to god suche as they can: But yf god sendeth hym¹⁶ any¹⁷ dyscase or any maner of chastysynge, anone her loue swageth; & that is no sadde loue. For who so loueth trustyngly¹⁸ & sadly he loueth as well in his¹⁹ aduersyte as in prosperyte / for what god sendeth to vs it is for our proufyte / therefore be it helth²⁰ be it wo þat he sendeth we sholde hertely²¹ thanke hym &

¹ as o. al. om. ² al. hestis. ³ al. om. ⁴ al. se. ⁵ E how. ⁶ al. skyllys. ⁷ E loueth. ⁸ al. rytful. ⁹ al. kunne. ¹⁰ al. chargeous. ¹¹ al. for loue of þat þing. ¹² E or elles. ¹³ E and. ¹⁴ al. to kunne loue. ¹⁵ r. them. ¹⁶ al. trowely. ¹⁷ al. welpe. ¹⁸ al. h. & lowly.

not withdrawe our loue from hym; for no nede that he hath to our loue / but for grete profyete that we sholde haue to loue hym / & for his grete goodnes that he wyll chastyse vs here all for our better.

Thus than haue I shewed in fewe wordes what is charyte & loue to thy god / howe thou shalt loue hym / why thou shalt loue hym / and how thou shalt knowe whan thou hast grace to conne loue hym. Lerne than thus to loue; ¹& se now farther-more what proufyte and grace cometh of loue. ¶ In the loue of god ben fyue gracyous thynges: Fyre / lyght / hony / wyne / & sonne.

.I. ¶ The fyrst is fyre, clensynge the soule of all maner vyces thurgh holy medytacyons. .II. ¶ The seconde is lyght, shynynge in the soule with clerenes of vertues thourgh holy prayers. .III. ¶ The thyrde is hony, makynge swete the soule whan he hath in mynde the benefaytes & þe grete gyftes of god almyghty / & ²yeldynge to hym thankynge. .IIII. ¶ The fourth is wyne, fulfyllynge þe soule with a grete gladnes thorough a swete contemplacyon.

.v. ¶ The fyfth is a sonne, makynge the soule clere with a shynynge lyght in myrthe withouten ende, & gladynge the soule with an easy hete in loye & blysse euermore lastynge. Thus thou mayst see what proufyte he shall haue that can well loue. God than of his grete grace grannte vs hym so to loue as it is moost to hym pleasyng. Amen.

¶ Now ferthermore I wyll shewe to the as I sayd before / foure degrees of

loue, whiche thou mayst kepe & easely come to one after an other yf thou haue good wyll.

¶ Four degrees of loue there be / the fyrst is called an ordeyned loue or els ordynat loue / that is to saye a loue ordeyned to be knowen and kept of all maner men & women of euery degree in the worlde. To this degree of loue longen .v. poyntes to be kepte. The fyrst is thou shalt loue thy flesshe onely that it be susteyned. The .II. is that thou loue the worlde to no superfluyte. The .III. is that thou loue thy neyghbour for god. The .IIII. is that thou loue thy frende for his good luyng. The .v. is to loue thyn enemye for the more mede of god.

E ¶ The fyrst is that thou shalt loue thy flesshe onely that it be susteyned. The fyrste poynte is as I sayd: thou shalt loue thy flesshe onely that it be susteyned, as thus. Thou shalt take mete & drynke, clothynge and al other thyng that is nedefull to thy body / in resonable maner, to kepe thy body in his estate, in comforte of thy soule, to traunyle & contynue in the seruyce of god / & not for to nourysse thy flesshe in lust & lykyng with dyuerse [&] delicate metes & drynkes / for ther-of cometh foule stynkynge synne & many bodyly sykenes / namely whan ther is to moche excess. This wytnesseth an holy clerke ³& sayth / they that delyted⁴ them in lustes of the flesshe they haue ful often many dyseases in theyr flesshe. ¶ Also as I rede⁵ a soule that is wonte to delytes⁶ of the flesshe gadreth togyder many fylthes and wyckednes⁷. Thou mayst also do no exces / for yf thou vse the to excesse / thou fallest in to the vyce of glotonye / whiche [as] thou knowest well is dedely synne. Of þat synne I rede thus⁸: / where þe vyce

¶ Now ferthermore I wyll shewe to the as I sayd before / foure degrees of loue, whiche thou mayst kepe & easely come to one after an other yf thou haue good wyll.

¹ H o. m. Rabanus in quodam sermone. ² al. om. ³ H o. m. Gregor. in quadam omelia. ⁴ al. delyten. ⁵ H o. m. Io. Cris. de reparacione lapsi. ⁶ al. delyces. ⁷ al. wrecchednes. ⁸ H o. m. Greg. li. 3 Mor.

of glotony reygneþ in ony man he leseth þe ghoostly strengþ yf he had ony before; And but yf¹ the wombe of glotonye be swaged all his vertues ben cast downe. / therfore loue thy flesshe to [his] sustentacyon & not to delytes² & to excesse / for here thou mayst well knowe & se that it is good & nedefull to flee delycacyes. But thou shalt vnderstande here þat I counseyll the not to forbere ony mete or drynke in specyall / for the vyce of delycacye is not in the mete / but in þe lust that thou hast in mete; / therfore sayth an holy clerke³: Often we take deynthe metes without blame / & somtyme other⁴ metes and comyn to euery man not without gylte of conseyence. So thus it semeth wel whan we take ony mete for delyte more than for sustenance we offende god / therfore flee delytes⁵ & lustes of mete & drynke and loue thy flesshe onely that it be susteyned / & than thou hast the fyrst poynte of this degree of loue.

F ¶ The seconde is thou shalt loue the worlde to no superfluyte.

THe seconde poynte is thou shalt loue the worlde to no superfluyte. As thus: Yf thou loue god thou shalt not desyre ne loue vanytees of the worlde / ne worldely goodes more than þe nedeth. Yf god hath ordeyned the to an hyghe degree in the worlde / as for to be a lorde or a lady / or for to haue ony soueraynte ghoostly or worldely / by reason reuerence must be done to the more than to an other man or woman. For after that the fyrst man Adam was inobedyent to goddes commaundement it was ordeyned by almyghty god that man sholde be subject to man; Also for as moche as þe people must [nedes] haue gouernance⁶ / therfore it is reason to do reuerence to them that haue power & gouernance aboue other. But all be it þat⁷ þou be grete & worldely worshyp must be do to the / loue it not ne desyre it not but mekely yelde all þat worshyp to god whiche myght haue made the a subget there he hath ordeyned the a lorde or a souerayne / & thrugh that lownes thou shalt haue some grace to withstande þe desyre of worldely vanytees. I say[d]e ferthermore / yf thou loue the world to none superfluyte / þou shalt not desyre ne loue worldely good more than the nedeth. As thus: thou knowest well ynough⁸ in thy begynnyng whether⁹ thou art lord or subject / poore or ryche / holde the apayde with thy degree so that thou haue thy sustenance / & desyre to be no greter / but onely as goddes wyll is & as he wyll dyspose for the. Yf thou holde the not payde with that that¹⁰ god hath sente to the and to thyn a resonable lyuelode / but euer desyrest for¹ to be greter and greter in the worlde, than thou louest the worlde to superfluyte for thou desyrest more than thou nedeest, & soo by that foule desyre thou fallest in to the vyce of couetyse whiche is repreued by [al] goddes lawe as a foule dedely synne. This synne is full peryllous / for I rede where that the synne of couetyse is in a man, þat man is made subject to all other vyces¹¹. I fynde also that couetyse and pryde be as it were one vyce or one wyckednes / in so moche that yet¹ where pryde reygneþ there is couetyse / & where couetyse reygneþ there is pryde. / this vyce is so wycked & so greuous [þat]² as long as it reygneþ in ony man he shal haue no grace for to drawe to god-warde³. This wytneseth well a full holy clerke saynt Gregorye & sayth thus in an Omelye: That in none other wyse we may ne can⁴ neuer come ne drawe to þe begynner & maker of

¹ *al. om.* ² *al. delyces.* ³ *H o. m. Creg. li. 30 Mor.* ⁴ *al. loþer; r. liþer?* ⁵ *al. gouernaile.*
⁶ *al. what.* ⁷ *al. wher, inst. of with that that.* ⁸ *al. yuelis.* ⁹ *E &.* ¹⁰ *ne can al. om.*

all goodnes / but that we caste away¹ frome vs the synne of couetyse whiche is rote of all euylles. Than it semeth well, yf thou wylt come to the loue of god thou must flee the synne of couetyse. ¶ ²Thre thynges there be in the worlde as I rede whiche men desyre aboue all other worldely thynges. The fyrst is rychesse. The seconde is lustes. And þe thyrd is worshyp. Of rychesse cometh wycked dedes. Of lustes cometh foule dedes. And of worshyp cometh vanytees. Ryches engendreth³ couetyse; lustes noryssheth glotonye & lecherye / & worshyp noryssheth boost & pryde. Thus thou mayst knowe what peryll it is to loue the worlde. [Therfor yf thou wylt stande sikerly, loue not the worlde]⁴ more than nede is / & than thou shalt kepe the seconde poynte of this degree [of loue].

G ¶ The thyrd is thou shalt loue thy neyghboure for god.

The thyrd poynte is howe¹ thou shalt loue thy neyghboure for god / ²to this thou arte bounde by the commaundement of god where he commaundeth & sayth / thou shalt loue thy neyghboure as thy-selfe; / yf thou shalt loue hym as thy-selfe nedes thou must loue hym. / thou shalt loue hym also for god. Of this loue spekeh saynt Austyn & sayth / thou shalt loue god for hym-selfe with all thy herte / & thy neyghboure for god as thy-selfe / that is to saye / loke where-to and for what thou louest thy-selfe so thou shalt loue thy neyghboure. Thou shalt loue thy-selfe in all goodnesse & for god / ryght so thou shalt loue thy neyghboure for god & in all goodnes, but in none euyll. / therfore sayth the same clerke³: He that loueth men þat is to saye his neyghbours, he loueth or sholde loue them for they ben good & ryghtfull or els that they may be good & ryghtfull / & that is to saye thou shalt⁴ loue them in god or els for god / & in this maner euery man sholde loue hymselfe. ⁵Also of the loue of thy neyghbour I rede, whan thou forsakest a synguler prouffyte for þe loue of thy neyghbour than þou louest thy neyghbour. ⁶Also thou louest thy neyghbour as thy-selfe whan thou doost hym no harme but desyrest the same goodnes & prouffyte ghooostly & bodely to hym that þou desyrest to thy-selfe. Loue thus thy neyghbour or⁷ els þou louest not god. To this accordeth an holy clerke⁸ & sayth: By the loue of god the loue of thy neyghbour is purchased / & by þe loue of thy neyghbour the loue of god is nourysshed / for he þat taketh no hede to loue his neyghbour he can not loue his god. But whan thou hast fyrste sauour in [þe] loue of thy neyghbour / than thou begynnest to entre in to þe loue of god. Loue thus⁹ thy neyghbour for god & than thou kepest the thyrd poynte of this degree of loue.

H ¶ The fourth is thou shalt loue thy frende for his good luyngye.

The fourth poynte is / thou shalt loue thy frende for his good luyngye. Yf thou haue a frende that is of good luyngye / thou shalt loue hym in double maner / for he is thy frende, and for the goodnes that is in hym; yf he be not good of lyfe but vycious thou mayst loue hym but not his vyces. ¹For as I rede parfyte frendshyp is whan thou louest not in thy frende þat sholde not be loued / and whan thou louest in hym or desyrest to hym goodnes whiche is to be loued.

¹ *al. om.* ² *H o. m.: Innocenc. de vtilitate cond. humane.* ³ *al. gendreth.* ⁴ *om., but so al.* ⁵ *H o. m.: August. de doctrina christiana l. 1^o cap. 4.* ⁶ *H o. m.: Aug. de trinitate l. 1^o c. 10.* ⁷ *al. he shal.* ⁸ *H o. m.: Hugo de substantia dilect.* ⁹ *H o. m.: Cass. super Ps. 133.* ¹⁰ *al. for.* ¹¹ *H o. m. Greg. in quadam hom.* ¹² *al. than.* ¹³ *H o. m.: Aug. de vera religione.*

As thus: though it be so þat thy frende lyueth¹ folysshly² thou shalt not loue hym [for his] foly luyngye but that³ he may by goddes grace amende hym and be parfyte in luyngye. For what man it be þat loueth hymselfe in folye he shal not prouffyte in wysedom. Also the same clerke⁴ sayth in an other place: Loueth not the vyces of your frendes yf ye loue your frendes. Loue than thy frende for his good luyngye / & than thou shalt kepe the fourth poynte of this degree of loue.

I ¶ The fyfthe is thou shalt loue thyn ennemye for the more mede.

¶ In the seconde degree of loue ben thre poyntes.

¶ Clene loue.

⁵T He fyfth poynte is thou shalt loue thyn ennemye for the more mede. A grete dede of charyte it is & medeful to forgyue them þat haue trespassed ayenst vs, with all our herte. ¶ It is but lytell goodnes & full lesse mede to be wel wyllynge to hym that doth the no harme / but it is a grete goodnes & a greter⁶ mede that thou be well louynge to thyn ennemye. And þat thou do good & wyll good with all thy power to hym that doth euyll or is in wyll to do euyll to the with all his power. Of this mater speketh an holy clerke⁷ and sayth: It is holden a grete vertue amonge worldly men to suffre pacyently theyr ennemyes / but it is a greter vertue a man to loue his enemye / for that vertue is presented as for sacrefyce before the syght of almyghty god. Also to this purpose accorden the wordes of cryst where he sayd to his dyscyples: Loue your ennemyes / do good to theym that hate you / & praye for them þat pursyewe you to dyscease / & for them þat despyse you, that [z]e⁸ may be the chyldren of the fader in heuen. Loue than thyn enemye for þe more mede yf þou wylt kepe þe fyfth poynt of this fyrst degree of loue. — ¶ Shortly thus ben declared to the the fyue poyntes of þe fyrst degree of loue. In the fyrste, yf thou take good hede, thou art warned and counseyled for the loue of god / and as thou art bounde by all crysten lawes / to withstande the synne of glotonye & al other flesshely lustes. In the seconde poynte to withstande þe foule vyce of couetyse, pryde & all other vanytees of the worlde. In the thre last poyntes to loue thy neyghbour, thy frende & all other men for the loue of god and for the more mede. Loue than god in this fyrst maner of loue / and thou shalt through his grete grace yf thou wylt come to the seconde degree of loue.

T He seconde degree of loue is called a clene loue. Yf thou wylt come to this seconde degre of loue thou must kepe thre poyntes. The fyrste is / þat thou loue no vyce with vertue. The seconde is þat thou despyse all euyll custome. The thyrde is that thou sette not lytell⁹ by synne whether it be lytell or grete.

K ¶ The fyrste poynte is thou shalt loue no vyce with vertue.

T He fyrst poynte is / thou shalt loue no vyce with vertue. As thus: what euer thou be in mannes syght / be ware that thou be not vycous Inwarde in thy soule vnder colour of vertues whiche þou shewest openly. Our ghostly ennemye þe fende hath many subtyltees to dysceyne mankynde, But amonge all this¹⁰ is a grete dysceyte / whan that he maketh a vyce lyke to vertue, & vertue

¹ *al.* lyue. ² *E* so f.; *al.* folilli(che). ³ *al.* for. ⁴ *H* o. m.: Aug. in quodam sermone. ⁵ *H* o. m.: Aug. in enclirid. ⁶ *al.* grete. ⁷ *H*: Greg. in past. ⁸ *E* we. ⁹ *al.* lyt. ¹⁰ *E* this it.

lyke to vyce. This thou mayst see by ensample. For all be it that mercy is a grete vertue where þat it is kepte¹ in þe worshyp & in þe name of god, yet it is ryghtwysnes where it is do in worshyp² of man & not of god. Also [the]³ vertue of ryghtwysnes is touned in to vyce⁴ / whan it is do for worldely conetyse or els for anger or impacience. The vyce also of pryde is hyd somtyme vnder mekenesse, As whan a man loweth & meketh hymself in speche and in berynge to be holde meke & lowely. Pacyence also semeth in many a man whan there is none: As whan a man wolde take vengeance yf he myght for the wronge that is do to hym / but for he may not / or els he hath no tyme to wreke hym on his enemye / for that cause he suffreth, & not for the loue of god. By these ensamples & many other thou mayst well knowe that vyces somtyme be lyke to vertues. To this accordeth saynt Iherom⁵ & sayth thus: A grete & an hyghe connyng it is to knowe vyces & vertues, for all be it that vyces & vertues be contraryous / yet they be so lyke that vnnethe the vertue may be knowe from the vyce / ne þe vyce fro the vertue. Be ware therfore & loue so sadly vertues without ony faynyng that þou hate all maner vyces / and so þou mayst kepe the first poynte of this degree of loue.

L ¶ The seconde is þou shalt hate all euyl customes⁶.

THE seconde poynt is thou shalt despyse all euyl customes⁶. 'A grete peryll it is to haue an euyl dede in custome. For as I rede / synnes be they neuer so grete ne so horryble / whan they be drawe in to custome they seme but lytell to theym that vse suche synne in custome / in so moche that it is to them a grete lykynge to tell and shewe theyr wyckednes to al other men without ony shame. Of this & suche⁷ vsage speketh an other holy clerke⁸ & sayth: Whan synne cometh so in vse that the herte hath a lust & a lykynge ther-in / that synne shall ful fayntly be withstande. For whan a synne is brought in to custome it byndeth sore the herte & maketh the soule bowe to hym, that it may not ryse agayne & come in to the ryght waye of clene lyfe; For whan he is in wyll to ryse / anone he slydeth & falleth agayne. For this sayth the same clerke¹⁰ in an other place: Many there be þat desyren to come out of synne / but for as moche as they ben closed in the pryson of euyl custome they may not come out from theyr wycked lynynge. ¶ Also to this purpose I rede¹¹ that he þat vseth hym not to vertue[s] in his yonge age he shal not conne withstande vyces in his olde age. Thus þou mayst well se þat yf thou be vsed in ony synne it wyll be full harde to withstande it. And but thou leue all maner synne to thy power þou hast none clene loue to thy god / therfore withstande all maner synne & take none in custome / that þou shalt kepe the seconde poynt of this degree of loue.

M ¶ The thyrd is thou shalt not sette lyght by synne be it neuer so lytell.

¶ In the thyrd degree of loue be fyue poyntes.

¶ Stedfast loue.

THE thyrd poynte is / thou shalt not sette lyght by synne / as thus. What euer synne it be lytel or grete / drede¹² it ryght dyscretly in thy conseyence and

¹ E & in. ² *al.* plesaurce. ³ E where. ⁴ E vices. ⁵ H o. m.: Ieron. ad Demetriadem.
⁶ *al.* custome. ⁷ H o. m.: Aug. in ench. 62 c°. ⁸ *al.* H Of which yuele v. ⁹ H o. m.:
Greg. li. 4 Mor. ¹⁰ H: Greg. li. 5 Mor. ¹¹ H: Maximus in quodam sermone. ¹² *al.* charge.

set not lytell there-by. For as I rede¹ what man þat² passeth mesure in takynge of his lynelode as often more than hym nedeth that man³ offendeth god / this semeth to many men full lytell trespas: But this holy man⁴ saynt Austyn sayth: It is no lytell synne for as moche as we trespas euery daye there-in for the more partye; In as moche as we synne therin euery day we synne therin often / & by that we multelye our synnes & that is full peryllous / therfore it is full nedeful to drede al suche vennyall synnes & sette not lytell by theym. Also vennyall synnes be they neuer so lytell / they be moche to be dradde. As the same clerke⁵ sheweth by ensample of lytell bestes where they be many to-gyder / be they neuer so lytell yet they slee & do moche harme; Also þe granes of sande be full lytell / but yet where a shyp is ouer-charged with sande it must nedes synke or drenche. Ryght so it fareth by the⁶ synnes; be they neuer so lytell they be full peryllous. For but yf⁷ a man be [þe] rather ware & put theym awaye they shall make hym forto⁸ synne deedly. Therefore yf thou wylt haue a clene loue to god / charge in thy conscyence euery synne lytell & grete & withstand in the begynnynge & put it out as soone as god wylt gyue to⁹ the grace, with contrycyon, confessyon & som almesdedes¹⁰. And than thou shalt kepe the thyrd poynte of this degree of loue. — Here is reherced the mater of these poyntes. ¶ Thus ben declared the thre poyntes of the seconde degree of loue. In the fyrste thou art counseyled to loue all vertues and hate all vyces. In the seconde poynte, that thou haue no synne in vsage but that thou voyde it soone & that thou hate all other euyll custome. In þe thyrd poynt that thou [be]¹ not to lyght of conscyence / but that thou be ware & drede euery synne lytell & grete by counseyl of thy confessor. Yf thou kepe thus these poyntes for the loue of god than thou louest god in the seconde degree of loue / that is to saye in a clene loue. Lone than saddely in this degree / & by goddes grace thou shalt the soner come to the thyrd degree of loue.

THe thyrd degree of loue is called a stedfast loue. Yf thou wylt come to this degre of loue þou must kepe fyue poyntes. The fyrste is thou shalt loue god with all thy desyre. The seconde is: what euer thou do thyneke vpon the worshyp & drede of god. The thyrd is thou shalt do no synne vpon trust of other good dedes. The fourth is thou shalt rule the so dyscretly þat thou fayle not for [to]² feruent wyll. The fyfth is that thou fall not from thy good luyng for feynthe herte or³ by temptacyon.

N ¶ The fyrste is thou shalt loue god with all thy desyre.

THe fyrste poynt is thou shalt loue god with all thy desyre / thou mayst not loue stedfastly but thou loue with all thy desyre. An holy desyre it is to desyre the presence of almyghty god for the grete loue that thou haste to god. ⁴ Suche an holy desyre is soo acceptable to god as I rede / that what man hathe a grete desyre, all be it he speke not with the tonge / he cryeth full loude with the tonge of⁵ his herte; And [he] that not desyareth, how euer he loueth to our syght outwarde / or speketh to our herynge, he loueth not in his hert & as a dombe man he is to-fore god whiche may not be herde. Of suche holy desyre I rede⁶ also,

¹ H o. m.; Aug. de .x. cordis. ² al. om. ³ al. clerke. ⁴ al. dedes of almes. ⁵ E art. ⁶ E noo. ⁷ al. ne. ⁸ H o. m.; Aug. super Ps. 86. ⁹ the t. of al. om. ¹⁰ H o. m.; Ambros. super Ps. Beati immaculati.

the lenger that loue lacketh whiche is so sore desyred þe more feruent is his desyre whiche abydeþ, & that desyre begynneth to brenne thorough strength of þat desyringe loue / in so moche that though the body or the fleshe fayle þat desyre is nourysshed & encreaced. To this accordeth saynt Gregorie¹ & sayth / holy desyres wexen & encreasen in taryenge & abydyng / for where desyres fayle in abydyng there is no sad desyre. Thus than loue god stedfastly with all thy desyre / & so thou shalt kepe the fyrste poynte of this degree of loue.

O ¶ The seconde is thou shalt in the begynnyng of thy werkes thyneke on the worshyp & drede of god.

THe seconde poynte is: what euer thou do thyneke vpon the worshyp & drede of god. If thou kepe this thou shalt the more sykerly² lyue to goddes pleasure³. For what dede thou art⁴ in wyll to perfourme in worshyp of god, thou mayst be syker of grete mede. Also yf thou drede god, thou art aferde⁵ for⁶ to do ony thyng that sholde be dyspleasyng to hym / & for as moche as þou dredest thou doost it not; Soo by that drede thou leuest that thyng vndo whiche shold tourne the in to grete peryll of thy⁷ soule yf it had ben perfourmed in dede. By this thou mayst wel knowe that it is full spedfull to thyneke in þe begynnyng of all thy werkes vpon the worshyp & drede of god. To this accordeth the techyng of saynt Paule⁸ where he sayth thus: What euer ye do in worde or in dede / do it in the name of our lorde Ihesu cryst. For⁹ he that begynneth all thyng in þe name of almyghty¹⁰ god he begynneth in the worshyp of god. Loue than so stedfastly almyghty god / that what euer thou shalt do thyneke fyrst in þe worshyp & drede of god / & thus thou shalt kepe the seconde poynte of this degree of loue.

P ¶ The thyrd is thou shalt do no synne vpon¹¹ trust of other good dedes.

THe thyrd poynt is thou shalt do no synne vpon trust of other good dedes. What man that synneth wylfully he neyther loueth ne dredeth god. Yf thou synne vpon¹² trust of ony goodnes wylfully thou synnest, so in þat þou louest not stedfastly. ¶ To this purpose I rede also¹³ that he is full vnkynde that is full of vertues & dredeth not god. Also a grete folye & a grete pryde it is for¹⁴ to synne vpon¹⁵ trust of ony good dedes. For be thou neuer so full of vertues or goodnes / vnkyndnes to thy god may destroye all tho vertues. More vnkyndenes mayst thou not shewe than dysplease god wylfully / whiche is begynner and gyuer of all goodnes; be ware therfore & flee suche vnkyndnes / & do no synne vpon¹⁶ trust of other good dedes. Of suche vnkyndenesse also it is nedefull for¹⁷ to be ware for the more acceptable [that] thou art to god thorough thy good luyng / þe more culpable shalt thou be yf that¹⁸ thou fall agayne in to synne and in to euyl luyng. ¶ And¹⁹ of this thou hast ensample of Adam. For as moche as he was fulfilled fyrst with goodnes / therfore²⁰ his trespas was moche the more whan that²¹ he fell in to synne. ¶ Also I rede²² þat it is but²³ a sclyder hope where a man synneth vpon²⁴ trust for²⁵ to be saued / for he that so doth he neyther loueth ne dredeth god, And but yf that²⁶ we loue and drede god to our connyng or knowyng²⁷ we

¹ H Greg. Omel. 23. ² al. muche þe sikerer. ³ al. plesauns. ⁴ al. be. ⁵ al. agast. ⁶ al. om. ⁷ H o. m.: Col. 3. ⁸ al. vp. ⁹ H o. m.: De pe. di. 5. ¹⁰ H o. m.: Aug. de singularitate clericorum. ¹¹ yf that al. om. ¹² or kn. al. om.

may not be sauēd / therefore it is more spedefull for¹ to drede well than to trust amys. Also it is more prouffitable a man to holde hymselfe lowe & feble than to¹ desyre to be holden stronge / and for feblenes to¹ fal and be lost. Take hede than what goodnes that¹ god putteth in the and thanke hym mekely & praye hym of contynuaunce / & doo no synne vp trust of other good dedes. And thus thou shalt kepe the thyrd poynte of this degree of loue.

Q ¶ The fourth is thou shalt rule the dyscretly that thou fayle not for [to]² feruent wyll.

The fourth poynt is thou shalt rule the so dyscretly that thou fayle not [for] to feruent wyll. To kepe this it is nedefull to¹ the to haue the vertue of discrecyon; as thus: Yf thou take for þe loue of god so moche abstynence, wakyng or other bodely penance þat thou mayst not for feblenes contynue to traunyle in þe seruyce of god / than is thy wyll to feruent: For be thy loue neuer so grete god is not pleased whan þou rulest þe in suche maner that thou mayst not abyde in his seruyce through thy mysrule. Therefore be ware and rule the vp reason / take nomore vpon the than thou mayst bere / besy not the to folow other stronge men or women of olde tyme in doynge of¹ penance other wyse than thy strength wyl aske; And gouerne thy luyng by good counseyll that thou fayle not through thyn owne folye. For almyghty god of his endeles mercy hath ordeyned heuens blysse to the¹ synfull men through dedes of charyte & of mekenes where they be done in mesure and with discrecyon, The deuyl is so enuyous to mankynde that somtyme he styreth an vnparfyte man or woman to fast more than he may, [to] begynne thynges of hyghe perfeccyons haunynge no rewarde to his feblenesse / in soo moche that whan his bodely strength begynneth to fayle, eyther he must contynue that he hath begonne so folysly for shame of men / or ellys³ vtterly leue all⁴ for feblenesse. To this accordeth saynt Austyn⁵ and sayth: Our wycked ennemye the deuyl hath not a more spedefull engyn⁶ to drawe the loue of god from mannes⁷ herte / than to [m]ake⁸ vs by his fals suggestyon to l[y]ue⁹ vnwyssely & without reason / that is to saye as I sayd before: To styre vs for to take fastynges, wakynges and other bodely penances ouer our myght. Take therfore to the discrecyon & rule the so dyscretly that thou fayle not for to feruent wyll / and than thou mayst kepe the fourth poynte of this degre of loue.

R ¶ The fyfthe is thou shalt not leue thy good luyng for feynte [herte] ne for temptacyon.

The fyfthe poynte is / thou shalt not fall fro thy good luyng for feynte herte ne for temptacyon. To kepe well this poynt it is nedefull to haue a perseueraunt wyll & a stable hert ayenst all temptacyons. Some men there be whan any heynesse bodely or ghostly or whan that any grutchynge of the flessch cometh to theym / anone they ben so heuy & so full of vnlust¹⁰ that they leue theyr ghostly traunyle & fal fro theyr good luy[n]ge / suche men haue no stable ne stedfast herte. Therefore yf thou wylt loue god stedfastly suffre no [heynes ne dysease¹¹ change the traunyle ne thy herte fro th[e]¹² seruyce and loue of god / but take hede of the wordes of almyghty god where he sayth: He is blessyd that is perseueraunt vnto

¹ *al.* om. ² *Ms.* none. ³ *al.* add: faile &. ⁴ *al.* all of. ⁵ *H o. m.*: Aug. in quadam ep^a. ⁶ *al.* gyn. ⁷ *al.* oure. ⁸ *E* take. ⁹ *E* loue. ¹⁰ *al.* vnlusti. ¹¹ *E* ne change. ¹² *E* thy.

his lynes ende. Here-of thou hast ensamples¹ of holy martyrs & confessours whiche neuer wolde be departed fro the loue of god for all the persecucion that myght be do to them. Also to suche men of feble herte & vnlust speketh saynt Bernarde² and sayth thus: Whan thou art vnlusty or dysceased with heuynesse / haue none vntrust therfore ne³ leue not thy traunyle / but suffre mekely & aske conforte of hym that is begynner & ender of all goodnes. And all be it that⁴ thou haue not suche deuocyon than as in other tymes / thyne well how he that gaf þe suche deuocyon hath withdrawen it for thy defaultes as for a tyme / & happely to th[i]⁵ more mede / therfore withstande all suche heuynes and stande strongly / suffre lowely / & take gladly the chastysynge of god / & euermore aske helpe & grace. ¶ Ferthermore some for defaulte of knowynge⁶ & for vnstablenes haue fall thorough traunyle of temptacyons / therfore whan thou art soo traunyled with ony temptacyons that shold be lettynge / or els is dredefull to the / change not therfore thy wyll / but stande stedfastly⁷ & shewe thy dyscease to thy ghoostly fader, askynge of hym to gyue the suche counseyll that may be moost helpynge to thy soule. Yf thou do thus mekely with a ful good⁸ wyll to please thy god & to withstande the temptacyons of thyn enemye, the grace of the holy ghoost wyll fully⁹ fulfyll bothe hym & the / hym for to teche / the for to lerne / & take of hym suche counseyll that shall be moost strength & conforte to the & confusyon to the deuyll. And so by the helpe of god thou shalt be comforted in suche maner that þou shalt not fall thorough traunyle of temptacyons / but euer the lenger the more stable and the¹⁰ more stronge [be] in the loue of god to thy lynes ende. Thus than take hede that thou fall not from thy good luyng¹¹ for feynthe herte ne by temptacyons / and than thou mayst kepe the fyfth poynte of this degree of loue.— ¶ Here is shortly declared the mater of these fyue poyntes.

¶ Thus be declared the fyue poyntes of the thyrd degree of loue. In the fyrste thou art taught to loue god with full desyre. In the seconde for to do all thyng in þe worship of almyghty¹² god / and euer for¹³ to drede god in the begynnynge of all thy werkes. In the thyrd fully to withstande all maner synne / and no synne for¹⁴ to do vpon trust of other good dedes. In the fourth that thou fall not for defaulte of dyscrecyon. In the fyfth thou art taught & counseyllled for¹⁵ to haue a stable herte and for¹⁶ to withstande all temptacyons that thou fall not from thy good luyng. Yf þou kepe thus these fyue poyntes than thou hast the thyrd degree of loue / whiche is called a stedfast loue to god. And yf thou loue god stedfastly thou mayst soone come to perfeccyon / and so by¹⁷ the grace of god thorough encrease of vertues thou shalt lyghtly come to¹⁸ the fourth degree of loue.

¶ In the fourth degree of loue ben .viii. poyntes.

¶ Parfyte loue.

S ¶ How by encrease of vertues thou mayste come to perfeccyon.

THE fourth degree of loue is called a parfyte loue. An other loue there is all be it I make noo mencyon but of foure / whiche is called moost parfyte loue. Of that loue speketh saynt Austyn¹⁹ & sayth: Charyte is parfyte in some men & imparfyte in some men, But þat charyte that is moost parfyte may not be had

¹ *al.* ensample. ² H o. m.: Bern. in quodam sermone. ³ *al.* &. ⁴ *al.* om. ⁵ E the. ⁶ *al.* kunninge. ⁷ *al.* sadliche. ⁸ *al.* with. ⁹ *al.* haue. ¹⁰ H o. m. Aug. ad ler. de pe. d. 2.

here whyle we lyue in this worlde. Of the same¹ moost parfyte loue spekeþ the same clerke thus: In the fullyllunge of the coundre of charyte / that is to saye / in fullyllunge of heuen where that all is loue and charyte, This commaundement of god shall be fulfilled where he sayth / Þou shalt loue thy lord god with al thy herte / with all thy mynde / and with all thy soule; For whyle ony fleshely desyre is in man god may not be loued with all the herte and full mynde. And by this thou mayst knowe that there is a passynge loue whiche may not be fulfilled in this worlde / and that may well be called moost parfyte loue. But here perauenture² some man wyll aske / why it is commaunde[d]³ / but it myght be performed in this worlde⁴? To that the same clerke answereth and sayth / that it is skylfull that suche a perfeccyon sholde⁵ be commaunded / and⁶ this he sheweth by ensample in this wyse. Ryght as no man may renne euen and sykerly but he knowe whether he shall renne, In the same maner noo man sholde knowe [t]his moost parfyte loue / but it hadde be shewed in the commaundementes of god; Yf noo man hadde knowen it no man wolde haue laboured⁷ hym to come therto. ¶ Now sythen it is so we knowe [well that we so must loue, it is nedeful we]⁸ sette vs in a redy⁹ waye, whyle we be here, that wyll brynge vs euen to that moost parfyte loue. A more syker waye is there none in this worlde than the waye of parfyte loue. Wherefore I counsell the to haue this fourth degree of loue whiche is called a parfyte loue, that [thou]¹⁰ may come the more sykerly to [þe most] parfyte loue. ¶ Of parfyte loue spekeþ Saynt Austyn¹¹ and sayth: He that is redy to deye gladly for his brother, in hym is parfyte loue. To this acordeth the wordes of Cryste where he sayth: No man hath more charyte in this worlde than he that putteth his soule for his frendes / that is to saye than he that gyueth gladly his lyfe for the loue of god to wyne his frendes soule. This loue is the gretest loue in this worlde / & many there be, I trowe, through the gyfte of god that haue this parfyte loue; but yf it thynke the harde to come to suche an hyghe loue / be therfore not agast. For other parfyte loue there is wherin thou mayst loue parfytly thy god / as I fynde by the techynge of an holy clerke¹² where he counseyllith in this wyse: ¶ Velde we vs to god of whome we be made / and suffre we not theym to¹³ haue the¹⁴ maystrye ouer vs whiche ben not of so grete value as we be / but rather haue we þe maystrye ouer theym; As thus / lete reason haue the maystrye ouer vyces / lete the body be subject to the soule and lete the soule be subject to god / & than is all þe perfeccyon of man fulfilled. Thus we sholde lyue by reason as þe same clerke sheweth by ensample. / For as we put lyuely thynges before them þat be not lyuely, Also as we put wytty thynges before them that haue no wytte ne reason, Also ryght as we putte tho that ben not dedely before theym that ben dedely / ryght so yf we wyl lyue parfytly we must putte proufytable thynges before theym that ben lusty and lykyng, Also put them that ben honest before theym that ben proufytable, Also putte theym that ben holy before them that ben honest, And put all thynges that ben parfyte before them that ben holy. Take hede than¹⁵ of this / for yf thou wylt lyue after this techynge than¹⁶ thou mayst lyue parfytely / yf thou lyue parfytely þou sha[l]t loue parfytely; lyue than thus & thou

¹ *al.* this. ² *al.* percas. ³ *E* commaundeth. ⁴ *al.* here. ⁵ *al.* om. ⁶ *al.* bysied.
⁷ *E* it well that it is moost parfyte loue, we must nedeful loue it and &c. ⁸ *al.* in such a syker.
⁹ *E* we. ¹⁰ *H* o. m.: Aug. super epist. Ioh. ¹¹ *H* o. m.: Prosper li. 3 de vita contemplatiua.

shalt come to parfyte loue. But for as moche as it is full harde to come
 'sodaynly to suche a parfyte loue' / therefore take hede to tho thre degrees of loue
 whiche ben reherced before / & begynne to lyue sadly in the fyrste / & than
 from þe fyrst clymbe vp to the seconde / & fro the seconde to the thyrd / &
 yf thou be sadly stabled vpon the thyrd thou shalt lyghtly come to þe fourth
 where is all perfeccyon / yf thou haue perfeccyon thou shalt l[o]ue² perfyte. Begyn
 than at the fyrst degree of loue / & so encrease in loue & vertues yf thou wyll
 come to this degree of parfyte loue. ¶ I rede³ that some men begynne to be
 vertuous / som encrease in vertues / and some be parfyte in vertues. Ryght so
 it fareth by the loue of god; as soone as thou art in wyll & begynnest to loue
 god / that loue is not yet parfyte but thou must stande fast & nourysse þat
 wyll / & yf it be well nourysshed it wyll wexe stronge / & yf it hath full strength
 than it is parfyte. ¶ To this purpose I rede⁴ also that no man may be sodaynly
 in so⁵ hyghe a degree / but euery man that lyueth in good conuersacion / whiche
 may not be without loue / they⁶ must begynne at the lowest degree yf they⁷ wyll
 come to an hyghe perfeccyon. Thus than, good brother or syster whether thou
 be, withstawe all vyces / and gadre to the vertues for the loue of god, and
 encrease in them tyll they ben parfyte stabled in the. And amonge all vertues
 loke that⁸ thou haue a feruent wyll / be⁹ besye [in]¹⁰ deuout prayers / stande
 strongly ayenst temptacyons / be pacyent in trybulacyons / & stable in per-
 seuerance¹⁰, that thou lyue parfyte & so come to parfyte loue. Take none hede
 of them that set lytell by perfeccyon / as of them that saye þat⁶ they kepe not
 to be parfyte / it suffyseth to them to be lest in heuen / or come within the
 yates of heuen; these be many mennes wordes & they be peryllous wordes. For
 I warne þe forsothe what man hath not parfyte loue here he shall be purged
 wth paynes of purgatorye / or ellys with dedes of mercy performed for hym in
 this worlde / and so be made parfyte / or he come to heuen blysse / for thyder
 may noman come but he be parfyte. Beware therfore of suche lyght & foly
 wordes, & trust more to thyn owne good dedes whyle þou art in this worlde than
 to thy frendes whan thou art deed. / Thynke also this lyfe is but short, þe payne[s]
 of purgatory passe all the paynes of the world, the paynes of hell is euerlastyng /
 & the loye & blysse of sayntes is euermore duryng. Thynke also ryght as god
 is full of mercy & pyte, ryght so he is ryghtfull in his domes. Yf thou wyll
 thynke on these wordes ofte, I trust to the mercy of god thou shalt waxe [so] stronge
 in vertues & withstande so vyces þat within a short tyme thou shalt come to a
 parfyte loue. Whan god hath so vysyted the that thou can loue hym parfyte
 than shal all thy wyll & all thy desyre be for to come to þat loue whiche is
 moost parfyte / that is to saye euermore to se almyghty god in his glorious
 godhede, euermore with hym to dwelle. But for as moche as we may not come
 to our desyre / but we begynne somewhat to loue hym here in this lyfe: Therefore
 almyghty god mercyfull thorough the besechyng of his blessyd moder Marye
 graunte vs grace so to loue hym here / þat we may come to the Ioyfull & euer-
 lastyng lyfe / where is moost parfyte loue, & blysse without ende. Amen.
 ¶ Here is reherced shortly how by encrease of vertues thou mayst come to
 perfeccyon & what vertues thou shalt loue.

¹ E so s. ² al. liuinge. ³ E lyue. ⁴ H o. m.: De pe. de. a. h. que. ⁵ al. a.
⁶ al. om. ⁷ al. he. ⁸ E to be. ⁹ E & d. in p. ¹⁰ E perseuerant.

IN this fourth degree of loue / whiche is called a parfyte loue / thou art taught and counseyllid to begynne at a lowe degree yf þou desyre to haue an hygh degree, as thus: Yf thou wyll haue this fourth degree of loue thou must begynne at the fyrst, & so encrease in vertues tyll thou come to perfeccyon. But amonge all vertues & al other poyntes whiche ben reherced before / fyue poyntes there be as me thynketh spedefull & nedefull euery man to haue & kepe þat ony good dede shall begynne & brynge to good ende. The fyrste is þat thou haue a feruent wyll. The seconde is that thou be besy in deuoute prayers. The thyrde is þat thou fyght strongely ayenst all temptacyons. The fourth is that thou be pacyent in trybulacyons. The fyfth is that thou¹ be perseuerant in good dedes. Of these poyntes I spake before in the fourth degree of loue / but for as moche as they be not there fully declared / my wyll is by þe helpe of god to wryte more openly of eche of them one after an other / & fyrst to wryte of good wyll, for þat must be begynnynge & endynge of all good dedes.

T ¶ How good wyll is and may be in dyuerse maners.

WYLL may be [& is] in dyuerse maners / ¹good and euyll / besy & feruent / grete & stronge / but for as moche as reason whiche god hath gyue onely to mankynde techeth & sheweth in euery mannes consyence full knowynge of euyll wyll / & by cause þat² good wyll may be in dyuerse kyndes / therfore I leue at this tyme to speke of euyl wyl / & purpose me fully through þe techynge of almyghty god to declare somewhat openly þe vertue of good wyll. I trow wel³ þat euery man wold⁴ be good or wolde⁵ do some good dede be he neuer so synful & perauenture not chargeth gretly to be good ne besyeth hym to do good dede. But for as moche as he wolde⁶ good I may not saye but [þat] he hath a good wyll. So [þat] euery man that wyll well be it strongly or feyntly / lytell or grete⁷ / ⁸in as moche as he wolde⁹ good he hath a good wyll. Neuertheles though this be a good wyll it is worthy lytell or no mede / for it is no feruent ne besy wyll, for he desyreth¹⁰ to be good without ony¹¹ trauayle / & so he suffreth that good wyl passe & chargeth not gretly to be good ne to do good dede. But what tyme he besyeth hym to performe that good wyll in dede / in that he desyreth¹² to be good & besyeth hym to do good though he haue not fully his purpose ne may not performe his wyll in dede / yet there is a feruent wyll & a besy wyll & [as] I hope a medeful wyll¹³. So that what man desyreth¹⁴ to be good & to do good dede, & therto besyeth hym to performe that wyll in dede, of hym it may wel be sayd that he hath a feruent wyll. Yet is þat wyll but lytell accounted & feble hauynge rewarde to a grete & stronge wyll. But what tyme thou hast performed in dede that thou hast so feruently wylle[d]¹⁵, than¹⁶ thou hast a grete & a stronge wyll / so that of euery man that is in wyll to be good or to do good dedes, whan he performeth that wyll in dede it may be sayd sothly of hym þat he is a man of a grete and a stronge wyl. To this acordeth saynt Austyn¹⁷ & sayth thus: He that wyl do the commaundementes of god & sayth he may not he¹⁸ hath a good wyll / [but] that wyll is but lytell & feble / for he may do & kepe the commaundementes whan he hath a grete & a stronge wyll. As who sayth what man hath a grete & a stronge wyll may kepe the commaundementes of god / and but

¹ E þou thou. ² E & is g. ³ al. om. ⁴ al. I may wel trowe. ⁵ al. willeþ to. ⁶ al. willeþ. ⁷ al. muche. ⁸ E and in. ⁹ al. ony more. ¹⁰ E wylleth. ¹¹ H o. m.: Aug. de libero arbitrio, & ponitur in decre. de pe. d. 2. hinc &. ¹² E but he.

he kepe them he hath no grete ne stronge wyll. Yf thou wyll thou mayst kepe the commaundementes of god / yf thou kepe them thou shalt be good & do good / so yf thou wyll þou mayst do good & be good. But yet somtyme & ofte it falleth that by the grace of the holy ghoost we wyl do somewhat with al our herte to the worschyp of god that is not in our myght ne power to performe in dede; whan our wyll is sette in this maner the goodnes of god is so moche that he receyuethe that wyll as for dede. Of this saynt Austyn¹ bereth wytnes & sayth: What thou wyllt & mayst not do,² god acousteth for dede. Thus mayst thou knowe with-in thy-selfe whan thou hast a lytell or a feble wyl / a grete or a stronge wyll / & how acceptable a good wyll is to almyghty god where thou doost thy besynes to performe it in dede. But se now more openly &³ in specyall poyntes how thou shalt knowe whan thou hast a good wyl. Saynt Gregory sayth⁴: We haue a good wyl whan we drede the harme of our neyghboure as our owne dysease / & whan we be loyfull of the prosperyte of our neyghboure as of our owne proufyte. Also whan we trowe other mennes harmes [our harmes] as by waye of compassyon / & whan we accounten other mennes wynnynge as by waye of charyte. Also whan we loue our frende not for the worlde but for god / & whan we loue & suffre our enemye for the loue of god. Also whan we do to no man that we wolde that no man dyde to vs⁵. Also whan we helpe our neyghboure to our power and in wyll somewhat ouer our power. These poyntes stande moche by the⁶ wyll withoute dede / but who so wyllthe these fully in his herte to be do hath a good wyll, And as I sayd before his good wyll shall be accounted before god as for dede. Thus than haue I shewed whiche is good & ferauent wyll though it be not performed in dede / whiche is a grete and a stronge wyll⁷ / and how good wyll in some poyntes is accounted for dede before god all be it that it be not performed / so that the wyller do his besynes to his power. ¶ Take hede now ferthermore and be ware for though thou haue all these maners of good wyll to thy felynge / it may be so that yet thy wyll is not ryghtfull / se how. Be thou neuer so full of wertues: but thou conforme thy wyll to goddes wyll in all maner thynges bodely and ghoostly thy wyll is not ryghtfull. To this purpose saynt Austyn⁸ sayth thus: The ryghtwysnes of god is that thou be somtyme hole of body & somtyme syke / and perauenture whan thou art hole and in prosperyte / than the wyll of god pleaseth the moche and thou⁹ sayst that he is a good god and a carterys; yf thou say so or thynke so onely for thou hast helth or welth of body / thou hast no ryghtful wyl for as moche as thou conformest not thy wyll to goddes wyll / but onely in helth and welth. For yf he sente the sykenesse or other dysease / perauenture thou woldest be sory and grutch ayenst the wyll and the sendynge¹⁰ of god / & soo in thy wyll thou woldest make the wyll of god / the¹¹ whiche may not be but euermore ryght and euen, bowe downe to thy wyll / whiche boweth and is full croked / and in this thou hast ne[*iþ*er]¹² ryghtfull herte ne ryghtfull wyll. But what tyme thou dressest thy wyll that is so croked and makest it stande ryght with þe wyll of god whiche may not be croked but euer standeth euen / that is to saye noo thyng wyll[est]¹³ helth ne sykenesse / welth ne wo / but euer holdest the pleased with the wyl

¹ H o. m.: Aug. super Ps. 37.

² al. om.

³ H o. m.: Greg. in omel. 5.

⁴ al. þat we

wil nat suffre to be don to vs.

⁵ al. add: as whan yt ys performed in dede.

⁶ H o. m.

Aug. super ps. 35.

⁷ al. sonde.

⁸ neuer.

⁹ E wyllthe.

of god, than thou hast a ryghtfull wyll. ¶ Also it is nedefull to a good wyll that [shall]¹ encrease in vertues and come to the loue of god, that it be stable and resonable. What tyme thou art tranayled sore with temptacions and grutchest not ayenst goddes wyl² but with a glad herte thou³ thankest god & suffrest hym lowely & thynkest well it is chastysynge to the for thy synnes, ~~thaw~~ is thy wyll stable. And whan thou desyrest not⁴ hygh rewarde in blysse for thy good luyngge or ghoostly tranayle whiche thou hast here in erthe but onely at goddes wyll what he wyll dyspose for the & no thyngge at thy wyll, than thou hast a resonable wyll. Thus I haue shewed the dyuerse kyndes of good wyl whiche be full spedefull & nedefull the for to knowe yf thou be in good wyl to [conne] loue god / & yf thou haue a stable & a resonable wyll þou shalt soone come to parfyrte loue. ¶ ⁵Now perauenture thou þat tranaylest in ghoostly werkes wylt thynke or say thus / somtyme it happe[th]⁶ that thou⁷ woldest do some ghoostly tranayle & thou⁸ may not performe it in dede / & all be it so thou⁹ do it in dede it is full oft with so grete heuynesse þat thou¹⁰ grutche somewhat for defaute of ghoostly comfort. To this I may answer as I sayd before: yf þou grutche þou hast no stable wyll, & yf thy wyll be stable þou shalt not drede in this case / & se why. Thou shalt vnderstande þat the flesshe is euer contrarious to þe spyryte & þe spyryte *contrarye*¹¹ to þe flesshe: herof þou hast ensample where saynt Poule sayd of hymself in this wyse: Þat goodnes whiche I wolde do I do not / as yf he had sayd thus: Some good dedes I wyll & desyre in my soule / but I may not fulfyl them for feblenes of my flesshe / & all be it somtyme I performe them in dede it is without any gladnes. but what, for this trowest þou þat thaPOSTle sholde therfore lese his mede / for he wolde & myght not or els [for] he dyde good somtyme without gladnes? Nay, but moche the more his mede was encreaced, for two causes. Fyrst for the tranaylous werkyngge of his body that he suffred whan the flesshe stryued soo sore ayenst the goodnes of the spyryte. The seconde cause is for the heuynes & tranayle whiche þe spyryte suffred whan he had no ghoostly comforte. In the same maner what euer grutchynge thou hast of thy flesshe ayenst good dedes or what heuynesse thou suffrest for defaute of ghoostly comforte / be not therfore abashed so thy wyll be stable, but suffre & abyde lowely the grace of god for thy more mede. Be than stable in wyll & the deuyl ne thy flesshe shall neuer haue maystrye¹² the / for all the deuyls in hell may not make the to synne but þou put therto¹³ thy wyll. Ne all the aungels of heuen may not make the to do good dedes but þou put to thy wyll. ¶ Take hede than that thy wyll be well dysposed to god & that it be set stably & resonably / & than thou hast a spedefull begynnynge to come to the loue of god. but for as moche as *maenes* wyll is ordeyned fyrst & dysposed with the grace of god that he shall wyll good: to haue that grace in wyll & in all other dede / Prayer me thynketh is nedefull & therfore somewhat I wyl wryte of prayer as god wyll gyue me grace.

U ¶ What profyte¹⁴ is in prayer and in what maner thou shalt praye.

PRayer [&]¹⁵ ensample of good luyngge [be]¹⁶ moost spedefull to gete grace & to drawe men to loue god. A deuoute prayer & often vsed purchaseth grace of almyghty god & putteth awaye the fals suggestyons of the fende & stablysshe[th]¹⁷

¹ E it. ² al. ay. god. ³ al. & þonkynges to god þou suffrest hem. ⁴ al. no. ⁵ al. But now. ⁶ E happed. ⁷ al. I. ⁸ al. contrarious. ⁹ al. ouer. ¹⁰ al. to. ¹¹ E parfyrte. ¹² E is. ¹³ E & is. ¹⁴ E stablysshed, al. stablep.

a man in all goodnesse. Therefore god sayth to his dyscyples thus: Waketh & prayeth that ye fall not in [to] temptacyons. Ryght as it is nedefull for¹ a knyght that shall go in to batayll haue with hym armour & wepen / ryght so it is nedefull & spedefull to euery crysten man to² haue with hym constyauell prayer / for what of our owne freelte / what by [the] malyce & enuye that the fende hath to vs / we be euer in this worlde in ghoostly batayll more or lesse by the suffraunce of our lorde³ god. Therefore sayth saynt Gregory⁴: The more we be trauayled with thoughtes or fleshely desyres / the more nede we haue to stande besely in prayers. So thus þou mayst se that prayer is spedefull & nedefull. ¶ Also prayer as I rede⁵ is a souerayne helpe to thy soule / confort & solace to thy good aungell / torment & payne to þe deuyl / acceptable seruyce to god / partyte loye / sad hope / & ghoostly helthe without corrupcyon. ¶ Prayer is also a nedefull messenger from euery mannes soule to almyghty god in heuen / & namely from that mannes soule whiche is moche troubled & hath no reste. Some consciences there be whiche be good / that is to saye be well ruled & be in reste / to suche prayer is also a nedefull messenger to holde þe soule in ghoostly confort & to encrease it & stable it in goodnes. But there be many other men & wymen of dyuerse conscience. Some there be that haue a bad conscience whiche be in rest & not troubled / & that ben they⁶ that ben sette fully to euyll & not to good. Some haue a bad conscience & somewhat be troubled in theyr conscience / & tho be suche þat be somewhat⁷ euyll or begynne to be euyll. Some haue good conscience & also⁸ ben greued in theyr conscience / & [tho] be suche as⁹ lyue euyll & begynne to be good. Whye the conscience is thus troubled the soule hath no reste / therefore to pursyewe for helpe & grace / prayer that nedefull messenger must do well his offyce / that is to saye besely without any taryenge / & strongly without any feynynge; & rather [to] come to the presence of almyghty god hym nedeth to haue¹⁰ two specyall frendes / þat is to say stedfast fayth and trusty hope: with these two frendes prayer taketh his waye & renneth fast to þe yates of heuen / & entreth without any lettynge / for he goth to the presence of þat good lorde truly to do his message with full fayth & sad hope / full pyteously he sheweth his nedes & the perylles of [the]¹¹ soule. Than anone the good lorde so ful of pyte & mercy sendeth his blessyd loue in to þe soule thourgh the pursute of that good prayer. Whan this loue entreth in to that soule anone he maketh all glad þat was full elenge & sory / he maketh in peas & reste that was sore troubled. Hope cometh agayn that was out / and ghoostly strength þat was awaye is fully restored. Whan the enemyes of the soule / that is to saye the fendes se this helpe & confort to the soule / with sorowfull chere they torne awaye & thus they¹² begynne to crye: Alas alas, sorowe & wo is come to vs / fle we fast awaye for god fyghteth for this soule. Thus mannes soule is delynered fro the fende by prayer / & so it may sothly be sayd that prayer is a spedefull & a nedefull messenger fro mannes soule to almyghty god in heuen. ¶ Thus þou hast herde¹³ what is prayer / se now ferthermore how þou shalt praye. ¶ As often as thou prayest / or what euer thou prayest, put all thy wyll in [to] goddes wyll / in the ende of thy prayer / desyrynge euermore in euery askynge his wyll to be fulfylled and no thyng thy wyll. For thou mayst praye & aske

¹ *al.* to. ² *al.* om. ³ H o. m. Greg. in omelia. ⁴ H o. m. Aug. in sermone. ⁵ *al.* & þo be suche. ⁶ *al.* somdele. ⁷ *al.* whiche be also. ⁸ *al.* that. ⁹ *al.* with him. ¹⁰ E his.

some thyng that he wyl not here ne graunte / as yf þou praye for soules that be dampned thy prayer is not accepted. Also it may so be that thou desyrest not that is¹ moost helpynge to thy soule ne to other perauenture for whom þou prayest. Also many men praye² somtyme for no good entent / and for that they be not herde. Therefore to be alwaye syker, whas euer thou prayest put thy desyre and thy entent in³ askynge in goddes wyl, for he knoweth all thynges, and what euer thou prayest he wyll not graunte⁴ the but that is moost proufytable for the. To this accordeth an holy clerke⁵ and sayth: Oftentyme god granteth not many men at theyr wyl / for he wyll graunte them other grace thas they aske, to more helth of theyr soules. So that⁶ it is nedeful that we put all our askynge in to his ordynance. To this acordeth [also] saynt Bernarde⁷ and sayth: No man sholde set lyght by his prayer / for he to whom we praye aftertyme the prayer is passed from our mouth or from our herte / he wryteth it in his booke / and trustyngly we may hope that he wyll graunte that we aske or ellys that is more proufytable to vs. Thus than what euer thou prayest put all thy wyl in to goddes wyl. ¶ Also whan that⁸ thou prayest thou shalt praye generally / that is to saye / as thou prayest for thy selfe so thou shalt praye for other. Thus thou must do for thre causes: Fyrst for loue and charyte wyll that thou do so. And therefore sayth the apostle⁹: Prayeth eche of you for other that ye may be saued. The seconde cause is / for the lawe of god wyll that euery man helpe other in nede. This thou hast by the techynge of saynt Poule¹⁰ where as he sayth thus: Eche of you bere others¹¹ burthen / that is for to say / ¹² eche of you praye for other or helpe other in nede & so ye shall fulfill the lawe of cryste. The thyrde cause is / for who so prayeth for al other as for hymselfe / þe goodnes of god wyll that he shall be partyner of all other mennes prayers. To this acordeth saynt Ambrose¹³ & sayth thus: Yf thou pray onely for thy self and for none other than shall none other pray for the but thy selfe / & yf thou praye for all other thas all other shall praye for the. Thus than whan þou prayest praye for all other. ¶ Also whan thou shalt praye thou must praye with full herte & put away fro the all vanytees of the worlde, all ymagynacyons & all ydel thoughtes. To this acordeth an holy clerke¹⁴ & sayth: Whan we stande to praye we must with all our herte gyue our¹⁵ entent to that we praye / that is to say we must voyde all flesshely & all worldely thoughtes & suffre not our herte otherwyse to¹⁶ be occupied than about our prayer. But to this perauenture thou sayst that though þou be neuer in¹⁷ so good wyll to praye / thyn herte is awaye¹⁸ from thy prayer & encombred¹⁹ with dyuerse thoughtes that thou mayst haue no whyle thyn herte sadly vpon thy prayer. To this I graunte þat what [through] the fende whiche euer is besy to lette all goodnes & what thrugh the vnstablynes of man thyn herte shall²⁰ not be stable²¹ vpon thy prayer I trowe scarcely the tyme of a Pater noster. But whas thou go to thy prayer / take good hede what nede thou hast to praye / what thou wylt praye / & how grete, how myghty & how ryghtfull & mercyfull he is to whom þou wylt praye. Yf thou set thyn herte thus in the begynnynge of thy prayer / thou shalt not I trowe gretly be

¹ *al.* þat is not. ² *Ms.* prayed. ³ *ent. in, al.* om. ⁴ *E* gr. it. ⁵ *H* o. m. Isidorus de summo bono. ⁶ *al.* om. ⁷ *H* Bern. in quodam sermone. ⁸ *H* adds Jamys; o. m. Jacobi 4. ⁹ *H* Gal. 6. ¹⁰ *al.* other. ¹¹ *E* that eche. ¹² *H* o. m. Ambr. in examerio li. vltimo. ¹³ *H* o. m. Ciprian & ponitur in decret. de. g. d. l. quando. ¹⁴ *al.* in neuer. ¹⁵ *al.* anonon alyened. ¹⁶ *al.* acombred. ¹⁷ *E* shalt. ¹⁸ *al.* stabili.

letted / & though it be so that somtyme thou be letted with other thoughtes / fyght ayenst them *wit*h all thy besynes / & anone tourne to thy prayer. Yf thou wylt fyght wylfully in this maner god of his grete grace & endeles pyte wylt slowe thy good wyl / & moche the rather for thy tranayle graunte that þou askest. Thus than when thou wylt praye þou must praye *wit*h full herte. ¶ Also an other maner prayer there is / that¹ who soo hath grace to come therto his prayer shal soone be herde yf he praye resonably. This maner of prayer is when thou art vysyted by the grace² of god with grete conpuncceyon of herte and swetnes of deuocyon. Conpuncceyon is a grete lou[n]es³ of thy soule spryngyng out of thy herte with teeres of thyn eyen, when þou bethynkest the vpon thy synnes & vpon the dredefull dome of god. When þou hast this conpuncceyon & these teeres than þou hast full deuocyon / with suche deuocyon besely praye for all tho that hane nede / for what thyng þou prayest in þat tyme so it be worshyp to god þou art anone herde without ony taryenge. For as I rede⁴ prayer peaseth almyghty god & maketh hym torne to mercy; but when deuoute teeres come *wit*h prayer than of his grete pyte he may no lenger suffre / but anone as he were *constrayned* he graunteth what we aske. Ferthermore yf þou be vsed to suche deuocion þou shalt feruently desyre to conne loue god / & so by goddes grace þou shalt soone come to loue / thus *thaw* loue prayer yf thou wylt come to þe loue of god. And for as moche as many men & women be moche tranayled by dyuerse temptacyons or they come to loue / therfore [to] be ware of theym & sooner to *wit*stande them / somewhat I wyl shewe of temptacyons as me thynketh is nedefull.

X ¶ How þou mayst be ware & knowe of temptacyons wakyng or slepyng / & how þou shalt *wit*stande them.

By the ordynauce of almyghty god there be ordeyned¹ good aungels to defende vs fro euyl &¹ to styre vs to vertues and to kepe vs in goodnes. ¶ Also other badde aungels & euyl spyrytes there be whiche trouble mankynde *wit*h dyuerse temptacions to preue mannes stablenes, & that to grete mede to mannes soule. The power of this wycked spyryte / that is to saye the fende is so grete þat the more a man besyeth hym to please god þe rather he is about to greue hym. For as I rede oftymes it happeth þat many men when th[e]y gyue them hole to contemplacyon or to other deuocions than they be tranayled with stronge temptacyons by [þe] suffraunce of god, that they may knowe theyr owne feblenes & to kepe theym meke & lowe², for they sholde not lese þe grete mede of god for ony maner spyce of pryde / whiche mede is ordeyned for theyr ghoostly tranayle. Also in whateuer maner of lower degree [a] man or woman be that wyl withstande synne to his power & lyue after the techyng of goddes lawe / to al suche the wycked spyryte hath enuye / & euermore gyueth theym some maner of batayll grete or lytell, slepyng or wakyng. ¶ Other men & women there be that he suffreth to¹ be in reste & peas / & tho ben suche as⁴ drede not god but nyght & daye gyue them to all maner lustes⁵ & lykynge of theyr flesshe / for they ben so redy to synne & to do his wyl that hym nedeth not to styre them to euyl / & therfore he suffreth them in peas & without ony¹ tranayle of temptacyons. Of suche men speketh saynt Austyn⁶ & sayth thus:

¹ *al. om.* ² *al. sonde.* ³ *E loue.* ⁴ *H o. m. Beda in sermone.* ⁵ *H adds and all ys.* ⁶ *al. sach þat seruen þe deule and.* ⁷ *E lustynges.* ⁸ *H o. m. Aug. & ponitur in decret. de pe. d. 5.*

Some men & women profer theymselfe to synne wyfully & abyde not the temptacyons of the fende / but they¹ go before the temptacyons & be redyer to synne than the fende is¹ to tempte them¹. ¶ And sythen it is so that euery man whiche is besy to please god shal be trauayled and pr[e]ued² with dyuerse temptacyons, I wyl shewe the to my felynge, and as I rede of other auctours, þe maner of begynnynge of euery temptacyon, that thou mayst be ware of them & rather withstande the begynnynge, & so ouercome the hole temptacyon. ¶ I rede³ that our enemye the fende whan he wyll make vs to¹ folowe his wyll or ellys for enuye wyll trauayle and greue vs, he begynneth with fals suggestyons / that is to saye he putteth in our myndes diuerse ymagynacyons / as worldely & fleshely thoughtes, and somtyme other thoughtes whiche be full greuous & peryllous / eyther to make vs haue a grete lust & lykynge in them that be worldely or fleshely / or ellys to brynge vs in grete heuynes or drede thurgh tho thoughtes whiche be greuous & peryllous. ¶ As to the worldely or fleshely thoughtes, yf we suffre theym to¹ abyde in oure herte so longe wyfully tyll we haue lykynge in them / than hath the deuyl wonne a grete stronge warde of vs & pursyweth ferthermore with all his besynes to make vs assente to hym as in wyll to performe it in dede. By that dede thou mayst vnderstande euery dedely synne after þe suggestyon is in þe begynnynge. To some he begynneth with a fals suggestyon of pryde / or ellys of couetyse / to some with a suggestyon of glotonye or lecherye / and so of all other synnes wherin he supposeth soonest to haue maystrye ouer man / for euery man is enclyned⁴ more to one maner synne than to an other. And where he hath maystrye / that is to say where that synne is performed in dede / he besyeth hym sore to brynge it in to custome / & so thurgh the custome to haue vs hole vnder his power. Go⁵ fle & withstande all these perylles, the prophete Danyd sayth in the sawter: Go awaywarde or bowe awaye from euyll & do good / that is to saye after the exposycyon of doctours: Go from the euyll of suggestyon / from the suggestyon of entysynge⁶ / from þe euyl of deilytynge / from the euyl of assentyng / from the euyl of dede / & from the euyl of custome. Withstande than all suche worldely or fleshely thoughtes as moche as god wyll gyue the grace, þat thou fal in none of these euylles whiche as I haue sayd be full peryllous. ¶ Ferthermore as to þe greuous thoughtes & peryllous, perenature þou wylt aske whiche be tho thoughtes þat be so greuous & peryllous. All tho thoughtes that thou hast ayenst thy wyl whiche make the heuy or sory, be greuous. And for to shewe the more openly: what man that ymagyneth vpon hyghe maters þat be ghoostly whiche passe all erthely mennes wytte, As vpon þe fayth of holy chyrche or suche other that neden not to be specyfyed⁷ at this tyme, ⁸that man hath greuous thoughtes & peryllous. Yf we suffre suche ymagynacyons abyde & take none hede in the begynnynge to the fals suggestyon of þe fende, within [a] short tyme or euer we be ware eyther he wyll make vs lese our kyndely wytte & reason / or ellys he wyl brynge vs [in] to vnreasonable drede. Of suche temptacyons it is nedefull to be ware & put theym awaye yf þou may with deuoute⁹ prayers & other occupacyons / & yf thou may not voyde them suffre them than esely. For þou shalt vnderstande þat they be ryght nedeful & medefull for thy soule / for but it were so þat suche thoughtes come somtyme in to

¹ *al.* om. ² *E* pryued. ³ *H* o. m. *Isodor de summo bono.* ⁴ *H* inclynyng, *R* enclinant.
⁵ *al.* To. ⁶ from—ent. *al.* om. ⁷ *al.* nedith not to specyfy. ⁸ *E* for that. ⁹ *E* deuoute.

thy mynde þou sholdest seme in thyselfe that þou were an aungell & no man / therefore it is nedefull that thou be tempted otherwyle with euyl thoughtes that thou mayst se & knowe thyn owne feblenes & vnstabilenes whiche cometh of thyselfe / and that þou mayst fele the strength whiche þou hast onely of god. Also thou shalt suffre suche thoughtes esely / but thou mayst voyde them / for all suche thoughtes so þat¹ thou delyte the not in them they² ben a grete purgynge for thy soule / & a grete strength to kepe within the vertues / & all be it þat³ they be sharpe & bytter for the tyme thynke well þat they shal make thy soule cleane that was ryght foule / & make it hole that was ryght syke / and brynge it in⁴ to euerlastynge lyfe & helth without ende to the⁵ whiche lyfe & helth may no man come withoute grete sharpenes & bytternes. Also whan þou art trauayled with thoughtes whiche þou mayst not put away, thynke wel that it is a grete ryghtwysnes of god that thou haue suche thoughtes: For ryght as þou hast had full often thy wyl & lykyng in worldely and fleshely thoughtes ayenst the wyll of god / ryght so it is þe wyl of god that thou haue other thoughtes ayenst thy wyl. ¶ But yet it is good that thou be ware of them & that þou drede them dyscretly and truste stedfastly in god. For whan the soule hath no delyte in suche thoughtes but hateth & lotheth them / than they be a clensynge & a grete mede to þe soule; but yf it so be that there come somtyme ony lykyng of synne or of ony vanyte thorough suche thoughtes / than withstande & thynke that it is a fals suggestyon of the deuyll / & therwith be dredful and sory that þou hast offended god in lykyng of suche fals ymagynacyons. I rede⁶ that for suche thoughtes onely þou shalt not be dampned though they be⁷ come in to thy mynde / for it is not in thy power to let them to come: But yf it be so that þou assente or delyte in them than be ware, for there thou dyspleasest god. Also it is good that þou drede⁸ though þou assente not to euyl thoughtes, that þou fall not for pryde. For eche man that standeth in vertues standeth onely by þe vertue & grace of almyghty god. Thus than be ware of thoughtes, for here þou mayst se that all temptacyons begynne with fals suggestyons of the wycked spyryte. And yf þou haue grace to withstande suche thoughtes þou shalt ouercome all⁹ temptacions. And for¹⁰ moost souerayn remedy ayenst all maner temptacions it is good that þou shewe thy disease to thy ghoostly fader as oft as it nedeth for; els to some other good man of ghoostly lyuynge, as I sayd before in the fyfth poynt of þe thyrd degree of loue. ¶ Ferthermore to speke of temptacyons, I rede¹¹ that whan the wycked fende¹² may not ouercome a man wakyng / than is his besynes to trauayle & to tary¹³ hym slepyng. And that is to dysceyue hym yf he may in thre maners. One is to begyle hym through glad & comfortable dremes. The seconde is to greue & to lette hym through sorowfull & dredefull dremes. And the thyrd is to make hym the rather assente to synne wakyng through foule syghtes or other dyuerse vanytees whiche he suffreth slepyng. therefore it is good to be ware of dremes / for in some thou mayst wel byleue & some it is good to sette at nought. for somtyme god sheweth comfort to wycked men slepyng þat they sholde the rather leue theyr synne, & somtyme he comforte[th]¹⁴ good men slepyng to make them more feruent in his loue; but for as moche as þou myghtest lightly be disceyued through suche illusyons, I counseyll

¹ *al. om.* ² *H o. m. Isidorus de summo bono.* ³ *E drede god.* ⁴ *E all suche.* ⁵ *E for þe.*
⁶ *H o. m. Greg. in mor.* ⁷ *al. þat þe wicked f. whan he.* ⁸ *E taryenge.* ⁹ *E comforted.*

the to put them¹ all out from thy herte or els to shewe them to thy ghostly frendes. For oftymes he þat hath moche² lykyng in dremes is moost³ taryed and out of reste. ⁴Also þou shalt not drede suche dremes what-soeuer they be: For as I rede yf thou be stable in the fayth of holy chyrche / yf þou loue god with all thy herte / yf þou be obedyent to god & to thy souerayns what euer þou be as well in aduersyte as in prosperyte, and yf þou put all thy wyll at goddes dysposycyon, than shalt þou drede no maner of dremes; for though they be dredefull & sorowfull to thy syght be therfor not agast ne heuy / but trustyngly put al togyder in to goddes honde he to ordeyne for the as he wyll. Also though they be to thy syght glad & comfortable, desyre them not ne⁵ byleue not in them but yf it [so] be that they torne⁶ to the worshyp of god. Yf þou do thus by the grace of god þou shalt overcome all temptacions slepyng. Thus than, slepyng & wakyng, yf thou withstande in the begynnynge þe fals suggestyons of that wycked awgell, þat is to saye wycked thoughtes & peryllous ymagynacyons as I sayd before / than þou shalt overcome all temptacions. To this acordeth saynt Austyn⁷ & sayth: Yf we withstande the lust & lykyng of vnclene⁸ thoughtes there sholde⁹ no synne reygne in our dedely bodyes. Withstande than thoughtes & be stronge ayenst temptacions / & so thurgh that ghoostly strength þou shalt lightly come to the loue of god. And for as moche as suche temptacyons & other worldely trybulacyons fall oftentimes to goddes seruauntes in to grete mede of theyr soules so that¹ they can suffre them mekely & thanke god therfore, I wyll shewe a fewe comfortable wordes of þe vertue of pacyence by the whiche þou mayst be styred for¹ to suffre bodely and ghoostly dysceases gladly for the loue of god.

Y ¶ How thou shalt be pacyent & what tyme pacyence is moost nedefull.

Charyte whiche is moder & keper of vertues is lost full often by Inpacyence. To this acordeth saynt Gregorye¹⁰ & sayth thus: Men that be Inpacyent whan they wyll not suffre gladly trybulacyons / destroye¹¹ the good dedes whiche they dyde whyle þe soule was in peas & reste / & sodaynly they destroye [w]hat¹² ghoostly werke that¹ they haue begonne by good anysement & grete trauayle. By these wordes it semeth þat it is nedefull to kepe with vs the vertue of pacyence yf we sholde come to the loue of god / for without encrease of vertues we may not come to þat loue.

¶ To speke than of pacyence: I rede¹³ þat in prosperyte it is no vertue to be pacyent / but what man is troubled with many aduersytes & standeth stably hopyng in the mercy of god / he hath the vertue of pacyence. ¶ In thre maner of wayes goddes seruauntes haue nede to be pacyent in trybulacions. The fyrst is whan god chastyseth them with his rodde / as with losse of worldely godes or ellys with bodely sykenes. The seconde is whan our enemye the fende trauayleth vs with dyuerse temptacyons by the suffraunce of god. The thyrde is whan our neyghbours do to¹⁴ vs wronge or despytes. In eche of these thre our enemye besyeth hym to bryng vs oute of pacyence / & in eche of these we sholde¹⁵ overcome hym yf we be pacyent. As thus: yf we suffre easely & gladly the chastysynge of god without any grutchynge; Also yf we delyte vs not in the fals suggestyons of the fende & assente in no maner to his wycked temptacyons;

¹ *al.* om. ² *al.* moche. ³ H o. m. In reuelac. Brigide regine li. 4. c. 23. ⁴ *al.* &. ⁵ *al.* shal t. ⁶ H o. m. Aug. de uerbis apostoli. ⁷ *al.* vnclenfull. ⁸ *al.* sal. ⁹ H o. m. Greg. in past. ¹⁰ *al.* schende. ¹¹ E that. ¹² H o. m. Greg. in moralibus. ¹³ *al.* doþ, to om. ¹⁴ *al.* shul.

Also yf we kepe vs sadly in charyte whan we suffre ony¹ wronges or despytes of ony¹ of our neyghbours / thus we sholde² ouercome that wycked fende with the vertue of pacyence. ¶ I sayd as for the fyrst we shold² ouercome the fende yf we suffre easely & gladly the chastysynge of god without ony grutchynge / this is good þat we suffre for it is for grete loue whiche he hath to vs & [for]³ grete mede that he wyll ordeyne for vs. To this purpose saynt Austyn⁴ speketh & sayth thus⁵ to eche mannes soule callynge the soule doughter, and sayth thus: Doughter yf thou wepe vnder thy fader wepe not with Indygnacion ne for pryde / for that thou suffrest is for medycyne to the & for no payne / it is a chastysynge & no dampnacyon; yf thou wyllt not lese thyn herytage, put not from the that rodde / take no hede to the sharpenes of that rodde / but take good hede how well thou shalt be rewarded in thy faders testament. These wordes may be remeued to euery crysten man & woman, as thus: Yf our fader in heuen sholde chastyse⁶ vs with losse of goodes or with sykenes of body we sholde⁷ not grutchen / but we sholde be sory þat we trespassed ayenste our fader / & take mekely his chastysynge & euer aske mercy. His chastysynge is hel[pe]⁸ to our soules & reles⁹ of grete[r] penaunce / his chastysynge is but a warnynge for loue & not dur[esse]⁹ for wrath. [If] we sholde² not be put out frome the herytage of heuen it is nedefull we be boxum to our fader in heuen & suffre lowely & gladly his ryghtfull chastysynge for our greuous trespassynge, that through the vertue of pacyence we may come to that grete herytage / that is to saye to the blysse of heuen to þe whiche he ordeyned vs in his last testament, that was whan he gaf for vs his herte blood vpon þe crosse. Thus we must suffre gladly the chastysynge of god without grutchynge. This chastysynge as I sayd is somtyme in sykenes of body / & somtyme in losse of worldely goodes. Yf thou be chastysed with sykenesse of body / haue in thy mynde the wordes of the apostle¹⁰ whan he sayd thus: All be it that¹ our body outwarde be corrupted with sykenes our soule within is made newe & more clene frome daye to daye. Also yf [thou]¹¹ be chastysed with losse of goodes / take hede to þe pouerte of Iob¹² where þou may haue a grete example of pacyence, for with grete thankynge to god he toke full mekely & gladly grete pouerte, sykenes & many dysceases & sayd: Our lord gaf / our lorde hath take awaye / as it pleaseth hym so it is do / blessyd be the name of þat lorde Iesu¹. Thus þou hast example to suffre gladly the chastysynge of god. ¶ I sayd also as for the seconde we sholde ouercome þe fende yf we delyte vs not in his fals suggestyons & yf we assente in no maner to his wycked temptacyons. In the last chaptyre before thou hast how thou shalt be stronge & stable ayenst all temptacyons: Se now more openly why thou shalt gladly suffre temptacyons without ony grutchynge. One skille is for yf thou suffre them not gladly but grutchest ayenst them than þou lettest them that sholde helpe the / the whiche be good angels & other sayntes / & helpeth thyn enemyes whiche be wycked fendes / for a greter confort is none to theym but¹³ whan they fynde a man heuy and grutchynge; therfore suffre them gladly and aske helpe & mercy of hym in whom all grace is and confort. Also yf thou suffre suche temptacions gladly and assentest not to them in lykyng ne in wyll / than thou stoppest the

¹ *al. om.* ² *al. shul.* ³ *E so.* ⁴ *H o. m. Aug. super ps. 89.* ⁵ & s. thus om. in H.
⁶ *al. chastise.* ⁷ *E helpe.* ⁸ *E rules.* ⁹ *E duryng.* ¹⁰ *H o. m. 2 Corinth. 4.* ¹¹ *E we.*
¹² *H o. m. Iob 1.* ¹³ *al. than.*

¹fende that he dar not assaile the with other temptacions, for he dredth to be put out from the & be ouercome whan he feleth the so stable & so pacyent; that is a grete drede to hym. For whan he trauayleth a man with temptacyons and he be withstande / than be his paynes moche the more encreased in hell. Withstande than his temptacyons with the vertue of pacyence & so thou shalt ouercome hym. ¶ As for the thyrd way of pacyence I sayd þat we sholde kepe vs sadly in charyte whax we suffre wronges or despytes of [our]² neyghbours / suche wronges it is [m]edefull³ to suffre for the loue of god: For as saynt Austyn⁴ sayth / he that is so pacyent that gladly wyll suffre wronges shall be ordeyned grete and myghty in heuen. If than thy goodes be taken from the wrongfully / suffre esely and thyne in thy herte that thou came naked in to this worlde & no better than naked shalt thou go away⁵ out of the worlde. Also thyne vpon þe wordes of the apostle⁶ where he sayth: Nought we brought in to this worlde and no thyng we may bere with vs / thyne vpon these wordes & I trowe they shall styre the moche to pacyence. ¶ If thou be dysp[y]sed⁷ or defamed wrongfully / thyne vpon the wordes of cryst whan he sayd thus to his dyscyples: Ye be blessyd whan wycked men curse you or despyse you wrongfully, whax they pursyewe you or saye ony euyll makynge lesynges ayenst you wrongfully / Ioyeth than & be glad for your mede is plenteuous in heuen. These wordes me thynketh sholde make the to suffre gladly despytes & euyll wordes. It falleth somtyme that some mennes hertes be full grete & stoute by pryde & Incapacyence: But goddes seruantes whan they se suche men so dyseased and trauayled in theyr soules, haue grete compassyon of them knowynge wel that it cometh of vnstabilenes of herte and of wycked sterynge of the flesshe / & therfore they suffre wycked & angry wordes for þe tyme, hopynge þat after so grete noyse shall come some maner ease & lownes of herte; they suffre also for þe tyme for they knowe well it is full harde a man to ouercome hymselfe; / for thyse causes euery good man sholde gladly suffre angry wordes. Also some men and women there be that wyll not suffre / but for one wycked worde they saye an other and take noo hede to the rewarde that they sholde haue of god yf they wolde suffre / suche men al daye fall in temptacyons for angre of herte and for incapacyence. Therfore what euer thou be that art despyed of thy neyghbour, suffre gladly / & feyne the as thou herdest hym not / vnto⁸ the tyme that his herte be eased, and than yf it be suche mater that chargeth þou mayst speke to hym in easy maner / and yf it is no⁹ charynge than it is no force though thou holde thy peas and answer ryght nought. Thus I haue shewed the examples for to styre the to pacyence, Fyrst how thou shalt gladly suffre the chastysynge of almyghty god as sykenes of body or ellys¹⁰ losse of goodes. The seconde how thou shalt gladly suffre the¹¹ temptacyons of the fende. And the thyrd how thou shalt gladly suffre wronges and despyssynges¹² of thy neyghbour. ¶ But now ouer all the¹³ ensamples I counseyll the for¹⁴ to haue one thyng specyall[y] in thy herte / the¹⁵ whiche shal be a generall ensample of pacyence to suffre gladly all maner trybulacyons for the loue of god: This ensample is for¹⁶ to haue euermore in thy mynde in eche dysease the grete pouerte, trybulacyon and the bytter passyon of Ihesu cryst goddes sone whiche he suffred gladly & wyfully for the loue of all mankynde. ¶ Of this good lorde

¹ *al.* malyce of þe f. ² *E* other. ³ *E* nedefull. ⁴ *H* o. m. Aug. in quodam sermone.
⁵ *al.* om. ⁶ *H* Tim. 6. ⁷ *E* dyspleased. ⁸ *al.* into. ⁹ *al.* not. ¹⁰ *al.* despites.

speketh saynt Bernarde¹ & sayth thus. Cryst goddes sone of heuen² frome the tyme þat³ he came out of the glorious maydens wombe Marye / had neuer but ponerte & trybulacyon tyll he went to suffre deth. Whiche maner of deth it nedeth not at this tyme for⁴ to shewe it to⁵ the, For þou hast it openly by þe techynge of all holy chyrche. Haue than sadly in thy mynde⁶ as moche as god wyll gyue the grace / how gladly, howe lowely & what he suffered for the / & þat thought I trowe shall make the to wynne the vertue of pacyence / & to encrease in other vertues / & so forth within a whyle to come to the lone of god. And now furthermore for as moche as all þe vertues be moost pleasyng & acceptable to god whiche be contynned & brought to good ende, therfore to strength þe in these vertues I wyll shewe þe now⁷ some wordes of þe vertue of perseueraunce.

Z ¶ How perseueraunce is nedefull & how thou mayst be perseueraunt.

Perseueraunce is fulfyllinge & ende of all vertues / keper of all goodnes / without whiche perseueraunce no man may se god. But thou be perseueraunt / þou mayst haue noo mede, thanke ne worshyp for thy seruyce. Yf thou be perseueraunt thou shalt haue mede for thy true seruyce / & a grete rewarde for thy ghoostly traunyle & a worshipful crowne of vycторыe for thy stronge batayle. Of this mater þou hast before in þe fyfth poynt of the thyrd degree of loue / therfore at this tyme it nedeth not to speke but lytell more as of this purpose. But I counseyll the in fewe wordes yf thou wilt be perseueraunt in goodnes that þou traunylest⁷ to wynne the vertue of pacyence wherof I haue touched somewhat in the last chapytre before. For many men begynne full well and ende theyr lyfe full peryllously / & the cause is for the more partye Inpacyence / for they wyll not suffre gladly temptacyons & other trybulacyons; For whan they fele neuer so lytel dyscease ghoostly or bodely anone they fall awaye from vertues & torne agayne to synne, And often it falleth that some men fall so sore that they deye by that fall / that is to saye they⁸ fall in to [so] grete sykenes & peryll of soule / that to our syght they deye in grete synne & errors without any amendement. Of suche men speketh god almyghty⁹ & sayth: No man þat putteth his honde to the plowe & loketh behynde hym is dysposed to come to the kyngdom of heuen. ¶ Here peraunture thou woldest¹⁰ aske what is he that holdeth the plowe & loketh behynde hym. He putteth his honde to þe plowe that amendeth his synnes with contricyon & confessyon to brynge forth fruyte of penaunce & to encrease in vertues. He loketh behynde hym that torneth agayne to synne[s] whiche were forsaken¹¹ after tyme he had begonne good werkes. Therfore what euer thou be that hast begonne to leue vyces / torne not agayne to them for a lytell dyscease, yf thou wilt haue the grete mede that longeth to perseueraunce. ¶ Also yf thou wilt be perseueraunt thou must be stable in herte / yf þou wilt be stable in herte þou must be ware of the lykyng & pleasyng of the worlde / & flee from wycked company / thou must¹² take no hede to praysynges ne to blamynges / for of all³ these cometh vnstabilenes, And yf thou haue any lykyng in ghoostly werkes, that vnstabilenes wyll put it awaye; therfore be ware & flee suche maner of occasyons yf thou wilt be stable. ¶ I saye not that þou shalt flee bodely from þe world or fro [þi] worldely goodes for they be pryncypall occasyons / but I

¹ Ho. m. Bern. in quodam sermone. ² of h. al. om. ³ al. om. ⁴ it to al. om. ⁵ al. herte. ⁶ al. now last. ⁷ al. traunyle. ⁸ E that they. ⁹ Luc. 9. ¹⁰ al. wolt. ¹¹ al. he forsoke. ¹² al. maist.

counseyll the in herte and in wyll that thou flee all suche vanytees. For though þou be lorde or lady / husbonde man or wyfe / thou mayst haue as stable an herte & wyll as some relygyous that sytte in the cloystres¹. But sothe it is that the moost sykerest² waye is to fle as relygyous do / but for all may not be men or women of relygyon / therfore of euery degre in þe worlde god hath chosen his seruantes. What euer than thou be þat wyll³ come to þe loue of god begynne fyrst to do good dedes with a good wyll and a contynuell desyre. After that desyre fulfyl thy wyll in dede with dyscrecyon that thou mayst contynue to thy lyues ende. Whan thou hast begonne thyne in thyn herte that god hath gyue the suche grace to begynne that thyng to his worshyp / thou mayst well do it yf⁴ thou wyll performe it in dede with the helpe of god. After this poynte⁵ stande stably in wyll / aske grace of perseuerance / and performe it in dede with a feruent⁶ spyryte. And whan thou hast begonne dyscretly / though it be trouaylous in the begynnynge / all that trouayle be it in fastynges / wakynge / prayers or any other ghoostly trouayle, all shall be lyght to the & shall⁷ torne the [to] in so grete myrthe and ghoostly conforte that thou shalt sette lytell by the passynge lye and the vanytees of the worlde. Stande than stably in wyll and in dede / and god almyghty⁸ that hath begonne good werkes in the / wyll norysshe the forth in all⁹ vertues / defende the from thyn enemyes / teche the to loue hym / and kepe the in¹⁰ his loue to thy lyues ende; After this deth thou shalt not drede for thou shalt euer abyde in his kyngdome where that¹¹ is no care ne drede / but all lye & conforte for¹² euermore lastynge. ¶ Now I haue shewed to¹³ the foure degrees of loue / & declared here fyue specyall vertues whiche as me thynketh be moost nedeful euery man for to haue that wyl trouayle in ghoostly werkes / & to al other maner men and women they be full spedefull to knowe whether they be relygyous or seculer. And for as moche as many in the begynnynge haue full lytell sauour in deuoute prayers or in holy medytacions, some perauenture for tender age / & some for vnconnyng / therfore to suche symple folke I wyll shewe a maner forme how by medytacyon they may be styred to deuocyon / and what maner prayer shall be to them nedefull.¹⁴

AB ¶ By what prayer or thought thou mayst be styred to deuocyon.¹⁵

[W]han¹⁶ thou ordeynest¹⁷ þe to praye or haue any deuocyon, founde to haue a preuy place from all maner noyse, & tyme of reste without any lettyng. Syt there or knele there¹⁸ as is moost to¹⁹ thyn ease. Than be thou lorde or²⁰ lady, thyne wel thou hast a god þat made the of nought / whiche hath gyue to²¹ the thy ryght wyttes / ryght lymmes & other worldely ease more than to some other as þou mayst se aldaye þat lyue in grete dyscase & moche bodely myschye. Thyne also how synful thou art, & were not the keypyng of þat good god thou sholdest fall in to all maner of synne by thyn owne wretchednes, & than þou mayst thyne sothly as of thyself þat²² there is none so synful as²³ thou art. Also yf þou haue any vertue or grace of good lyuynge thyne it cometh of goddes sendynge²⁴ & nothyng of thyself. Thyne also how longe & how often god hath suffred the in synne / he wolde not take the in to dampnacyon whan þou haddest deserued it / but goodly hath abyden the tyll þou woldest lene synne & torne to goodnes /

¹ *al.* cloistre. ² *al.* syker. ³ *al.* om. ⁴ *al.* þout. ⁵ *al.* glad. ⁶ *E* in to. ⁷ This Chapter is found as an independent piece in Ms. Harl. 2398 f. 186, Harl. 1706 f. 76, Cum autem oraueris &c. ⁸ *E* Than. ⁹ *al.* schapest. ¹⁰ *al.* be þou. ¹¹ *al.* more s. þan. ¹² *al.* sonde.

for loth hym were to forsake þat he bought so dere with bytter paynes. Also þou mayst thynke for he wolde not lese the he became man & was borne of a mayde / in pouerte & trybulacyons all his lyfe he lyued, & after for thy loue deth he wolde suffre to saue the by his mercy. ¶ In suche maner thou mayst thynke of his grete benefytes / and for the more grace to gete to the compuncyon beholde with thy ghostly eye his pyteous passyon.

¶ A short medytacion of the passyon of our lorde Ihesu cryste.¹

Thou mayst here² ymagyne in thy herte as yf³ þou sawe thy lorde take of his enemyes with many repreues & despytes / brought before a Iuge / falsely there accused of many wycked men / &⁴ he answered ryght nought but mekely suffred theyr wordes. They wolde nedes haue hym deed / but fyrst to suffre paynes. Beholde than that good lorde cheuerynge⁵ & quakyng⁶ all his body naked bounde to a pyler / about hym standyng wicked men without any reason sore scorgyng þat blessyd body without any pyte. Se how they cesse not from theyr angry strokes tyll they se hym stande in his blood vp to his aneles / from the toppe of his heed to the sole of his foot hole skynne they lefte⁷ none / his flesshe they rased⁸ to the bones & for werynes of themselves they lefte hym almoost dede. Loke than asyde vpon his blessyd moder / se what sorow she made⁹ for her dere sone / & haue compassyon of her payne that laye there aswowne. Torne agayne to thy lorde & se howe they vnbynde hym / how hastily they drawe hym forth to do hym more dyssease. A garlonde of thornes they put¹⁰ vpon his heed tyll the blood ran downe in to his eyen / nose / mouth & eeres. Than they kneled¹¹ downe with scornes, & arose vp¹² with repreue & spette in his face. See than how þat blessyd lady beteth her breste / draweth her clothes / & wryngeth her hondes / & I trowe thou wylt wepe for that pyteful¹³ syght. ¶ Loke yet agayn to thy lorde & se how they hurle hym forth to an hyghe hylle there to nayle hym hande & foot vpon the rode tree. Se than fyrst how fyersly they drawe of his clothes &¹⁴ how mekely that¹⁵ he than wente¹⁶ to the crosse / he spredeth his armes abrode / but strayer with cordes they drewe forth his armes tyl the synewes & the Ioyntes be all to-broke¹⁷ / & than with full grete nayles they nayled his precyous hondes to the crosse. In the same maner thou mayst se how greuously they drawe his dereworthy legges and nayled¹⁸ his feet downe to the tree. Se than how they profered¹⁹ hym for²⁰ to drynke bytter galle & eysyll / and kneled²¹ agayn before hym with many despytes. Than herken to that good lorde how mekely he taketh leue of his gracyous moder and of his dere apostle²² & betaketh them eyther to other as dere moder and sone. Than with a grete voyce he commendeth²³ his spyryte to his father in heuen / and hanged downe that blessyd heed ryght forth vpon his brest. Se also how soone after they perced²⁴ his herte thugh²⁵ with a spere with full grete anger, and²⁶ ranne downe by his body medled blood & water. Than mayst thou haue full grete pyte beholdyng that good lady how for sorowe she synketh downe in her systers armes. Take hede to the chere of his apostle saynt Iohan, to the teres of Marye magdalene and of his other frendes / and I trowe amonge all these thou shalt haue com-

¹ This Chapter, with quite the same text, occurs separately in Ms. Harl. 2445 f. 83 (a collection of prayers). ² *al. here.* ³ *al. om.* ⁴ *al. chyeryng.* ⁵ *al. leue.* ⁶ *al. rase.* ⁷ *al. maketh.* ⁸ *al. preste.* ⁹ *al. knele.* ¹⁰ *al. dolefull.* ¹¹ *al. gob.* ¹² *al. broste.* ¹³ *al. profre.* ¹⁴ *E apostles.* ¹⁵ *al. commendeth.* ¹⁶ *al. perce.* ¹⁷ *al. þan rennep.*

punccon & plente of teres. Whan there cometh suche deuocyon than is tyme that thou speke for thyne owne nede & for all other quyeke or deed that trusten to thy prayer. Caste downe thy body to the grounde &¹ lyfte vp thy herte on hye with dreddfull² chere / than make thy mone & yf thou wylt thou mayst thynke thus & saye: A lord god almyghty blessyd mote thou be / þou madest me / thou boughtest me / thy suffraunce is full grete in me / þou woldest not take me in to dampnacyon that³ often I haue deserued / but thou hast kepte & saued me tyll I wolde forsake synne and torne hole to the. Now lorde with sorowfull herte I knowleche to thy godhede that falsely I haue spende and without proufyte all my wyttes and vertues whiche thou hast gyuen me in helpynge of my soule all the tyme of my lyfe in dyuerse vanytees / all the lymmes of my body in synne & superfluytees / the grace of my crystendom in pryde & other wretchydnesse. And sothly good⁴ lorde I haue loued other thynges moche more than the / & notwithstandinge my grete vnkynednes euer thou hast nourysshed me and tenderly kepte me. Of thy grete suffraunce I had full⁵ lytell knowynge / of thy grete ryghtwysnes I had but lytell drede. I toke no hede to thanke þe for thy grete goodnes / but al my lyfe from daye to daye grete mater of wrath I haue shewed to⁶ þe through myn owne wyckednes. herfore lorde I wote not what I shall saye to the but onely this worde in whiche I trust: God of thy grete mercy haue mercy on me / I wote well lorde all þat I haue cometh onely of þe / I wote well without the no thyng may be / but my⁷ synne & wretchydnes cometh⁸ all of me; wherfore lorde with meke herte I beseche thy grace do not to me as I haue deserued but after thy grete mercy / and sende me [þat] grace of thyn holy ghoost to lyghten myn herte / to comforte my spyryte / to stable me in the ryght waye to performe thy commaundementes / that I may haue perseueraunce in that I haue begonne & that I be nomore departed from the by my vnstabilenes or by temptacyons of myn enemye. It is lorde yet⁹ ful worthy that I be chastysed for my wycked luyunge with what rodde thy wyll is / welcome be thy sendynge¹⁰. Pacyently¹¹ good lorde sende me grace¹² gladly to suffre thy chastysynge / comfort me amonge for¹³ thy grete grace / & whan thy wyll is withdrawe thy rodde & take me to thy mercy. Full bytter be these temptacyons & full greuous to suffre / &¹⁴ though they be dreddfull I wote well hereafter they shall be medefull to my soule / but good lorde þou knowest well myn herte is ryght feble / moche is myn vnstabilenes / my connyng is but lytell: therefore good lorde strength me / stable me & teche me / [&] as þou madest me & bought me so kepe & defende me / body & soule I take to the / no thyng after my wyll but as þou wylt lorde so mote it be. And now good Ihesu goddes sone knower of all thyng, helpe me in wycked thoughtes that I dysplease the not in ly[k]yng¹⁵ ne in assentyng / efull often I haue dyspleased the in dyuerse thoughtes all ayenst thy wyll & moche to my lykyng, therefore it is thy ryghtwysnes that I be traauayled with other thoughtes at thyn ordynauce & greuous to me / but curteys Ihesu whan thy wyl is put them awaye & take me in to thy grace. Iesu cryst goddes sone whiche stode styll before þe Iuge nothyng to hym answeyng / withdrawe my tongue tyll I thynke what & how I shall speke þat may be to thy worship. Ihesu goddes sone

¹ *al. om.* ² *al. doelful.* ³ *al. þer.* ⁴ *al. but.* ⁵ *al. whiche c.* ⁶ *al. sonde.* ⁷ *al. Pacience.* ⁸ *al. om.* ⁹ *al. of.* ¹⁰ *al. but.* ¹¹ *E lyuynge.*

whose hondes were bounde full sore for my loue / gouerne & wysse¹ myn hondes & al myn other lymmes that all my werkes may begynne & graciously ende to thy moost pleasure². Also lorde þou seest well that many ther be that trust to my prayer for grace that ye shewe to me more than I am worthy / ye wote well lorde I am not suche as they wene, but though my³ prayer be vnworthy / take hede to theyr lownes & to theyr deuocion⁴ & what they desyre to your worshyp graunte it them for your goodnes. Graunte them & me & to all other for whom we be bounde to praye grace to loue all that is to your lykyng / and you to loue to your moost pleasynge / nothyng to desyre that sholde dysplease you, All maner temptacyons myghtely to withstande / all other vanytees for your loue to despyse / you good lorde euer to haue in mynde / and in your seruyce for to abyde to our lyues ende. And yf ye graunte vs ony thyng to doo that shall be to vs medefull / graunte parte⁵ to the soules whiche be departed from the body in the paynes of purgatorye abydyng your mercy Amen.

¶ In suche maner thou mayst praye in the begynnyng / & whan thou art well entred in to deuocyon thou shalt perauenture haue better felyng in prayers and in holy medytacyons otherwyse than I can saye or shewe. Good broder or syster praye than for me whiche by the techyng of almyghty god haue wryten to the these fewe wordes in helpyng of thy soule.

¶ A Good curteys aungell ordeyned to my gouernale, I knowe well my feblenes & my vnconnyng / also well I wote þat strength haue I none to do goddes seruyce but onely of his gyfte & of your besy kepyng. The connyng þat I haue cometh no thyng of me but what god wyll sende me by your good entyng. Now good gracious aungel I aske you lowely mercy / for lytell hede I haue taken of your good besynes; but now I thanke you as I can, with full herte besechyng you þat ye kepe me truely this daye & euermore slepyng & wakyng with syker defendyng & your holy techyng. Defende me & kepe me from bodely harmes, defende me and kepe me from ghoostly peryles to goddes worshyp & sauyng of my soule. Teche me & wysse¹ me my wyttes for to dyspende moost to goddes worshyp & pleasynge. Fede me with deuocyon & sauour of ghoostly swetnes / conforte me whan nede is ayenst my ghoostly enemyes & suffre me not to lese þat grace that is graunted me / but of your worthy offyce kepe me in goddes seruyce to my lyues ende. And after þe passyng of the body presente my soule vnto the mercyfull god. For though I fall aldaye by myn owne freelte you I take in wytnes þat euer I hope in mercy. Gladly wolde I worshyp the & I myght to your lykyng therfore god to worshyp for you / you also in hym after his holy techyng. I thanke hym with this holy prayer. ¶ Pater noster. Et ne nos. Sed libera nos a malo. Amen.

Deo gratias.

¶ Enprynted at London in Fletestrete in þe sygne of the sonne By Wynkyn de Worde. Anno dñi. MCCCC.vi.

¹ r. wysse. ² al. pay. ³ E here follows Harl. 2409; the other Ms. read: Also lorde gif þer be any þat haue of here lawdnes commended hem to my prayere, take reward to here lownes & not to myn vnworshippes, &c. ⁴ E me. ⁵ E prate. ⁶ This prayer is not found in the Mss.; it was ed. from Harl. 2445 by Maskell Mon. Ritual. III p. 291.

II. Ed. Wynkyn de Worde 1508, and 1519.

¶ The remedy ayenst the troubles of temptacyons.¹
(fol. 1^b picture of hermit).

(1. Four profitable things.)²

¶ Here after foloweth foure proufytable thynges to haue in mynde, whiche hath be taken out of þe thyrd chapter of a deuoute treatyse & a fourme of luyng that the dyscrete & vertuous Richard hampole wrote to a deuoute & an holy persone for grete loue.

THE fyrst: mesure of thy lyf whiche is so shorte that vnnethes it is ony thyng / for we lyue here but in a poynte that is the leest thyng þat may be. And for to saye sothe, our lyfe is lesse than a poynte yf we shoulde lyken it to the lyfe euerlastyng. / An other thyng is the vncertaynte³ of our endyng / for we wote not whan we shall dye nor how we shall dye nor whether we shall goo whan we be deed. And the wyll of god is that it be to vs vncertayne / for he wyllleth that we be alwaye redy to dye. / The thyrd is þat we shall answeere before the ryghtwyse Inge of all the tyme þat we haue ben here, how we haue lyued / what our occupacyon hath be / and what good we myght haue done whan we haue ben ydle. Therefore þe prophete sayd: he hath called the tyme ayenst me / that is for⁴ euery day he hath lente vs here to spende in good vse as in penaunce and in goddes seruyce. And yf we waste it in erthly loue and vanytees, full greuously must we be demed and punysshed. Therefore it is one of the moost sorowes þat may be to vs / but yf we enforce vs to the contrary / & set our herte to the loue of god, And doo good to all⁵ that we may in þe shorte whyle that our tyme lasteth. For eche tyme þat we thynke not of god we may couste it as loste. / The fourth is that we thynke how moche the Ioye is that they shall haue whiche contynueth⁶ in the loue of god to⁷ theyr endyng / for they shall be bretherne⁸ & felowes with aungelles, seyng the kyng of Ioye in his beauty and shynyng maieste the whiche shall be to them aboute all the delytes that ony creature may thynke. Than, to remembre the grete and intollerable sorowe, payne & turmentes whiche they shal haue that loueth⁹ not god aboute all thyng as we may se in this worlde many of that dysposycyon whiche set all theyr pleasure in lust and lykyng of this lyf / as in pryde / couetyse / and other synnes / they shall brenne in the fyre of helle with the deuyl whome they serued as longe as god is in heuen with his seruantes that lasteth euer. —

(2. The remedy ayenst the troubles of temptacyons.)

(Same treatise is extant in Ms. Harl. 1706 f. 115, Cambr. Hh I. 11, both southern texts, and greatly differing from the text of the Ed. R. Rolle's authorship is very doubtful.)

¶ Here foloweth and ensweth a souerayne notable sentence to comforte a persone that is in temptacyon.

OUR mercyfull lorde god cryst Ihesu chastyseth his chyldren and suffreth them to be tempted for many proufytable causes to theyr soules helth / & therefore

¹ This is the general title of the Ed., but refers only to the 2nd piece. The editor seems to have regarded all the pieces as R. Rolle's, though his authorship of the 2nd, and still more of the 3^d, piece is very doubtful. The Ed. of 1519 is bound together with the »contemplacions» of 1506. ² Cf. l. p. 19; in Ms. Harl. 1706 this piece is found separate, and followed by the Remedy &c., as in the Ed. ³ E₂ vncertayne. ⁴ om. for. ⁵ E₂ al. ⁶ E₂ contynuth. ⁷ om. in E₂. ⁸ E₂ bretheren. ⁹ E₂ loueth.

sholde noo man nor woman be heuy or sory for any temptacyon. For as saynt lames the appostle techeth vs we sholde haue very greate loye whan we be tempted with dyuers temptacyons / for as the golde is pured and purged by the fyre / and a knyght in batayle is proued good: ryght so is a man by temptacyon proued for good / but yf he suffre hymselfe to be ouercome / that is to saye but he consent therto by delyberacyon. For sothely whan a man is sharply tempted he may than hane hope of gr[et]e¹ vertue / and it is necessary² for a man moche to be troubled with temptacyons / for euery vertue is proued by his contrarye. Our enemy the fende is besy daye and nyght to tary and tranayle good men and women with dyuers temptacyons / in doubtes of the fayth and dredes of saluacyon and other many moo in dyuers maners, and speccially now in these dayes he is full besy to deceyue many soules / and therefore wysely rule you to withstande his vyolent sterynges of temptacyon / & for all that take ye noo dredes of his assawtes / ne haue ye ony³ doubte of his⁴ erroures ne dyspytes nor of his false leasynges or fantasyes or ony maner of tranayle of that foule fende; whether ye here hym⁵ / se hym⁶ or thynke of hym⁷ take noo hede therof / for all be maters of grete mede and noo synne in noo wyse be they neuer soo troublous or full of anguysshes whyles it cometh of the malyce of the fende or of euyl dysposycyon of mannes nature or compleccyon. And therefore all suche tranayle⁸ men ought not to charge but suffre mekely and abyde pacyently tyll god doo remedy therto. And for as moche as they be maters of grete mede none ought to stryue there agaynst / nor meruayle of them ne seke the cause nor thynke by what skyll he is soo tranaylled / for the more that a man laboureth in sechyng and thynkyng of suche anguysshes the more depely he falleth in to errours / and therefore in as moche as mannes thought is often vayne and dyuers and none ende hath: it ought not to be forced or be taken hede of / ne a man sholde not angre hymselfe therewith ne blame ne impute⁹ it to his owne defeaute that he is so troubled / for suche tranaylles ben paynefull but not synfull in soo moche as they be gretely agaynst his wyll. Saynt Augustyne sayth that euery synne lyeth in wyllfull wyll, And what that is agaynst mannes wyll is noo synne. And the holy doctour ysodore de summo bono¹⁰ sayth that the fende tempteth a man noo more than god gyueth hym leue. Therefore let vs haue alway a good wyll to wyll well¹¹ and doo well / and god wyll kepe vs and gyue vs the vycory / & so the fende shall be confounded. Fayth & hope is grounde of all perfeccyon and rote of all vertue / and therefore our olde enemy the fende is full besy with all his sleightes to drawe the soule downe therfro, And it happeth somtyme that the fende tempteth and tranaylleth a ryghtwyse soule so sharply that it is ouerlayde with care and dryuen to dyspayre: and yett all that tyme though the soule perceyue it not it dwelleth styll in the drede and lone of god / and all that tranayle is to theyr¹² grete mede afore god / for our lorde of his endles mercy arrecteth not to þe soule that synne whiche hymselfe suffreth the fende to werke in the soule without the consente or wyll of the sayd selfe soule. But whan we wyllfully doo ayenst¹³ the wyll of god with delyberacyon than we commytte synne actually. But whan we be drawn with wycked vyolence or vyle¹⁴ thoughtes & turmented with dyspayre ayenst our

¹ E grace. ² H for seynte Austyn seyth þat þe perfeccyon of euery vertue ys for a man &c.
³ E₂ noo. ⁴ E₂ this. ⁵ H hem. ⁶ E₂ tranayled. ⁷ H arette. ⁸ H adds 3^o libro.
⁹ E₂ to god. ¹⁰ H his. ¹¹ E₂ agayenst. ¹² H wycked vilenous.

wyll thorough the fendes vyolent temptynge we suffre payne but we do no synne / & yet the sely soules knowlege is hydde by that turment.

¶ The seconde chapytre.

BUT yet ryght often the temptynge of the fende that maketh the soule to erre in fayth and foule fantasye & in dyspayre: semeth to the selfe soule grete synne / but it is not soo. For all holy doctours sayth¹ that fayth and hope be vertues of mannes wyll / wherfore who so wolde ryghtwysly byleue in this lyf: he is in ryght byleue before god / and lykewyse who so wolde here trustly hope he is in trusty hope before god / though he be neuer so moche troubled with ferefull² thoughtes. The appostle saynt Poule sayth that in a mannes byleue³ is wylfull⁴ byleue of ryghtwysnes; Of the whiche wordes sayth the glose that all onely in mannes wyll whiche may not be constraigned lyeth bothe mede and gylte / that is to saye: a man afore god hath neuer mede ne gylte for no dede but onely of the dedes that be done wylfully. But somtyme mannes thought[es] and womans be soo troubled and ouerlayde that they knowe not theyr owne wyll / & yet though it soo be they ought not to care. For good dedes sheweth alwaye good wyll / and euyll dedes euyll wyll, wherfore a man that dooth in dede the seruyce of god that man hath a good wyll to god / though his trauaylous herte deme the contrarye. Also there sholde noo creature deme his euencrysten for ony doubtfull⁵ fantasyes / but yf they haue a very open knowlege of that thyng whiche they sholde deme hym for: Than it is euyll and vnreasonable for ony creature to deme his owne soule in that plyght, that he sholde be parted from god for ony doubtfull fantasye.

¶ The thyrd chapytre.

AND than yf it so be ye haue consented & fallen to synne by ony temptacions / than be sory and crye god mercy therof. And yet be ye not dyscomforted but thynke well on the grete mercy of god how he forgaue Danid his grete synnes, Peter & Magdalene, and not onely them / but also all those that haue ben or now be or shall be contryte for theyr synnes & meke them lowly and crye our lorde mercy. And therfore syster flee to hym that all mercy is in / and aske mercy & ye shall haue it with forgyuenes of all your synnes / and meke you lowly & take the sacramentes of holy chirche / & than ye ought to byleue faythfully that your synnes be forgyuen / and that ye be receyued in to the grace of god. For god sayth hymselfe by his prophete Ezechiell⁶ that whan a synfull man soroweth for his synnes he wyll neuer haue mynde therof. & yf a man perceyue in his herte no very sorowe / and though he thynke whan he byddeth his bedes or cryeth to god for mercy that he dooth all ayenst herte: yet therfore sholde he not deme hymselfe graceles / for who so wolde haue very sorowe for his synnes or⁷ wold crye god mercy for them or in his herte wold crye for mercy: he cryeth god mercy truly / for as I haue sayd before / god taketh hede to mannes wyll & not to his trauaylous fantasyes / it is good that a man take noo hede of⁸ suche fantasyes or sterynges that cometh in suche maner. For god hydeth from them the knowleges of suche fantasyes for many causes vnto the

¹ E₂ saye. ² H werefull. ³ H wylle. ⁴ H the. ⁵ H weersum or d. ⁶ E Ezechie.
⁷ H in the dome of god he hath very sorowe for hys synnys, & who so wolde in herte crye god mercy verely &c. ⁸ E₂ to.

proufye of theyr soules / wherfore suche passyons be not synfull / but rather mater of grace and of grete meryte. And soo good syster thynke ye alwaye / and yf it be soo that temptacyon cease not but weze alwaye more & more be not afrayed but saye somtyme amonge in the worshyp of god and in the spyte¹ of the fende your crede² and knowlege your bylene and hope [by mouth], and thynke on the wordes of saynt Poule that sayth: Knowlege of mouth is done to the helpe³ of soules; and they shall not be deceyued by the fendes whyles⁴ that with a good sayement bothe in worde and wyll withstandeth hym strongly. For there was neuer man deceyued of the fende but by consent of his owne wyll / & that with suche a wyll as the herte consented with the same / for other fantastycall troublous wylls putteth not awaye man from god.

¶ The fourth chapytre.

AND therefore sholde noo man care nor be heuy that he is so troubled more than an other. Syster alwaye whan I speke of a man in this wrytynge take it bothe for man and woman / for so it is ment in all suche wrytynges / for all is mankynde: and ferthermore as touchyng your troubles thynke in all your dyseases what troubles goddes sernautes hath suffred and what paynes and turmentes they hane had here in this worlde in many sondry maners and ye shall fynde cause to suffre. Leo the pope sayth / it happeth somtyme that good and ryghtwyse soules be styred sharpely by the fende / & somtyme by theyr owne compleccyon to angers, troubles, dredes & suche other taryenges that it semeth to them theyr lyf a turment⁵, in so moche that somtyme for very drede the[y] begyn to dyspayre bothe in lyfe of body and soule / thynkyng they be forsaken of god / whiche dooth it but to assaye and proue his chosen chyldren and frendes by suche temptacyons. For as I afore hane sayd at the begynnynge of this wrytyng, in lyke maner as fyre purgeth golde and as a knyghte is proued good and hardy by batayle: ryght so temptacyons and troubles purgeth a ryghtwyse soule; this is proued well by Toby / for the aungell Raphaell sayd this to hym: Toby for as moche as thou arte ryghtfull to god it is nedefull that temptacyon sholde preue thy wyll. And well it is knowen that sykenes falleth to a man after the dysposycyon of his compleccyon: So lyke wyse temptacyon, as Leo the pope sayth: The fende our ghostly enemy aspyeth in euery man what wyse he is dysposed by his compleccyon / and by that dysposicyon he tempteth hym. For there as he fyndeth a man full of⁶ malencoly he tempteth hym moost with ghoostly temptacyons of Ire. But they that wyll attende to withstande it for the loue of god they must shape them to pacyence & saye with Iob: Sythen we haue receyued of god so grete benefaytes why sholde we not receyue and suffre dyseases. And thynke on the grete anguysshes, sorowes and dyseases that our lorde Ihesu cryste suffred hymselfe here in erth, And also suffred his blysed moder to haue the same. And thynke that to suffre dysease pacyently is the waye to heuen-ward. And that ye may not in this frayle worlde be so free as an aungell that is conformed by grace / but whyle your body and soule be togyder in this lyf they must receyue troubles as well as eases. And thynke not that god hath forsaken

¹ H in despyte. ² Es credo. ³ H helpe. ⁴ H wyles. ⁵ H adds and her deepe an esc.
⁶ H of humorys of.

you: but mekely abyde the comforte of hym and without doubte whan it nedeth ye shal not fayle therof.¹ But some men whan they haue drede of saluacyon or be tempted to dyspayre by vysyons² or ghostly sterynges of theyr owne frayltye / they wene anone that they haue synned in the synne of the holy ghoost / and than the fende putteth in them that they may neuer be saued nor forgyuen of theyr trespasses. Thus speketh the fende within them, so ferynge s[um]me³ good creatures that they wene to goo out of theyr myndes. But [ye]⁴ that ben thus tempted answereth the fende thus agayne that he is false and a lyer as his nature is to be. For the synne of the holy ghoost as clerkes sayth⁵ is infynyte without repentaunce. And that is whan a man wylfully by delyberacyon wyll neuer repente nor aske god mercy ne forgyuenes of his synnes / nor wyll be tourned / but wylfully departeth hym from the goodnes of god / and in [t]his⁶ wretchednes abyde wylfully with full consent of wyll⁷; he that doth thus synneth in the holy ghoost whiche may not be forgyuen here nor elles where / for he wyll not trust in the goodnes of the holy ghoost nor aske forgyuenes of his synnes. And therefore he that wyll noo mercy aske noo mercy shall haue / for his synnes be infynyte without repentaunce. But thoughe a man or a woman haue or fele all these vycyous sterynges and as many moo as ony herte can thynke ayenst theyr owne free wyll, and whan reason cometh to them they be sory therof & flee alwaye hastily to the mercy of god: it is to them but a preuyng or a clensyng of theyr synnes though they be neuer soo ofte in the nyght and the daye now vp now downe as wrestelers⁸ be / & thoughe ye haue ony tyme fall in ony synne ghostly or fleshely & layne therin wylfully by delyberacyon and full content⁹ of herfe: ye than ought to be sory and aske god forgyuenes with as grete contrycyon as god wyll gyue you grace / and than thynke fully the goodnes of the holy ghoost surmounteth all synnes that euer was done or euer shall be done / [for] though a man had synned in them all / as well in dede as thought / he beyng truly contryte & confessed mekyng hymselfe lowly to almyghty god and to his sacramentes of holy chyrche / doubte ye not he so askyng mercy shall haue full forgyuenes of all his synnes / for the mercy of god is so grete that it passeth all his werkes. And therefore thoughe ye somtyme here by spekyng or elles of wrytyng or redyng in bokes sharpe wordes and harde sentences: yet comforte your selfe and thynke well that all suche harde wordes be sayd and wryten to chastyse the synners and to withdrawe them from euyll / and also to pouрге and pure goddes speccyall¹⁰ louners as the metall is in the fyre¹¹ afore rehersed / and in them god wyll make his hous. And wete it well many wordes that seme full harde be ment full tenderly whan they be well vnderstonde / and though some wordes be ment ryght hardely as the playne texte sheweth / yet sholde ye not take them to you-ward / but comforte your selfe and thynke that all those harde sentences shall be fulfilled in Iewes and sarasyns / for the crysten people that wyll be contryte & trust in goddes mercy or haue a wyl so for to do: they shal escape all perylles / so þat they shall not perysshe but be saued / where as the Iewes & sarasyns in theyr perylles shal vtterly perysshe to pardycyon / for they

¹ H adds: For trusteþ welle þerto þat whanne ye felen you in suche plyte, þat grace is verely wip you. ² H or yf þei haue ony vycyous goostly sterynges or greette felynges &c. ³ E synne. ⁴ E they. ⁵ E₂ sayen. ⁶ E₁ his. ⁷ H adds and lyueþ and dyeþ þere-yane. ⁸ E₂ wrastelers. ⁹ H concent. ¹⁰ H speccyalls, louners om. ¹¹ H furneys; af. reh. om.

haue not the strength of Baptym ne the precyous oyntement of crystes passyon / that sholde gyue to theyr soules lyf and helth. Of this [we]¹ haue example & a grete fygure in holy wryte that where as Moyses ledde the chyldren of Israell ouer the reed see whiche were goddes people, Moyses wente before them and smote the water with his rodde and therwith the water parted & the chyldren of Israell wente ouer in suertye, And they of egypte that folowed perysshed & were drowned. By Moyses I vnderstonde our lorde Ihesu cryste / and by the yerde or rodde that departed þe water I vnderstonde his holy passyon / and by the chyldren of Israell that were not perysshed all crysten people: for ryght so our lorde Ihesu cryst came from his faders bosome to the² see of trybulacyons & temptacyons to be our guyde & leder / he gooth before vs with his precyous passyon & smyteth awaye the perylles of our troublous temptacyons / so that we shall not perysshe / but it shall brynge vs to suertye of euerlastyng lyf; and therefore gyue we to hym thankynges, louynges & infynyte praysynge as the chyldren of Israell dyde. For though a crysten man were neuer soo synfull thynkyng hymselfe þat he stode in the sentence³ of the hardest wordes that be wryten: yet sholde he trust faythfully in the mercy of god / for and he wyll forsake his synnes & tourne hym to good and vertuous lyf: he shall haue grace and forgyuenes / and the harde sharpe wordes of dampnacyon sholde tourne hym to mercy and saluacyon. For thus sayth our lord god in holy wryte by his prophete Ieremye: though I make grete thretes I shall repent me of my wordes yf my people wyll repent them of theyr synnes. O beholde the grete goodnes of our lorde / and how pyte alwaye constraineth hym to mercy, worshyp and thanks be euer to his goodnes; he is so benygne and mercyfull to them that be repentaunt⁴ that he frely wyll chaunge his sentences from sharpe vengeance to forgyuenes / & of the paynes that they be worthy to suffre / gyue them alygeaunce or lyghter⁵ payne to suffre. He sayth also by the prophete Isaye⁶: I shall forgyue the synnes of euery man that with very true contrycyon wyll drawe hym to good and vertuous lyfe. And this grete mercy shewed our lorde openly vpon the Cyte of Ninie / and also by kynge Ezechie. Therefore lette noo man dyspayre but alwaye trust fully to goddes mercy that so well can redresse our myscheues and tourne all our woo to wele / and our sorowe to loye. O thou glorious [&]⁷ myghtyfull god that thus meruayllously werketh⁸ in thy creatures, it is to se that⁹ thy mercy is large and brode whiche maketh the to chaunge thy sentence that before was bothe thy wyll and worde / blessyd be thou good lorde in all thy vertues for thou canst / may / and wyll tourne and chaunge all our infyrmytees to our moost proufyte yf we wyll not flee from the / but tourne to thy goodnes and aske mercy. But for all this¹⁰ grete goodnes / god forbode that any man sholde be the more bolder to synne, or wylfully and wyttyngly by delyberacyon sholde presume to falle to synne vpon trust of [his]¹¹ mercy; and [for]¹² our lorde is so mercyfull I surely trust that euery true courteys soule wyl be the more lothe to offende his goodnes. [But]¹³ as for you that be tempted ayenst your wyll / and wyll not for all the worlde dysplease god wylfully: but that ye be thus begyled and encombred¹⁴ by the fende with many paynefull thoughtes / be ye not afrayde of the fende nor of his fere-

¹ E they. ² H this. ³ E sentences. ⁴ H to the repentauntys. ⁵ H lytter, payne om.
⁶ H Ezechyel. ⁷ om in E1. ⁸ r. werkest. ⁹ H what; it is to se om. ¹⁰ E this thy.
¹¹ E thy. ¹² E therefore. ¹³ E and. ¹⁴ H yled & trayd.

full assawtes / for he is full sore dyscomforted¹ whan that he seeth a man or a woman whiche he soo tempteth is not aferde of hym. Somtyme the fende cometh and tempteth a soule fyersly lyke a dragon / and somtyme he assayleth hym lyke a rampynge² lyon; but and yf³ a creature strength⁴ hymselfe saddely in the passyon⁵ of almyghty god / and arme hym with that holy passyon / a thousande suche fendes how soumeur that they come shall haue noo more power ouer hym thenne hath as many flyes or gnattes. And therfore strength you all in god / and be not abasshed soo to strength and arme you in hym though ye be synfull / for he sayth hymselfe in the gospell he came for synners. And in an other place of the gospell he saythe that he came for mercy and not for noo vengeance / and to be our shelde and strength; and so lette vs humbly⁶ with a meke herte take hym. And yf ye fele ony dredes by ymagynacyon or temptacyon or for wordes that ye haue herde or redde in bookes by the whiche ye doubte of saluacyon / than thynke on the wordes that cryste hymselfe taught to a man that doubted / sayenge and askynge of our lorde who sholde be saued / for he thoughte it was to harde to hymselfe for to eschewe all the poyntes that ledde man to pardacyon. And our lorde badde hym for to saye⁷ Credo in deum patrem omnipotentem creatorem celi et terre, Et in iesum christum filium eius, Bylene said our lorde Ihesu that god the fader is almyghty and⁸ that no thynge to hym is impossyble but that he may forgyue all synnes and redresse all wronges and brynge the soules to his blysse. and thynke ferthermore that his myght and power may do all that his wysdome can / and his goodnes wyl / and therfore truste fully that by his goodnes he wyl saue you and brynge you to euerlastynge loye whan he seeth best tyme / for he hath bought you full dere with his precyous blode and paynefull deth. And I dare sauely saye that there is none so synfull a caytyf whiche is crystened or wolde be crystened this daye on the erthe all⁹ though he were in the syght of god dampnable and in the syght of all creatures also, ye and yet were laged to be dampned by all scripture, and he wolde forsake his synne and be contryte and aske god forgyuenes he sholde haue mercy and forgyuenes of hym / & yf it were so that he stode in that case or had a good mynde to stonde¹⁰ so in the tyme of deth he sholde be saued / the myght & mercy of god is so grete that it surmounteth all his lawes, Iugementes and scriptures. And so our lorde Ihesu¹¹ sheweth vs by an example in the gospell of a woman that was founde in adoutry and by Moyses lawe whiche was ordeyned by god þat she sholde be stoned to the deth: But the myght and the wysdome of that blessyd lorde god was soo gretely shewed to the pharyzens whiche accused her that they so largely perceyued theyr synnes that they myght not for shame deme her but stale awaye out of the temple, And our lorde Ihesu wolde not deme her but of his gracyous mercy forgaue her all her synnes. And therfore be a man or woman neuer soo synfull and that¹² they fele neuer soo many bodely and ghostly synnes alwaye rysynge and sterynge within them / they sholde neuer the rather dyspayre of the mercy of god / ne be dyscomforted. For there as moche synne is / there is shewed moche mercy and grace / and the goodnes of god is knowen by the forgyuenes of the synne whan a body turneth hym there-from and is very

¹ H dyscomfeted. ² H rampandy lyke a l. ³ om in H. ⁴ E strengthynge. ⁵ H goodnesse. ⁶ H homely. ⁷ H sayd to hym Credo. ⁸ H as who seyb. ⁹ H and. ¹⁰ E₂ stande. ¹¹ E₂ Ihesu. ¹² H pouz.

contryte; but god forbode as I sayd before that ony creature be the more recheles or bolde to synne wyfully / for in so moche the mercy of god is so large we ought to be the more besy and dylygent to loue and prayse¹ hym. Almyghty god werketh lyke a leche / for a leche suffreth somtyme the deed flesshe to growe on hym that he hath in cure / but afterwarde he taketh away the same and maketh the quycke flesshe to growe / and soo he heleth the pacyent². Ryght soo dooth our lorde Ihesu cryste maker of heuen and erth, suffreth somtyme a man or a woman to fall in deedly synne: but afterwarde of his grete mercy and pyte he putteth-to his hande of grace / for they³ that were deedly wounded thorough⁴ synne he heleth them and wassheth away theyr synnes with the water of his well⁵ of mercy / & maketh in them quycke vertues to growe wherby he gyueth to theym euerlastyng lyfe. Our lorde god is also lyke a gardyner: for a gardyner suffreth somtyme wycked wedes to growe in his gardyn / and whan the erth thorough moysture of rayne waxeth tender he taketh & pulleth awaye the wedes bothe rote & rynde. So in lyke wyse dooth our lorde Ihesu cryst, he suffreth somtyme in his gardyn whiche is mannes soule wycked dedes⁶ of synne to growe / but whan the herte of man waxeth tender by mekenes and moysture of contrycyon he than taketh away all the synnes bothe rote and rynde and planteth and setteth in his gardyn herbes and fruytes of good vertues / and watreth them with the dewe of his blessyd goodnes / wherby the soule of man shall come to euerlastyng Ioye and reste. Now than sythen our lorde god is so good, so pyteous and soo mercyfull to synners that wyfully offendeth hym by commyttyng of horryble synnes / moche more he is mercyfull and hath pyte and compassyon of a soule that thorughe trouble and temptacyons falleth to synne / for almyghty god suffreth often tymes the soule of man for to be tempted and vexed in withstandyng temptacyons / wherof it deserueth the more meryte. And therefore be ye not doubtfull nor heuy for it shall neuer tourne you to peryll⁷ ne daunger but to grete proufyte. For therby ye shall wynne the crowne of glorye and the palme of vycторыe whiche shall be gyuen to you for withstandyng of suche temptacyons & to the fende it shall tourne to shame and confusyon; and though it semeth to you somtyme that ye fele dyscorde bytwene god and you be not therfore recreaunt ne dyscomforted, For almyghty god sayth by his prophete Isaye: A lytell whyle I haue forsaken and hydde my face from the: but I shall call the to me agayne by my ma[n]folde mercyes whiche euer shall endure.

¶ The fyfte chapytre.

And therefore grutche not agaynst the wyll of god ne meruayle not of these temptacyons / for the more that a man or a woman be temted in this maner or in ony other agaynst theyr wyll and they withstande it that is to saye not wyllingly consentyng thereto but mekely suffreth the same: the more they shall encrease in vertues to the proufyte of theyr soules in the syght of god thoughe it be hydde from them. For⁸ perauenture whan ye be sharply tempted ye thynke ye be to dull and neglygent in ghoostly excercyse thorughe wyckednes of your spyryte that is sore trauayled and vexed / wherby ye thynke that ye haue [in]⁹ wyll consented to suche temptacyons as ye be tempted with; but it is not so.

¹ H please. ² H man. ³ H & hem. ⁴ E₂ through. ⁵ E₂ wyll. ⁶ H wedes. ⁷ E₂ perell. ⁸ H But. ⁹ E a.

For ye shall vnderstonde that euery man and woman hath two wylls¹, a good wyll and an euyll / the euyll wyll cometh of sensuallite the whiche is euer inclynynge downwarde to synne / and the good wyll cometh of grace whiche alway styreth the soule vpwarde to all goodnes; and [for]² whan reason cometh to you ye haue alway a good wyll to do well / & [ar]³ myscontent with all euyl thoughtes & sterynges that ye fele / and putteth your wyll onely to the wyll of god: though ye thurgh suche wycked thoughtes & sterynges by vyolence and sharpnes be enclyned to sensuallite yet ye do it not ne consent therto but it is the sensuallite that dooth it in you / and your good wyll abydeth in you styll vnbroken though the cloudes of euyll thoughtes stoppeth your syght from the felynge of your good wyll: as ye may se by ensample of the mone⁴ / for the mone⁴ shyneth alway in her dewe place as well whan we se her as whan we se her not, But oftentymes the cloudes shadoweth and putteth from vs the syght therof; and so in lyke wyse it fareth by your good wyll whiche standeth alway vnbroken in you by the grace of almyghty god though ye fele it not thurgh trauayllous thoughtes whiche taketh away the syghte of your knowlege. Therefore ye good chyldren that sharply be vexed with suche temptacyons & tribulacions, comforte yourselfe in your benygne & mercyfull fader that sayth to you by his prophete in holy wryte: my chyldren though ye go in þe fyre drede ye not / for þe flambe therof shall not trouble you. As who sayth ye that be crysten people wylling⁵ to do well, though ye goo in⁶ the fyre of trybulacyons & temptacyons drede you not for it shall tourne you to no peryll / but thorough my goodnes & the merytes of my passyon it shall tourne you to grete proufyte & comforte of your soule. The maner of all these temptacions & þe remedies of þe same sheweth our sauour Ihesu cryst to his apostle saynt Peter as it appereth in þe gospel where he sayth thus: Peter sathanas asketh & desyreth to syfte the as men syfte whete, wherby⁷ it appereth well þat the fende hath no myght ne power to attempte þe seruantes of almyghty god but by his suffraunce / & that was euidently knowen by the temptacyons of Iob whome the fende besyfted and tempted. For⁸ þe more þat whete is syfted & cast from syde to syde the more clene it is: Ryght so the more þat a man or a woman be tempted with the fende ayenst theyr wyll / the more clene they be afore god / wherfore it appereth playnly þat almyghty god suffreth not his seruantes to be tempted but for theyr grete wele & profyte yf they purpose them-selfe myghtely to withstande the fendes temptacyon; whiche no man may withstande without the helpe of god, Therefore of his helpe he maketh vs sure lyke as he said to peter these wordes: I haue prayed for the that thy fayth fayle the not. And therefore that man whiche pacyently is redy to suffre all troubles and diseases for the loue of his maker almyghty Ihesu not takynge hede of all the fendes mocyons and temptacyons: that man thurgh the myght and grace of cryst bereth downe and ouercometh the fende / wherby he may be called a vaynquysshier or ouercomer. And to suche men may be said thus: thou that arte thus tourned to almyghty god by the vertue of pacyence / but yf thou helpe to counseyle & conferme thy bretherne And teche them to suffre as the grace of god hath taught the: or⁹ elles thou arte vnkynde. For Salamon sayth that one brother well counseyllid & confermed by an other⁹ is a myghty Cyte ayenst the

¹ E₂ wylls. ² E therfore. ³ E as. ⁴ H sunne. ⁵ E wyllingly. ⁶ E in to. ⁷ H in as myche as Sathanas askep þis, it schewep welle &c. ⁸ *al.* om. ⁹ well—other *al.* om.

fende: and therefore they that be sharply trauaylled and tempted, whan they haue had¹ the good counseyle of theyr brother they ought to take comforte to them sayenge with Dauid whiche sayth: O my soule why arte thou so vnstedfast thus to assayle and trouble me: trust onely to almyghty god that is full of benygnyte and mercy, whome I onely confesse and knowelege to serue be I neuer so sore trauaylled ne troubled. And to suche men thus vexed with thoughtes, mocyons & sterynges is behouefull to take the counseyle and techynge of the¹ wyse and dyscrete persones fleynge vterly theyr owne wyld fantasyes whiche often tymes gretely troubleth them. And in eschewynge² of suche temptacyons and troubles they must gyue themselves to good & vertuous occupacyons / as to redynge and sayenge the seruyce of almyghty god / and doynge other vertuous dedes / and euer amonge prayenge to almyghty god they may haue strength in theyr soules to resyste suche mocyons and temptacyons. And though they fynde in themselves noo maner of swetenes ne sauour in goddes seruyce: yet they ought not to be heuy therfore yf theyr wyll and mynde be to fulfill the same. For as holy wryte sayth euery good wyl is accepted for the dede. Saynt Barnarde sayth that somtyme god withdraweth deuocyon from prayer to make the prayer more medefull / for he wyll be serued somtyme in bytternes and somtyme in swetenes whiche bothe two we muste mekely receyue. And therefore¹ Arystotle sayth that with the more dyffyculte and trauayle vertuous³ ben gotten: the more they proufyte and encrease in the soule. It was no maystry for saynt Peter whan he sawe almyghty god on the hyll of blyssc, to saye / lorde it is good for vs to dwell here. But afterwarde whan he sawe hym amonges his enemyes cruelly turmented a womans worde fered and put hym in suche drede that he forsoke and denyed his mayster. But whan thorough the myght of the holy ghoost he was reconcyled and conformed agayne: than was there no turment in erth that kinge or prynce put vnto hym coude fere hym. Ryght so yf a man be in perfyte rest and quyetnes of herte / it is no maystry for hym to serue god: But it is a maystry to hym that is in trauayle and out of quyetnes of herte to serue hym. Therfore that creature that is tempted or vexed in the seruyce of almyghty god and is in wyll to withstande the sayd temptacyons tyll he after be strengthened and comforted by the holy ghost the fende shall neuer haue power to fere ne put hym in drede / for though it be longe or he fele comforte yet let not hym drede / for our mercyfull sauour knoweth what tyme comforte is moost nedefull to hym [&] than⁴ he fayleth not to gyue it hym. For somtyme the felynge of swetnes is withdrawn from man or⁵ elles he sholde wexe proude and presumtuons or neglygent and recheles in vertuous luyng / and therefore it is withdrawn for the best to the helth of his soule / wherefore hardnes and sharpenes sente to a creature is full proufytable to the soule: as saynt Austyn sayth in techynge vs of the maner of almyghty god that whan a man is feble and newly touned to hym he gyueth hym peas and swetnes to the entent to stablysshe hym in his lawe and loue / But whan he is stablysshed and sadly grounded in his loue: than suffreth he hym to be vexed and trauaylled, for two reasons / one is to proue hym and to crowne hym the hyer in the blysse of heuen, An other is to pouрге hym of his synnes in this worlde that in noo wyse he be from hym in the cuerlastynge worlde.

¹ al. om. ² H in the mene tyme. ³ r. vertues. ⁴ E₂ whan. ⁵ H for.

¶ The syxte chapytre.

AND for as moche as many men can not nor wyll not in tyme of temptacion se or perceyue it but haue a dredefulnes and a sorynes in themselfe by sterynge of theyr compleccyon / therfore to all suche men thre thynges be nedefull & necessarye. The fyrst is that they be not moche alone. The seconde is that they thynke ne study to depely in ony one¹ thyng / but fully ordre² them by some dyscrete persone as afore I sayd / and thoughe it come in theyr mynde that they sholde be in Ieopardye or peryll vtterly to be lost: they sholde take no hede of suche sterynges or thoughtes / for it neuer may tourne them to daunger of theyr soules. Almyghty god sayth in the gossell: yf the entent of a mannes purpose be good the dede is good. The thyrd remedye is this / that for as moche as the fende laboureth to make a man dredefull and sorye / a man agayne ought to the honour of god and confusyon of the fende to strength hymselfe and be mery though it be ayenst his herte / and drede noothyng the fendes malyce. For the lesse gladnes that he feleth in hymselfe the more meryte he shall haue whan he so enforceth hymselfe to be mery to the honour of god / and in spyte of his ghoostly enemy the denyll. For as holy wryte sayth the holy appostles wente awaye mery & gladde whan the Iues enemyes of god had shamefully beten them. Also a man ought to be gladde for thre causes whan the fende tempteth and turmenteth hym: The fyrst is that he is troubled by the enemy of god. The seconde is by suche temptacyons and turmentes the fende sheweth playnly that he is his enemye, and euery man ought to be gladde that goddes enemy is his enemy. And the thyrd is that by suche turmentes a man is not onely released³ of the paynes in purgatorye but also it maketh hym to wyne euerlastyng blysse. Our lorde Ihesu sayth in the gossell: blessyd be they that suffreth persecucion for ryghtwysnes for they shall haue the kyngdome of heuen.

¶ The seuenth chapytre.

ALso it is to vnderstonde that our olde enemy the fende is ofte tymes aboute to begyle mannes soule in dyuers and many maners / somtyme he styreth man vnder colour of goodnes to deceyue hym whan he is well dysposed, and specyally in thre thynges whiche I wyll speke of. One is that though a creature be it man or woman be neuer so well ne soo ofte shryuen / yet the fende maketh them byleue they are not well shryuen / and that he dooth to brynge the soule in heuynes / and so anoyeth & troubleth the poore soule that he maketh hym to forgete what he wolde saye / & therby maketh hym out of rest tyll he be newly shryuen agayne. But this doth he not for that he wolde that ony were often and well shryuen: but fully to lette and trouble hym / and to make hym byleue that he were blynded by synne and out of grace wherfore he myght not make hymselfe clene. The seconde whyle and colour that the fende maketh to withdrawe goodnes is th[is]⁴ whan a man or a⁵ woman by deuout sterynges of thoughtes haue felynges of contemplacyon and medytacyon as perauenture some solytarye persones hath: and he maketh them to thynke that to holde & kepe that medytacyons is to theyr moost proufyte to thentent they sholde leue theyr dyuine

¹ om. in E₂. ² H reule. ³ E₂ releysed. ⁴ E that. ⁵ om. in E₂.

seruyce that they be bounde to / and bryngeth them in suche a combraunce that they wote not whyche waye is best to them to take; and all this he dooth vtterly to deceyue them and cause them to be vnquyet to doo ony of theym bothe. The thyrd crafte or wyle that he tempteth with is whan a man or a woman gyueth them to honest dysporte to strength themselfe ayenst his false wyles to the comforte of theyr owne soule¹ / than wyll the fende cause theym to haue a conseyence therof / and putteth in to theyr myndes that all suche dysportes² is but synne and vanyte, And many tymes bryngeth in to theyr myndes agayne the synnes that they before had done and were confessed of; And all that dooth he to brynge them in to heynes and dyscomforte to thentent he myght brynge theym to dyspayre. Neuertheles there be good remedies in these temptacyons. For as vnto the [first]³ where the fende⁴ whan they be neuer so clene shryuen alwaye putteth them in a doubte that they haue not shryuen them well or elles that there is yet some synne in theym that they perceyue not: but⁵ for all these fantasies they oughte to take noo fere nor thought but verayly thynke that it is by suggestyon of theyr ghostly enemy that wolde lette theym from rest and peas of theyr soules; and though it be so somtyme that by the meane of suche fantasies and troubles they forgete some thyng of theyr charge whiche they ought for to haue sayd: lette hym than be confessed yf he may, and yf he may not conueniently and lightly haue his confessour: than lette hym haue a full wyll and purpose to be confessed as soone⁶ as he can possyble, And in the meane tyme crye god mercy and with a contryte herte aske forgyuenes for his synnes / and than trust fully it is forgyuen hym; for a man is not soo redy to aske forgyuenes and mercy: but our mercyfull lorde of his grete goodnes is moche more redy to forgyue theym. And as to the seconde temptacyon wherby the fende wolde lette a man from his dyuine seruyce that he is bounde vnto vtterly temptynge hym to leaue it: than ought he to be the more dylygent deuoutly & reuerently with good aduysement to saye it; & yf it be so he say alone his seruyce he may whan good thoughtes come or that it wyll please god with swetenes or some hye vysytacyon of the holy ghoost to vysyte and touche hym⁷ / than shall it be but well done for to stynte of his seruyce & attende to that medytacyon for a tyme, and after to saye forth / soo that his seruyce that he is bounde vnto be not lefte vnsayd or vndone; and in thus doynge it shall be but lytell lettyng to his seruyce / and he shall fynde grete comforte and ease therin; For though it lette hym for the tyme: it shall well further hym to the quyckenes of his soule an other tyme. The thyrd temptacyon is this: whan a man in due tyme gyueth hymselfe to honest company & dysporte for the strength and comforte of his soule / and the fende putteth in his mynde his synnes tofore⁸ done and that he synneth in vayne spendynge the tyme; for all suche temptacions gyue ye no charge for it is the ghostly enemy that so tempteth and troubleth you; For neuertheles ye may be sure that all thyng whiche is truly grounde in god pleaseth his goodnes & nothyng offendeth hym. Wherefore all goddes seruantes mast grounde them fastely in god / and do by the counseyle of holy chyrche / and yf they soo doo they shall neuer be deceyued / and therefore a man that

¹ E₂ soules. ² E₂ dysporte. ³ E last. ⁴ E adds: putteth them in a fere / whan they dyspose them to honest dysporte. And also &c. ⁵ al. om. ⁶ E₂ soune. ⁷ E₂ hem.
⁸ E₂ before.

hath ben sore troubled wel done it is to take hym to dysporte in dyspyte of the fende / and put awaye all other fantasies / and at tyme conuenient to aske god mercy of his offences and to praye vnto hym for grace.

¶ The eyght chapytre.

Also the fende is full besy to meue¹ men & women to² tender conscience / and¹ to brynge them in suche erroures and³ maketh them wene somtyme when they do euyll they do noo synne, And somtyme that is well done they thynke it synne, and maketh a venyall synne as greuous as a deedly; And somtyme also the fende encombreth them so gretely that what soeuer they do or leue⁴ vndone they be so sore bytten in conscience that they can no whyle togyder haue ony rest in themselves. And all this the cruell enemy dooth by the meane of puttyng them in a false drede and blynde conscience that he bryngeth them to. But the remedy of these and all other temptacyons is to be gouerned by theyr confessour or some other dyscrete persone / and fully put them to theyr rule as afore is sayd and nothyng folowe theyr owne blynde conscience; For yf they folowe theyr owne conscience it were a grete pryde / in that he wolde holde his owne wytte better than the true counseyle of holy chyrche. For⁵ a man that so wyll doo must nedes fall in grete errours and in to the fendes handes. And yf suche an errour of conscience made to you by your ghostly enemy make you thynke that other men fele not that ye fele And for that cause they can not gyue you good counseyle or remedye, And therefore ye nedes must folowe youre owne fantasies: yet for all this charge not your herte therwith / but put away all suche errours of conscience as fast as they come to mynde / and let them not tarye ne sinke in your soule. And yf ony persone wyll saye that they may not ne can not put theym awaye they saye not truly / for who so is in very wyll to doo away ony suche false suggestyon, tofore⁶ god it is put awaye though they haue in them neuer soo false demynges / and therefore haue he⁷ neuer so many of them ayenst the wyll of his conscience: he nedeth not to drede them. For out of doubte almyghty god wyll comforte hym or he dye / and the lenger tyme that he suffreth suche vexacyon and trouble the more is he thankefull⁸ in the syght of god.

¶ The nyth chapytre.

Also though the fende put in you ony thought of dyspayre or make you to thynke that in the houre of deth ye shall haue suche euyll thoughtes and greuous sterynges / and that ye than shall be but lost: yet for all that bylene hym noo thyng / but answer that ye haue fully put your truste in god / and therefore for all his temptacions by the grete power of almyghty god and merytes of his passyon thynke verayly it shall be to you noo peryll of soule / but tourne to the shame and confusyon of your ghostly enemye. And yf ony creature man or woman speke to you sharpe or dyscomfortable wordes / take it mekely and pacyently & thynke that perauenture it is done by the temptacyon of the fende to trouble and lette you / or that it is a⁹ chastysyng of god for some worde or dede that ye haue done contrarye to his wyll. For our lorde god dooth lyke a kynde moder; for

¹ *al. om.* ² *H of.* ³ *H þat þey wene.* ⁴ *E loue.* ⁵ *H þerfore.* ⁶ *E₂ before.* ⁷ *E ye.*
⁸ *H worpi.* ⁹ *om. in E₂.*

a lounge moder that is wyse and well taught herselfe she wolde that her chyldren were vertuously and well nortured / and yf she may knowe any of theym with a defaute she wyll gyue theym a knocke on the heed / and yf the defaute be more she wyll gyue hym a buffet on the cheke / and yf he doo a grete faute she wyll sharplye lasse hym with a rodde. And thus dooth god that is our lounge fader from whome all vertue and goodnes cometh. He wyll that his specyall chosen chyldren be vertuously and well taught in theyr soules / and yf they doo a defaute he wyll knocke them on theyr hedes with some wordes of dyscomforte and dyspleasure / and yf they doo a greter faute he wyll gyue them a buffet with grete sharpenes in sondry maners after the dyuerse condycyon of the defautes / and yf they doo a moche greter trespas than he chastyseth theym moche more sharplye. And all this our blessyd lord doth for the specyall loue he hath vnto vs / for as he sayth hymselfe: them that he loueth / them he chastyseth. Now truly, and we toke good hede of these wordes we wolde be gladder of his chastysynge than of all this worldes cherysshynge / and yf we so dyde / all dyscase and trouble sholde tourne vs to comforte and loye. But it is full harde thus to doo¹ in the tyme of sharpe heuynes whan a soule standeth naked from all ghoostly and bodely comforte, to take and fynde loye in dyscase; al be it² they that be in suche inwarde dures they must seke in all wayes how they may comforte themselves in god / and thynke and trust fully that god sente³ neuer suche chastysynge but that he wolde in longe tyme or in shorte sende comforte wherby they sholde be brought out of these heuynes. For the prophete sayth many be the tribulacyons of ryghtwysmen / and all suche god shall deliyer. And though ye fele somtymes sterynges of [dyspayre or of]⁴ vnkynndly enyll thoughtes comforte you euer in the goodnes of god / and in the paynefull passyon that his manhode suffredde⁵ for you; for the fende tempteth many of the seruantes of god to dysperacyon and drede of saluacyon / as well worldly men as other ghoostly lyuers / puttyng in worldly mennes myndes the greuousnesse of theyr synnes / and to the ghoostly lyuers he putteth drede & straye consyence in many more sondry wyses than I can tell: and full graciously god hathe comforted theym and brought theym out of theyr errours. And now I am styred and moued for to tell you of one of them whiche was a squyer that hyght Iohñ Holmes⁶. *A narracyon.* This squyer that I haue named had ben a grete synfull man / and soo at the last thorough⁷ the beholdynge of his grete synnes, And by the temptacyon of the fende, he fell in to dyspayre, soo depely and greuously that he had nygh loste hys mynde. And thus he was troubled forty dayes that he myght neyther slepe ne ete but wasted awaye and was in the poynte to destroye hymselfe. But that blessyd gracious lorde that is soo full of mercy and pyte wolde not haue hym loste. And vpon a day as he walked in a wood alone an angell came to hym in fourme of a man and saluted the squyer full goodly / and talked with hym in full curteys maner / sayenge vnto hym: man thou semest to haue grete heuynes and sorowe / tell me I praye the the cause of thy dyscase. Nay sayd the squyer it is not to be tolde to the. Yes hardely sayd the angell / thou wotest not how well I may helpe and remoue thy dyscase; For a man beyng in dyscomforte⁸ sholde alwaye dyscouer his heuynes to some

¹ thus to doo *al. om.* ² H but. ³ E₂ sende. ⁴ E desyres of suche. ⁵ E suffreth.
⁶ H Homeleys. ⁷ E₂ through. ⁸ E₂ dyscomforted.

creature that myght ease hym / for thorough good counseyle he myght reconer comforte and hele / or in some wyse haue remedye. The squyer answered the aungell agayne and sayd that he wyste well he neyther coude ne myght helpe hym, And therefore he wolde not tell it to hym. This sayd¹ squyer wenyng² alway that this aungell had ben an erthly man / and dredde that yf he had tolde it vnto hym he sholde haue sayd some worde that sholde vtterly haue greued hym more. And whan the aungell sawe he wolde by no way tell it vnto hym / he sayd vnto the squyer in this wyse: Now sythe thou wylte not tell me thy greue I shall tell it the. Thou arte sayd the aungell in dyspayre of thy saluacyon: but trust me faythfully thou shalte be saued / for the mercy of god is so grete that it passeth all his werkes / and surmounteth all synnes. It is sothe sayd the squyer, I wote wel that god is mercyfull, but he is also ryghtfull and his ryghtwysnes must nedes punyshe synne, And therefore I drede his ryghtfull Iugementes. The aungell spake vnto hym agayne and tolde hym many grete examples how gracyous and mercyfull our lorde god is to synners. But the squyer of whome we spake was so depely fallen in dyspayre that he coude take no comforte of any thinge that he coude saye. Than the aungell spake agayne to hym in this maner: O sayd he that³ thou arte harde of byleue! but wylte thou haue an open shewyng that thou shalte be saued? Than sayd he to þe squyer I haue here thre dyce that I wyll throwe / and thou shalte throwe them also / & who that hath moost of⁴ the dyce sykerly shall be saued. A sayd the squyer how myght I in this throwyng of the dyce be certayne of my saluacyon? / & helde it but a lape; / that notwithstandinge the aungell threwe the dyce and he had on euery of the dyce vpwarde the nombre of syxe. And he than bad the squyer throwe the dyce. O than sayd the squyer certaynly that dare I not doo / for I wote well though I caste / more than thou hast caste sholde I not cast ne haue / and yf I had lesse than sholde I fall in fether dyscomforte. / But so specyally the aungell desyred and spake that at the last the squyer threwe the dyce / and in throwyng by the gracyous myght and power of god euery dyce deuyded⁵ in two / & on euery dyce⁶ was the nombre of syxe / and so⁷ he had the double that the aungell had. And as he was meruaylyng therupon the aungell vanysshed out of his syght / wherfore he thought verily than it was an aungell sente from god to bryng hym out of his sorowe / and than he toke moche comforte and loye in the grete mercy & goodnes of god in suche maner that all his dredes and sorowes were clene departed / and he became a vertuous man and the very seruannt of god / and lyled blessydly. And whan he sholde⁸ departe from this worlde he denyed there sholde be a stone layde vpon hym / with these wordes wryten aboute it that foloweth: Here lyeth Iohn holmes that of the mercy of god may saye a larges⁹. I knowe¹⁰ a worshipfull persone that was in the same abbey here in englonde where as he lyeth, that redde the same wordes afore sayd wryten on his tombe. Now than sythen our mercyfull lorde god sent¹⁰ thus his gracyous comforte to this man that was a worldly synfull man & receyued hym to grace and brought hym out of dyspayre: There sholde noo man be dyscomforted nor dyspayre of any temptacyons / for hardely god wyll

¹ E sady. ² H wend. ³ al. om. ⁴ H on. ⁵ H clafe. ⁶ H halfe. ⁷ E₂ wolde.
⁸ E alargeys, H alageys. ⁹ E₁ knewe. ¹⁰ E₂ send.

comforte hym whan he seeth his tyme / and thoughe he sende not a man com-
forte shortly it shall be to his more mede / & therefore¹ thynke alwaye whan ye
thynke of² any temptacyons bodely or ghostly that ye stande in the blessinges of
all holy chyrche / for holy wryte sayth: blessyd be they that suffreth temptacyons,
For whan they be well proued they shall haue the crowne of lyf the whiche
almighty god hath promysed to them that loue hym.

¶ The tenth chapytre.

O ye chylde[n] of holy chyrche that hath forsaken the worlde for the helth
of your soules & pryncypally to please god: comforte you in hym whome ye haue
chosen to loue and serue / for he wyll be to you full free and large: as ye may se
by example of Peter in the gospell where as he asked our lorde Ihesu cryst what
rewarde he sholde haue that had forsaken all thyng to folowe hym, And our
lorde answered hym and sayd that he sholde luge with hym the twelue trybes
of kynredes of Israell at the daye of dome; and fethermore our lorde sayd also
vnto him that not onely one or two or some / but he sayd all tho³ that forsake
for his loue kynne / frendes / possessyons / or any erthly goodes: they shall
haue in this lyfe an hondred folde more⁴ / and after blesse⁵ withouten ende. Ther-
fore syster cast awaye all suche⁶ false dredes that wolde trouble and lette you
from loue and hope of our mercyfull lorde god / for no thyng pleaseth soo moche
the fende as to se the soules withdrawe from the loue of god And therefore
he besyeth hymselfe full sore daye and nyght to lette and trouble loue and peas
in mannes soule / and on the other syde noo thyng confoundeth nor dyscomforteth
hym so moche as whan he seeth a man sette all his desyre to haue the loue of
god. Alas though ye fele not that feruent loue of god / shall ye by your Imagy-
nacyon fall in dyscomforte and heuynes of herte / & thynke yourselfe lost? Nay /
nay / put awaye all suche dyscomfortable heuynes & thynke well it cometh of
your enemy the fende / & euer haue a good wyl to loue and please god / and
prynte well these wordes in your herte that a good wyl is accepte[d]⁷ as for a⁸ dede
in the syght of god; and comforte you alwaye in the name of Ihesu / for Ihesu
is as moche to saye as a sauyour / & therefore thynke well euer therupon / &
bere it in your mynde with his passyon / and also his other grete vertues / for
nothyng shall so soone put awaye all dredefull temptacyons & fantasyes as the
remembraunce of this name Ihesu / his bytter passyon and glorious vertues.
These thre be shelde and spere / armure / & strength to dryue downe the fendes
power be he neuer so fyersly set to tempte man or woman; & specyally to
thynke on his grete vertues: how god the fader in hymselfe hath⁹ all dyuine nature
&¹⁰ in whome is all myght and power and to whome is all thyng possyble and
no thyng impossyble to hym, And god the sonne is all wysdome that all thyng
may make and gouerne¹¹ / and god the holy ghoost is all loue and bounte that
in a moment¹² of tyme all synnes may forgyue. I saye not to you thre goddes
but thre persones and one god / in whome is all blysse and glory. He is so
fayre and bryght shynyng that all the aungelles meruayle of his beaute / his
glorious blessydfull¹³ beaute &¹⁴ presence fedeth and fulfylleth all the courte of

¹ *al. om.* ² *H fele.* ³ *E₂ those.* ⁴ *H mede.* ⁵ *E₂ blysse.* ⁶ *E excepte.* ⁷ *H is.*
⁸ *H made & gouerneþ.* ⁹ *E₂ myante.* ¹⁰ *H blessful.* ¹¹ *beaute & al. om.*

heuen with suche myrthe and melody that is euerlastynge. In hym is all benyg-
nyte keypyng vs from vengeance / and in hym is all grace and gentylnes / curtesy /
fredome / and largenes / pyte / mercy / and forgyuenes / loye / swetenes / and
endles helth; our socour he is in all trybulacyons whan we call vpon hym / our
comforte / our strength / our helpe / and our soules helth. I wys syster this
is [y]our spouse / whome ye desyre to loue and please; the gretenes of his vertues
ne the multytude of his loyes whiche spredeth to all them that be in the courte
of heuen noo herte can thynke nor tonge tell / for the blessydnes of his pre-
sence can neyther be sayd nor wryten. Loe ye therfore [in] [our] lorde cryst
Ihesu¹ / for he hath bought you full dere to brynge you to that blysse / and ther-
fore saye to hym: O holy god in whome is all goodnes / whose pyte and mercy
made the to descende from the hygh trone downe in to this wretched worlde
the valay of woo and wepyng / and here to take our nature / and in that nature
thou suffre[d]st payne and passyon with cruell sharpe deth to brynge our soules to
thy kyngdome: Therefore mercifull lorde forgyue me all my synnes that I haue
done / thought / and sayd. Glorious trinite sende me clennes of herte / purete
of soule / restore me with thy holy vertues / strength me with thy myght / that
I alway may withstande the fende and all euyl temptacyons. O good lorde
comforte me with thy holy ghoost and fulfyll me with perfyte grace and charyte:
that I may from hens forth lyue vertuously And loue the with all my herte /
with all my myght and with all my soule / so that I neuer offende the but euer
to folowe thy pleasures in wyll / worde / thought and dede; now graunte me
this good lorde that arte infynyte / whiche eternally shall endure. And now
good syster yf ye doo thus I hope it shall do you grete ease. And though ye
fynde noo maner of comforte, swetnes nor deuocyon whan ye wolde / be not
therfore dyscomforted / but suffre it mekely. For ryght many there be that stryue
with themselfe as though they wolde haue swete deuocyon by maystry: And I
saye you for trouth so wyll it not be had / but by mekenes moche sooner it may
be goten. And that is as thus that a man holde and thynke hymselfe vnworthy
to haue any swetnes or comforte & offe hymselfe lowly to the wyll of god and
put his wyll fully to the wyll and mercy of that blessyd lorde; for a man sholde
not desyre to haue that swetnes & deuocyon for his owne comforte and pleasaunce:
but purely and onely entendynge to please god and to folowe his wyll / and than²
it suffyseth vnto vs whether we haue it or noo³. Some also weneth that and they
haue not suche swetnes & deuocyon that they be out of grace: but certaynly
some there be that in themselfe feleth noo swetnes nor deuocyon that be in
more grace then the other that feleth⁴ it / for they haue many comfortes / and
better it were mekenes without felynge than felynge without mekenes. Therefore
syster suffre mekely and pacyently what euer falleth vnto you / & euer haue a
good wyll to do that may be moost pleasyng to god / and whan any dyscomforte
cometh by temptacyon or ymagynacyon of your enemy haue the wordes in your
mynde that ofte is sayd in this wrytyng before, whiche is that a good wyll
shall be accepted⁵ for a dede / for and ye desyre to be vertuous and to loue and
please god it is accepted⁵ as for dede before our lorde god / yf you so folowe

¹ E cryst Ihesu cryst. ² E₂ whan. ³ E₂ not. ⁴ E₂ feth. ⁵ E excepted.

it with your myght and power / as whan reason cometh to you with a desyrefull wyll to lyue and doo well; and yf ye ony tyme fele comforte & swetnes and after fele these temptacyons as ye dyde before / yet be ye not dyscomforted therefore ne thynke therupon. Say not alas it is comen agayne it wyll neuer away from me. And by the meane of your owne ymagynacyon fall agayne in discomforte; doo not soo / but comforte you in god / & be gladde that the fende hath enny vnto you / for whyle the lyfe is in the body he wyll alwaye trouble and tary the seruantes of god / he is so fully sette ayenst them with al malyce to dyscase and dyscomforte theym in all the dyuerse maners that he can or may. Saynt Augustyne sayth þat¹ in many maner wayes temptacyons be hadde by the whiche the serpent adder enemye to all mankynde tourmenteth mannes soule. And saynt Gregorye sayth that there is noo thyng in the worlde [in] whiche we ought to be soo syker of god as whan we haue² these tourmentes and troubles. And yf a man saye that bodely turmentes be medeful and not ghoostly turmentes he sayth not ryght / for doubtes the ghoostly tourmentes be more greuous and paynefull that come ayenst mannes wyll than be bodyly tourmentes / and soo moche more be they medefull³ / and therefore many men doo dyshonour to god that sayth with full aduysment that the fende in this world may more turment than god may gyue meryte / wherfore truly there is no thyng more medefull, charytable nor more godly than for to strength and comforte the soule that the fende soo troubleth / for who so comforteth them that be dyssolate and in sorowe the lorde of comforte Ihesu cryste our lorde and god wyll comforte them without ende in the blysse of heuen / the whiche lorde thorough the myght and meryte of his paynefull passyon and precyous blode hath put downe þe power of þe fendes⁴ / & hath graunted to crysten soules the victory ouer them to the worscyp⁵ of all the hole trynity / fader / sone / and holy ghoost that lyueth & reyneth withouten ende. Amen.

¶ Here endeth þe remedy ayenst the troubles of temptacyons.

(3.)

¶ Here begynneth a deuoute medytacyon in sayenge deuoutly þe psalter of our lady with dyuers ensamples. (Picture: Mary and the child).

Translated from Alanus de Rupe, *see* Beati Alani Redivivi Rupensis tractatus mirabilis de ortu atque progressu Psalterii Christi & Mariae, ejusque Confraternitatis, auctore J. A. Coppestein, Venet. 1665, Cap. 59, p. 416)⁶.

THE glorious mayster Iohn in his moryall⁷ telleth / whiche also I founde in þe boke of frere Thomas of the temple. In the tyme þat⁸ moost blessyd Domynick the noble fader and leder moost famouse of þe ordre of prechers / preched throughout the worlde in many regyons and⁹ exhorted incessantly þe people to the laude and prayse of þe blessyd marye vyrgyn vndeyfled / & to her angelyke confraternyte: It fortuneth hym to preche at Rome in the audyence of the grete prelates of the worlde, and shewed by figures and examples this blessyd vyrgyn to be saluted moost specially by her psalter. All they meruaylled of thaffluence of his wordes¹⁰, They were astonyed at the

¹ E þe. ² E gaue. ³ E nedefull. ⁴ E fondes. ⁵ E worstyp. ⁶ Cf. Act. SS. Boll. 4 Aug., S. Dominicus, Proleg. § 3; 2; 19. ⁷ r. Mariale. ⁸ E þe? ⁹ r. he? ¹⁰ E₂ worde.

grete wonders. To whome he sayd: O faythfull and true lordes and other true louers of the fayth: here this synguler holsome sayenge to you all / that ye may verly knowe those thynges whiche I haue spoken to be true: Take the psalter of this blessyd vyrgyne / and in sayenge it: call deuoutely vnto¹ your remembraunce the passyon of cryste: Thus I shewe vnto you that ye shall haue in experyence the spyryte of god². Truly soo greate a flambe may not stonde in any place without makynge hote, Neyther soo grete lyght without gyyunge lyght / nor soo godly a medycyne without the vertue of makynge hole. What sholde I saye more? all the people gaue audyence and in maner astonyed: they meruaylled of his godly wordes / [&] many persones not onely of the comyn people but also of grete prelates of the chyrche as reuerende cardynalles and many honourable bysshoppes toke vpon them to saye this psalter of our lady / to thentent they myght gete some grace of almyghty god. A meruaylous thyng: The cyte beyng in trouble / dyuerse multiplycacyon³ of prayers was [made] amonges⁴ the people in euery state or degre. For truly thou myght se bothe mornynge / euenynge / and at myddaye men and women euerywhere berynge the psalter of our lady. Cardynalles whiche be named the pyllers of the worlde and bysshoppes shamed not to bere in theyr handes & at theyr gyrdelles these soo grete tokens of the godhede and of our fayth verly to be bylenued. Truly by the myracles of our lady shewed by saynt Domynyk they doubted not but in excercysynge of this psalter⁵ goddes helpe to be redy at all tymes. What more? All that dyde assaye this psalter perceyued some knowlege of the pyte of god. And amonges⁶ all I shall shewe this wonder or myracle onely folowynge.

At Rome was a certayne mysdysposed woman of her body, moost famousse aboue all other lyke dysposed / in beaute / eloquence / apparayle / and worldly gladnes / whiche fortunied graciously to haue the psalter of our lady by thadyse⁶ of holy saynt Domynyk / whiche she hydde vnder her kyrtell and sayd it many tymes on the daye. But alas she neuertheles vsed the vnlawfull fleshely pleasure and vncleennes of her body aboue all other / more men resorted to her than to any other woman of suche vayne dysposycyon. This woman, named fayre Katheryne for the incomperable beaute of her body, contynued in her mysse-lyuynge⁷ / and ones on the day at the leest she dyde vysyte the chyrche sayenge the psalter of our lady / and thus was her medytacyon and thought: The fyrst fyfty she sayd for the infancye of cryst in the whiche he bare all his passyon to come / and yf it were not at that tyme in execucyon / neuertheles it was in his entent and mynde. The seconde fyfty she sayd for crystes passyon exhybyte and done ryally⁸ lyke as he suffred in his manhode. The thyrde fyfty she sayd for the passyon of cryste as it was in his godhede / not bycause the godhede as the godhede myght suffre / but bycause this infynyte godhede loued so moche the nature of man / that yf it had ben mortall it sholde haue suffred deth; Therefore bycause the eternall wysdome of god in hymselfe myght not dye for vs / he toke vpon hym our manhode / whiche his wyll was sholde suffre passyon & dye for all mankynde. And as this fayre Katheryne thus contynued in prayenge / it happened on a season as she wente aboute Rome wandrynge after her olde

¹ E₂ vnto. ² E₁ & ₂ add: bothe in sayenge and in forgyuynge (a senseless addition). ³ E₂ multiplycacyons. ⁴ E₂ amonge. ⁵ C in tali exercicio. ⁶ C ex manibus. ⁷ C Perseuerauit ... in suo psalterio. ⁸ E royally.

maner / a meruayllous fayre man mette her & sayd: Heyle Katheryne / why stondest thou here / hast thou noo dwellynge place? To whome she answered sayenge: Syr I haue a dwellynge place and euery thyng in it ordred to the best and goodlyest maner. To whome he sayd: This nyghte wyll I soupe with the. She answered: I graunt with all myne herte / and what soeuer thou wylte haue I shall gladly prepare. Thus goynge hande in hande they came vnto her hous where as were many wenches of lyke dysposycyon. Souper was prepared and this vnknown geste sate with fayre Katheryne / the one dranke to the other. But euery thyng that this straunge geste touched / were it drynke or other thyng lyke¹ / anone turned² in to bloody colour, with a meruayllous excellent smell & swete sauour. She meruaylyng sayd to hym: Syr what arte thou / eyther it is not well with me³ elles thou arte very meruayllous / for euery thinge that thou touchest is anone made of bloody colour. And he answered sayenge: Knowest thou not that a crysten man neyther eteth nor drynketh but that is dyed or coloured with the blode of cryste. Thus this woman was meruayllously abasshed of this straunger / soo moche that she fered for to touche hym. Notwithstondynge she sayd: Syr I well perceyue by your countenance that ye be a man of grete reuerence: I beseeche you who⁴ be ye / and from whens come⁵ ye? To whome he sayd: When we be togyder in thy chaumbre / I shall shewe the all thyn askynges. And thus lefte in doubte of the mater: she made redy the chaumbre. This woman Katheryne wente fyrst to bedde / & desyred the straunger to come to bedde to her. A wonderful thyng and suche one as in maner neuer was herde of ony creature: Sodeynly this straunger chaunged hymselfe in to the shappe of a lytell chylde / bare vpon his heed a crowne of thorne / vpon his sholder a crosse / and tokens of his passyon with innumerable woundes vpon all his body / and sayd vnto Katheryne: O Katheryne now leue thy folysshenes. Beholde / now thou seest the passyon of Cryste veryly as it was in his infancye for the whiche thou sayd the fyrst fyfty of thy psalter. I shewe vnto the / that from the fyrste houre of my concepcyon vnto my deth I bare contynnally this payne in myne herte / whiche for thy sake was soo grete that yf euery lytell pece or stone of grauell in þe see were a chylde and euery one of them had as moche payne as euer suffred al the men in the worlde at theyr deth: yet all they togyder suffre not so grete payne as I suffred for the. This woman was sore abasshed seynge and herynge this wonder. And anone agayne he was tourned in to the lykenes of a man, euen after the same fourme whiche he had the tyme of his passyon ryall⁶. And sayde: Doughter beholde now thou seest how grete paynes I suffered for the / whiche dooth excede all the paynes of helle / for my power of suffrynge is of god and not of man. And my passyon was so grete that yf it had ben deuyded amonge all creatures of the worlde / they sholde all haue dyed or ben dystroyed. After this sey[i]nge he chaunged hymselfe in to the clerenes of the sonne / notwithstandynge the tokens of his passyon remaynyng also gloriously⁷ / in all his woundes were sene al and infynyte creatures of the worlde for compassyon of the same / and he sayd vnto her:

(new page, and picture)

¹ om. in E₂; C aliquid simile.
fiunt sanguinea. ⁴ E₂ whome.

² E₂ all it t.

⁵ E₂ came.

³ C aut sum insana, aut cuncta quae tangitis

⁶ E royall.

⁷ E₁ & ₂ add: he apered.

BEholde / take hede / now thou seest what I suffred¹ in my godhede for thyn helth; syth all thynges be in me and I in euery thyng / in all these I se the / I loue the / & in them all I am redy to suffre eternally the payne for thy soules helth whiche thou seest, for my loue is infynyte (after saynt Dyonyse) and all thynges in me be infynyte as the same Dyonyse sheweth. Therfore knowe the mekenes² of god / and call to mynde the threfolde passyon of cryste / for the whiche thou sayd thryse fyfty Aues / & fyftene Pater nosters, And here after amende thyselfe / that as thou were before the example of all malyce and vncleue lyuynge / soo now from this tyme forward [þou] lyue in suche maner that thou may be to all other a myrrour of purete and clennes. I do not appere to the for thy merytes but onely for an example of penaunce / and bycause thy brethren and systers of myn vndefyled moders fraternyte haue prayed for the / that by thy conuersacyon many sholde be conuerted and be the chyldren of god / lyke as before innumerable were made the chyldren of the deuyl by thy wyckednes.

What more? This vysyon vanysshed awaye. It was also vnfayned³ / for the woman afterwarde felte in her handes and fete the sorowe of crystes passyon / and in other partes of her body. Therfore she rose from synne & toke her to penaunce / and on the morowe after made her confessyon to saynt Domynk; to whome he enioyned⁴ in penaunce to saye the psalter of the blessyd vyrgyn Marye as she was wonte to doo, and to be one of her fraternyte / whyche she had not before in dede but onely in purpose and entent⁵ as it is afore sayd; where it is to be noted how moche this sayd fraternyte is worth to them whiche haue it in dede / syth it was soo grete valure⁶ to this woman hauynge it but in purpose. [&] whyles that she prayed deuoutely vnto this vyrgyn Marye / the same blessyd lady appered to her with saynt Katheryne, sayenge to her: Doughter beholde / take hede / thou hast synned moche: therfore thou must suffre grete penaunce; for this cause take in penaunce euery daye thre dyscyplines or thre correccyons / wherof euery one shall be of .lv. strokes whiche make a penytencyall psalter. She sayd also / it shall not alwaye nede to haue a rodde / but prycke the with thy nayles / or pynche thy flesshe in euery place. Thou mayst at all tymes doo this penaunce ayenst euery wycked temptacyon and for to obteyne all goodnes / and this is a royall⁷, preuy penaunce and naturall, It may be called the quene of all penaunces. This woman herde all these wordes and fulfilled them in dede. And as she was thus dayly penytent: vpon a tyme saynt Domynk anaunced⁸ by the power of god sawe in the nyght a wonderfull thyng to all the worlde. He perceyued that from the hous of this same⁹ Katheryne yssued out .lv. flodes from the membres of a lytell chylde / whiche flodes descended to hell¹⁰, in whose comynge the soules, there to be purged, were gretely comforted. O how grete and Ioyfull noyses made they than: how many blessinges gaue they vnto this sayd Katheryne; verily the erth sounded agayne to theyr voyces for Ioye. There were soules deluyered / comforted / made hole & excluded from theyr paynes, by the medytacyon that Katheryne had of crystes passyon in his chyldhode. She was alwaye aboute to applye to the comforte of all true crysten soules departed out of this worlde. O meruaylous thyng: After this saynt Domynk sawe a man entre

¹ C patior nunc. ² C clementiam. ³ C Disparet visio, nec fuit inanis. ⁴ E₂ inioyne.
⁵ E₂ intent. ⁶ E₂ of v. ⁷ E₂ ryall. ⁸ C sublimatus; r. anhaunced. ⁹ E₂ saynt. ¹⁰ C ad purgatorium.

in to Katheryns chaumbre / & from .v. [woundes]¹ of his body yssewed out .lv. [fountaynes]² whiche nourysshed and watred all the chyrche mylytante / and also this present worlde; trees and plantes dyde burgyn / byrdes and fysshes were quykened / true crysten people were bathed in those flodes³. O how grete swetenes was there and how grete worldly gladnes. All creatures blessyd this woman Katheryne and prayed for her to almyghty god maker of all thynges. And these two meruaylles were shewed for the fyrst fyfty and the seconde. And where as this penytent Katheryne began the thyrdy fyfty of her psalter, Saynt Domynyk sawe a meruaylous grete gyaunt clerer than the lyght⁴ / of whome yssewed out fyue fountaynes / of the fyue fountaynes sprange fyfty⁵ flodes whiche neyther descended to therth / nor to hell / but meruayllously ascended togyder vnto heuen. And by them all heuenly paradise was watred. Theyr swetenes was so grete that the aungelles and holy sayntes dyde drynke of theym / gyyunge grete thanks to almyghty god. Whan saynt Domynyk sawe all these meruaylles as Thomas of the temple wryteth: he meruaylled gretly why they sholde be shewed and done in the hous of so grete a synner. To whome marye the vyrgyn appered and sayd: O my frende Domynyk why doost thou meruayle in suche causes? Knowest thou not I am a frende to all synners and that the mekenes of god is in me? It was my wyll to shewe these vysyons to the of this my doughter that thou sholde preche them to the worlde / for this entent that no crysten persone be theyr synnes neuer so grete sholde dyspayre in ony condycyon / but alwaye trust in god and his mercy / and namely they that wyll flee vnder my proteccyon with this woman Katheryne. ⁶The holy vyrgyn and martyr saynt Katheryne socoured her very moche whiche alwaye she loued and serued with some prayer from her yonge aege / for the congruence of the name⁷. More ouer the blessyd moder of god sayd: O Domynyk thou haste sene these meruaylles: Here now and preche that I soo holy and meke shall saye. Shewe that I haue purchased of my sone to all suche as sayth my psalter and are of my fraternyte / they shall haue the same excellence whiche the sayd Katheryne hath. & though they can not se it in this worlde, lykewyse as men can not se god / his aungelles / the deuylles / neyther theyr merytes and vertues in this lyfe. Also they can not se the vertue of a precyous stone⁸ nor of the sterres: therfore the knowlege of heuenly thynges must be moche ferther from them; Notwithstandyng they shall beholde this excellence after theyr deth. Therfore Domynyk be of good comforte [&] preche my psalter & my fraternyte / for vnto all suche as hath them I haue purchased not onely to se this excellēce / but also to haue it eternally in possessyon. What sholde I saye more? Saynt Domynyk gaue thanks to almyghty god for his grete mercy. And this Katheryne made herselfe a recluse [&] she dystributed her goodes to the poore people. Whiche afterwarde was of so grete holynes that many⁹ very holy persones came vnto her bycause of her godly reuelacyons. To whome appered our lorde Ihesu .c.¹⁰ dayes & fyfty before her departyng out of this lyfe shewyng the tyme of her deth / whiche afterwarde departed out of this lyfe very holy. Thre holy vyrgyns one named Iohanne¹¹ / an other Martha / the thyrdy Lucy¹¹ sawe her soule departe from the body bryghter than the sonne /

¹ E fountaynes. ² E woundes. ³ E₂ flode. ⁴ C luce solari clariorem. ⁵ C .lv.
⁶ om in C. ⁷ C magnetis. ⁸ E₂ very many. ⁹ E₂ a hundredth; C ante dies xv mortis
suae. ¹⁰ E₂ Iohane. ¹¹ E₂ Lucie.

bytwene the armes of her spouse cryst. Her sepulture is in the chyrche of saynt Iohn¹ lateranence. All crysten people by this take hede of how grete vertue the psalter of our lady is with the remembraunce of crystes passyon / it is alwaye in strength bothe in lyf and at the houre of deth. Therefore let vs prayse and laude our lorde Ihesu and Marye his moder in theyr psalter / to thentent we may deserue to haue the Ioyes of heuen / here by grace / & after this lyfe by glorie.

¶ Here endeth a deuoute medytacyon in sayenge deuoutly the psalter of our lady with dyners ensamples. Enprynted at London in Fletestrete at the sygne of the sonne. By Wynkyn de Worde. Anno domini .M.CCCC.viii. the fourth daye of February².

¹ E₂ Iohann. ² E₂ The yere of our lorde M.CCCC.XIX. the .xxi. daye of Ianuarius.

The Psalter,

in verse.

Ms. Vespas. D VII.

This translation of the Psalter is extant in 3 northern Mss.: Vespas. D VII, Egerton 614, and Harl. 1770¹, and was ed. from Ms. Vesp., together with the Latin Psalter and an ags (Northumbrian) interlinear gloss from Ms. Vesp. A I, by J. Stevenson, Surtees Soc., 2 voll., 1843—7; hence it is known as the Surtees Psalter. A note in Ms. Vesp. by a later hand describes it as »Psalterium Davidis in metra anglicana antiquis temporibus elegantissime translatum, cuius operis bina etiam reperiuntur exemplaria in Bibliotheca Bodliana». Ms. Vesp. is the oldest, and purest and most correct; Ms. Eg. frequently changes the text, by forming 4 lines out of 2, and vice versa, and sometimes introducing cross rhymes; Ms. Harl. combines Vesp. and Eg., besides making changes of its own, by contracting 4 lines into 2, but at the end (from Ps. 109) closely follows Vesp.² Stevenson places Ms. Vesp. in the middle of Edward II's reign; this is a mistake, the Ms. is not earlier than 1350, and the 2 other Mss. are still later. Nevertheless, language and style, and the comparative rarity of French terms, give the impression of antiquity. All the Mss. are Yorkshire: Ms. Vesp. seems to belong to the neighbourhood of R. Rolle; Ms. Eg. with its frequent o-forms, to South Yorkshire; Ms. Harl, which is marked as »Liber Monasterii de Kirkham», was most likely written at that priory. It should be noted that in all the Mss. the -en endings of the Pres. Plur. are frequent. A tradition ascribes this Psalter to R. Rolle (*see* note). But R. Rolle is already the author of the prose translation and exposition, ed. by Bramley Oxf. 1884.³ Comparing the two, we find that the prose work frequently uses the same terms, and repeats whole verses in almost identical

¹ Ms. Vesp. D VII, a small vol. in 8, 104 foll., is written in a small, but clear and neat Yorkshire hand of about 1350; the writing is somewhat pale, so that the dashes on f, t, g, d, ll are not always distinct. The inscription: Sum liber Vincencii Mundy, and Sum Guil. Charci, give the names of former owners. The initials are uniformly red, the Latin beginnings of the psalms and of the verses are given on the right margin, the former in red, the latter in black. Ms. Egert. 614. 4^o. 99 foll. was written about 1360—70. The Latin beginnings of the psalms, and of the single verses, are written over the Engl. text, and the initials are given to the Latin words. Former owners were Gilbert Barrell, and John Faunteroy. A fly-leaf in the beginning bears the modern notes: »I conceive this Psalter to be wrote in the 13th century, by the Character & Language. J. W.», and: Videtur hoc Psalterium in linguam anglicanam transtulisse et versibus hand elegantibus concinasse Richardus de Hampole, vero nomine Rollus, gente Anglus, Ebor. comit., ord. August., eremita; in coenobio Hampoliense prope Doncastrum vixit; obiit anno 1349. Praeter hoc varia scripsit. Vide Cave hist. lit. vol. 1 p. 35. Append.». Ms. Harl. 1770, fol., in 241 leaves, marked as Liber Monasterii de Kirkham, is written in a large northern hand of ab. 1380. The contents are given in the title: Psalterium triplicatum, in verbis latinis, gallicis, et anglicanis. The first part, f. 1—158, contains the Latin Psalter with a French translation in parallel column; the psalms are followed by the Canticles. The Engl. metrical Psalter follows f. 158—241. Both the Latin-French and the English Psalters are accompanied, at the bottom, by the Psalterium Marianum ascribed to Albertus Magnus (ed., with an Engl. transl. in verse, in »Vernon poems»), and, in a 2nd column, Latin prayers, as thus:
Ave virgo virginum, parens absque pari, Effice nos domine deus noster tanquam fructiferum
Sine viri semine digna fecundari, lignum ante conspectum glorie tue, ut tuis ymbribus
Fac nos legem domini crebro meditari cotidie irrigati, mereamur tibi suaviu fructuum uber-
Et in regni gloria beatificari. tate placere, per..

In the Engl. Psalter, however, the Psalt. Marianum and the Prayers, are only partially given (last stanza: Ave solis ciuitas in quam introiuit, fol. 165^b).

² These alterations in Eg. and Harl. have mostly been made without reference being had to the Latin Psalter, and do not help the sense.

³ Another old English prose Psalter was ed. by Bülbring, EETS 1891; it frequently paraphrases the text.

words; and there can be no doubt that the prose translator is largely indebted to the older Psalter. The greater freedom from French words and the archaic character of the older Psalter do not of necessity imply another author. In a transition time, an author may write very differently when a young man, and when advanced in years. R. Rolle died in 1349, an old man, and his earlier life belongs to the 13th century. The metrical Psalter might well be a work of his youth, his first attempt. The question is one of difficulty, and I cannot now attempt to solve it.¹ But that the Psalter belongs to Yorkshire, is to me beyond doubt; and therefore I include it here, the more so as the recently edited prose Psalter is easily accessible, and the club-edition of the metrical Psalter is not.

Ms. Vesp. D vii.

I.

(S)eli biern þat noght is gan
In þe rede of wicked man,
And in strete of sinfull^e noght he stode,
Ne sat in setel of storme¹ vngode;
2 Bot in lagh of laurd his wille be ai,
And his lagh think^e he night and dai.
3 And al² his liue swa sal it be
Als it fares bi a tre

¹ Vulg. pestilentiae. ² Ms. als.

Pat stremes of watres set es nere,
Pat giues his fruite in time of yhere,
4 And lefe of him todreue ne sal;
What^e swa he does sal soundefulle¹ al.
5 Noght swa wickedmen, noght swa;
Bot als duste þat winde þerthe tas fra.
6 And þarfore wike in dome noght rise,
Ne sinfull^e in rede of rightwise.
7 For laurd of rightwise wate þe wai,
And gate of wike forworth sal ai. —

¹ V. prosperabuntur.

Ms. Egerton 614.

I.

(S)eli beerne þat noght is gan
(I)n þe red of wicked man,
And in stret of sinful noght he stode,
(Ne sat in setel) of storme vngode;
2 Bot in lagh of laurd his wil be ai,
And his lagh þinke he night and dai.
3 And al his lif swa sal it be
Als it fares be a tre
Pat streme of water sett is nere,
Pat gifes his fruit in tyme of yere;
4 And lef of him todreue noght sal;
What swa he dos sal soundful al.
5 Noght swa wicked men, noht swa;
Bot als dust þat wynd þe erpe tas fra.
6 And þerfor wike in dome noht rise,
Ne sinful in rede of rightwise;
7 For loured of rightwise wot þe wai,
And gate of wick forworth sal ay.

Harl. 1770. fol. 158.

I.

Seli berne þat noht is gan
In þe red of wiked man,
And in strete of sinful noht he stode,
Ne sat in setel of storme ungede;
2 Bot in lagh of laurd hijs wille be ay,
And hijs lagh þinke he niht and day.
3 And al hijs liue swa sal he be
Als itte fares be a tre
Pat streme of waters set is nere,
Pat giues hijs frute in time of zhere;
4 And lef of it todreue ne sal;
Wat swa he dos sal soundful al.
5 Noh[t] swa wicked men, noht swa;
Bot als dust þat winde þe erpe tas fra.
6 And þerfor wike in dome noht rise,
Ne sinful in rede of rihtwise;
7 For laurd of rihtwise wate þe way,
And gate of wike forwurpe sal ay.

¹ The archaic character is greatly due to the fact that the translator, in his difficult task, utilized ags. glosses or versions (as those ed. by Stevenson l. c. and by Thorpe 1835), retaining many of the words found there (as soundful, þild), even such as he *no longer understood* and, therefore, *misread* or *misapplied* (so, ags. nyhtsom is to him mihtsom, lickam has the sense of face). The seeming antiquity, therefore, appears to be partly artificial. Other words he seems to have formed himself, by literally translating Latin terms, in the manner of the old glosses (as neghsom = propitius a prope, ouer-tomehed = supervacue, stedful = locupletare, stith-coming = impetus, stithstreme &c.). — The division of verses is the same as in R. Rolle.

Ms. Vesp. D vii.

Blisse to þe fadre and to þe sone
And to þe haligaste wil with am
wone,
Als first was, es, and ai sal be
In werlde of werldes, to þe thre.

II.

Wharfore gnaisted gomes swo,
And folke vnnait thocht þai þo?
2 Vpstode kinges of þe land,
And þe princes in þair hand
Ogaine þair lauerd þai come on ane
And ogaine his criste to gane;
3 »Bandes of þa breke we ai,
And fra vs werpe þair yoke awaik.

4 Þat wones in heuen scorne þam salle,
And lauerd sal [þam] snere with-alle.
5 Þan sal he speke to þam in his
wreth,
And todreue am sal he in his breth:
6 »I. sothlike, set am for-þi
Kinge fro him witerli
Ouer Syon, hille hali his,
Spelland his bodeworde al with blisse.
7 Lauerd to me saide: »mi son arte þou,
And .i. to-dai gate þe nou.
8 Aske of me, and .i. to þe sal
Giue genge wele mare with-al
Heritage þine in þi hand,
And þine aghtz, meres of lande.

Ms. Egerton 624.

Blisse to fader and to þe sone
And to þe hely gast wil wyth þam
wone,
Als frist was, is, and ay sal be,
In werld of werldes, vn-to þe þre.

II.

Qherfor gnaisted gomes swa,
And folke ful vnnait þhoght þai þa?
2 Vpstoden kynges of erþe strange,
and þe princes þaim amange
Agayn þair god þai com in an,
and agayn þar crist to gan.
3 »Bandes¹ of þam brek we ai,
And fra vs werp þar yhocke awaik.
4 Þat wones in heuen scorn (þam sal),
And lauerd sal þam swere (!) with-al.
5 Þen sal he speke to þam in w(rath),
And to-dreue þam sal he in his brat(h):
6 »I soghlic sette am for-thi
Kyg fra him ful witerli
Ouer Syon, heli hille hisse,
Spelland his bode al with blisse.
7 Lauerd to me said: »my son þou hatte,
And .i. my-self to-dai þe gatte.
8 Ask of me, and .i. gif þe sal
Genge and wel more with-al
Þine heritage al in þi hand,
And þine aht meres of land.

Harl. 1770.

Blisse to þe fader and to þe sone
And to þe hali gast, wil with þam
wone,
Als first was, isse, and ai sal be,
In werld of werldes, te þe thre.

II.

Wherfore gnaisted genge swa,
And folc ful unnait þoht þai þa?
2 Vpstoden kinges of þe lande,
And þe princes in þar hande
Agayn þar god þat come in an,
And agayn þar crist to gan.
3 »Bandes of þa breke we ai,
And fra us werp þar zhoc awaik.
4 Þat wones in heuen scorne þam sal,
And lauerd sal þam swere wiht-al.
5 Þen sal he speke to þam in brath,
And to-dreue þo sal he in hijs wrath:
6 »In¹ sothlic set am for-þi
King of him ful witerli
Ouer Syon, his hil heli,
Spelland his bode sothfastli.
7 Lauerd saide to me: »mi sone þou hat,
And .i. me-self to-dai þe gat.
8 Aske of me, and .i. to þe sal
Giue genge wel mar with-al
Eritage þine in þi hande,
And þine ath meres of lande.

¹ r. i.

Ms. Vesp. D vii.

- 9 In yherde ireden salt þou sterē þa,
Als lome of ērthe breke þam als-swa^u.
10 And nou, kinges, vnderstande!
Ye erē lered¹ þat demes lande.
11 Serues lauerd in drede at wille,
And with quakyngē glades him tille.
12 Gripes lare, leswhen lauerd wrethide
be,
And fra righte wai forworth yhe.
13 When in schorte his wreth tobrent
has he²,
Pat in him traisted alle seli be.

III.

Lauerd, hou felefolded are þa
Pat droues me to do me wa!

¹ V erudimini. ² V Cum exarserit in breui
ira eius.

Ms. Egerton 614.

- 9 In irne yherd salt þou stere þam weke,
Als lome of erþe þou salt þam breke^u.
10 And nou, kinges, vnderstandes,
Yhe þe whilke þat demes landes.
11 Serues to louerd in dred at wille,
And with quakyngē glades him tille.
12 [G]ripes lare, les whene lauerd wrath be,
And fra right wai for-wrþe ye.
13 When is short his wragh to-brent is so,
Pat is him traist seli alle þo.

III.

Lauerd, whi fele-folded are þa
Pat me droue and done me wa?
Fele rise again me, 2 fele sain þisse
To misaule: nys hele þai in god hisse^{1u}.

- 3 And þou, louerd, my fonger in land,
Mi blisse, and mi heued vpheuand.
4 With mi steuen to louerd cried .i.;
And he herd me fra his hille heli.
5 .i. am methuf(!)² for .i. slepe;
And .i. ras, for lauerd me keppe.
6 .i. sal noht drede a þousand
Of folke are me vmgiuand;
Ris, lauerd, berihed make me,
Mi god þat isse and ai sal be.
7 For þat þou smate with þi hand
Alle againe me wiper-wendand

¹ V non est salus ipsi in deo eius. ² r. methful.

Fele rise ogaine me, 2 fele saies þis
To mi saule: nys hele nane in gode
his^u.

- 3 And, lauerd, mi fanger art þou in
lande,
Mi blisse, and mi heued vpheuande.
4 With my steuen to lauerd cried .i.;
And he herd me fra his hille hali.
5 .i. am methful, for .i. slepe¹;
And .i. raas, for lauerd me kepe.
6 Noght sal .i. drede a thousand
Of folke, ar me vmgyuand;
Rys, lauerd, ai ful of blisse,
Saufe make me, my god þat isse.
7 For þou smate doune with þi hand
Alle to me witherwendand

¹ V Ego dormivi, et soporatus sum.

Harl. 1770.

- 9 In irne zherd sal þou stere am weke,
Als lome of erþe þou sal þam breke^u.
10 And nou, kinges, vnderstandes,
Yhe þe while þat demes landes.
11 Serues to lauerd in drede at wille,
And with quaking glades him tille.
12 Gripes lare, leswhen lauerd wrath be,
And fra rith wai forworth zhe.
13 Wen tobre[n]t in short is wrath has he,
Pat in him traist alle seli be.

III.

Lauerd, whi manifalded are þai
Pat drouen me bi niht and dai?
Fele rise gain me, 2 fele sain þisse
To mi saule: nis hele þai in god isse.

- 3 And þou, lauerd, mi fonger art, mi blisse,
And heueand up mi heued þou isse.
4 With mi steuen to lauerd kried .i.,
And he herd fra his hil heli.
5 I slep and methful am .i.;
And lauerd me kep, .i. ras for-þi.
6 Noth sal .i. drede a þousand
Of folke are [me] vmgiuande;
Rise, lauerd, bi dai and nith,
Sauf me, mi god ful of mith.
7 For þat þou smot with þi hande
Alle again me wiper¹-wendande

¹ Ms. wipet.

Ms. Vesp. D vii.

- With-uten sake or any skil;
Tethe ofe sinful brised þou il.
8 Of lauerd es hele for-by al þinge;
And ouer þi folke be þi blissinge.

IV.

- When .i. kalled herd me with blisse
God ofe my rightwisnesse þat isse;
Ife þat droung in .i. ware,
Þou tobreddest¹ to me þare:
2 Hafe mercy ofe me in wardeli,
And here þou my beede for-þi.
3 Mennes sones, towhen ofe herte vn-
mek?
Whi loue yhe fantom, and lighinge seke?²

¹ dilatasti. ² Ms. speke.

- 4 And wites þat lauerd his haligh selkou-
pede he!
When .i. to him crie, lauerd sal
here me.
5 Wrethes, and ne wiles sinne;
Pat your hertes sayne with-inne,
And in your klenes you bitwene
Sar þat ye stangen¹ bene.
6 Offres offrand ofe rightwisnesse,
And hopes in lauerd mare and lesse.
Many with þar mouth sais þus:
»Wha sal goddes schewe til vs?»
7 Takened light ofe þi face, lauerd,
ouer vs es,
Þou gaf in to my herte faynes.

¹ r. stungen.

Ms. Egerton 614.

- With-uten sak or ouden scil;
Tegh of sinful brednest þou il.
8 For(!) lauerd it is helynge,
And ouer þi folke be þi blissinge.

IV.

- When .i. cald, lauerd of rithnes me
herd he;
In droung¹ tobreddest þou to me.
2 Hane merci of me in þe stede,
And with þine eres here my bede.
3 Mensones, towhen of hert vnmeke?
Why loue ye fantom, and lyhinge seke?
4 And wite ye þat lauerd is halgh
selkouped¹ he;
When .i. cri to him, lauerd sal here me.
5 Wrathes, and ne wiles sinne;
Pat yhour hertes sain with-inne,
And in your cleues yhou bitwene
Sore þat yhe stungen bene.
6 Offres offrand of rightwisnesse,
And hopes in lauerd more and lesse.
Fele sain, wil þat þai liue:
»Who sal vs giftes shewe or giue?»
7 Tokened is ouer vs þe liht
Of þi lickam², lauerd, so briht;
Þou gaf with ful mikel quert
Fainnes most in to mi hert.

¹ Ms. selkoured. ² V vultus.

Harl. 1770.

- With-uten sake or ani skil;
Tegh of sinful brednest þou il.
8 Of lauerd it is helinge,
And ouer þi folk be blissinge.

IV.

- Wen¹ .i. cald, lauerd of mi rithnes
me her[d] he²;
In droung to-breddest þou to me.
2 Hane merci of me in þe stede,
And with þine eres here mi bede.
3 Men sones, townen of hert vnmeke?
Whi loue zhe fantom, and leyhinge seke?
4 And wites, lauerd his halgh selcuped
he;
Lauerd wen .i. to him crie sal here me.
5 Wrathpes, and ne wiles sinne;
And zhour(!) hertes sain with-inne,
And [in] zhour kleues zhou be-twene
Sare þat yhe stungen bene.
6 Offres offrand of rithwisnesse,
Hopes in lauerd mare and lesse.
Mani sain whil þat þai liue:
»Who sal us giftes shew or giue?»
7 Tokned is ouer us, lauerd, lith of face
þine;
Þou gaf fainnesse in hert mine.

¹ Ms. Wem. ² Ms. herhe.

Ms. Vesp. D vii.

- 8 Of fruite of whete, of his oli, &
wyne
Ar þai manifolded ine:
9 In pees in him-selfe¹, is beste,
Sal .i. slépe and sal .i. reste;
10 For þou, lauerd, sengely
In hope set me witerly.

V.

Myne wordes, lauerd, with eres
byse;

Vnderstande þe crie of me.

- 2 Bihald vnto my bede steuene,
Mi kyng and my god of heuene.
3 For to þe, lauerd, bidde sal .i.;
Mi steuene sal tou here erli.

¹ V In pace in idipsum dormiam.

- 4 Erli sal .i. to þe se and stande:
For noght god artou wiknes willande,
5 Ne wone sal lither biside þe,
Ne vnrightwise bifor þin eyhen be.
6 Þou hated al þat werkkes wiknesse;
Þat lighe spekes leses tou mare and
lesse,
7 Menslaers and swykel lauerd wlate
sal.
And .i., in Mikelhede of þi mercy al,
8 Ingo in þi hous sal .i.,
.i. sal bid¹ in þi drede at þi kirke
hali.
9 Lauerd, lede me in þi rightwisnesse,
for fas myne,
Ryght my wai in syghte þine.

¹ V adorabo.

Ms. Egerton 614.

- 8 Of frute of whet, of is oly, and wine
Are þai manifolded ine.
9 In pais in him-self is best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, singelli
In hope sette me weterly.

V.

Mi wordes, lauerd, with eres bise;
Vnderstand þe cri of me.

- 2 Of mi bede bihald to steuen,
Mi kyng and mi god of heuene.
3 For to þe, lauerd, bidde sal .i.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stand,
For þou art noht god wicnes willand.
5 Ne liþer sal noht wun bi þe,
Ne vnrightwise befor þin eyhen be.
6 Þou hated al þat werk wicke þinge;
Þou leses alle þat speke liyhinge.
7 Mensloers and swikel lauerd wlat
sal.
And .i., in mikelhed of þi mercy al,
8 In þi hous inga sal .i.;
.i. sal bidde in þi drede at þi krik
heli.
9 Lauerd, lede me in þi rithnes rith,
And for mi fos in þi siht in (r. mi)
wai riht.

Harl. 1770.

- 8 Of frut of whete, of is oli, and wine
Are þai mani-folded ine.
9 In pais in him-seluen best
Sal .i. slep and sal .i. rest;
10 For þou, lauerd, sengelli
In hope set me witerli.

V.

Mi wordes, lauerd, with eres bise;
Vnderstande þe krie of me.

- 2 Bihald of mi bede to steuen,
Mi king and mi god of heuen.
3 For to þe, lauerd, bid sal .i.;
Mi steuen sal tou here erli.
4 Erli sal .i. to þe se and stande,
For noth god art tou wicnes willande.
5 Ne liþer sal wun bi þe,
Ne unrithwise bifor þine eyhen be.
6 Þou hates alle þat wirke wicnesse;
Þou leses þat liye speke mare and
lesse.
7 Menslores and swikel lauerd wlate sal.
And .i., in mikelhed of þi merci al,
8 In þi hous .i. sal in-ga;
I sal bid at þi heli kirke in þi drede
swa.
9 Lauerd, lede me in þi rithnes, and
fro fas mine
Rith mi waye in siht thine.

Ms. Vesp. D vii.

10 For noght es in þar mouth sothnesse;
þe hert of þam vnnait it esse.

11 Through openand¹ es þrote of þam
swa,

With þar tunges fikeli þai dide; lauerd,
deme þa.

12 Fra þair thoghtes falle þai mare and
lesse;

After þe mikelhede of þair wikednesse
Outputz þam þare þai sal be,
Lauerd, for þai taried² þe.

13 And fayne sal alle þat hope in þe;
In ai sal þai glade, and þu in am be;

14 And mirþe sal in þe þat loue þi
name alle:

¹ V Sepulcrum patens. ² irritaverunt.

For to þe rightwise blisse þu salle.

15 Lauerd, als with schelde þus
Of þi godewille crowned þou vs.

VI.

Lauerd, ne threte me in þi wreth,
Ne ouertake me in þi breth.

2 Lauerd, haf mercy of me,

For þat seke am .i. to se;
Hele me, lauerd—best þou mai —
For alle mi banes droued ar þai.

3 And my saule mikel droued isse;
Bot þou, lauerd, towhen¹ al pisse?

4 Torn, lauerd, and mi saule outtake;
For þi mercy saufe me make.

¹ usquequo.

Ms. Egerton 614.

10 For noht isse in þar mouth soghnesse;
þe hert of þam vnnait it esse.

11 For open þurgh is þrote of þam swa;
With þar tunges swikli þai did; lauerd,
deme þa.

12 Þai fal fra þar þhothtes mare and
lesse;

After mickelhed of þar wickednesse
Output þam þar þai sal be,
Lauerd, for þai taried þe.

13 And fain alle in þe hopen so;
Þai sal glad, and þou sal wone in þo.

14 And þat loue þi name is þe al glad
sal þai,

15 For to þe rightwis blisse sal tou ai.
Lauerd, al[s] with sheld þus
Of þi gode wille þou crowned vs.

VI.

Lauerd, ne prete me in þi brath,
Ne ouernymme me in þi wrath.

2 Miþe of me, lauerd, for sek am
.y.;

Min bones are droued, hele me for-þi.

3 And mi saul swiþe droued isse;
Bot þou, lauerd, bulange pisse?

4 Turne, lauerd, and mi saul out-take;
For þi merci saufe me make.

Harl. 1770.

10 For noth is in þar mouth sohtnes;
Þi¹ hert of þam unnait hit es.

11 Þurgh openand it² þrote of þa;
With þar tunges swikeli þai dide;
god, deme þa.

12 Þai falle fra þar zhtotes mare and
lesse;

After mikelhed of þar quednes
Out-put þam þar þai sal be,
Lauerd for þai traied þe.

13 And faine sal alle þat hope in þe;
In ai sal þai glade, and þou in þam be.

14 And þat loue þi name mirþe sal in
þe alle,

15 For to rithwis blisse þou salle.
Lauerd, als with sheld þus
Of þi gode wille þou krouned us.

VI.

Lauerd, ne zhrath me in þi brath,
Ne ouernime me in þi wrath.

2 Hauē merci of me, lauerd, for seke
am .i.;

Mi banes are droued, hele me for-þi.

3 And mi saule swiþe mikel droue is;
Both þou, lauerd, þou³ when þis?

4 Turn, lauerd, mi saule outtake;
For þi merci sauf me make.

¹ r. þe. ² r. is. ³ r. to.

Ms. Vesp. D vii.

5 For noght es in dede þat is myned
of þe;

And in helle wha to þe schryuen
sal be?

6 .I. swanke in mi sighinge-stede;
.I. sal wasche bi al nyghtes mi bede;
With mi teres in mi bede
Sal .i. wete mi liggyng-stede.

7 Lete es fra wreth myn egh for-þi;
Bitwix my faes al elded .I.

8 Wites fra me, al þat wirkes wyke
þinge,
For lauerd herd steuen of me wē-
pyngē;

9 Herd lauerd bisekyngē of me,
Lauerd mi bede kepid has he.

10 Þai schame and todreue al my faes
swiftely;

Þai be went, and schame swith radely.

VII.

Lauerd mi god, sauf me, .I. hoped
in þe,

Fra al me flyhand; and lese me;

2 Leswhenne reue [he] als lioune
Sauld myne to bring it doune,
While nane es þat bie sal,
Ne whilke saufe þat mas with-al.

3 Lauerd mi god, yife .i. dide þis,
Yife wikednesse in mi hende is,

4 Ife .I. yelde yeldand me iuele, .I. falle
Gilti¹ vnnait fra mi faes alle,

¹ V decidam merito inanis.

Ms. Egerton 614.

5 For noht is in ded þis¹ mind of þe;
And in helle who to þe shriuen sal be?

6 I swank in mi sikingē-stede,
Ilke niht sal [i] wesshe mi bede;
With mi teres in mi bedde
sal .i. wete mi liggingē-stede.

7 Let is mine egh for wrath to falle;
Innelded² bitwix mi fos alle.

8 Wites fro me alle þat wirk [wic] þinge,
For louerd herd steuen of mi wepinge.

9 Herd louerd bisekyngē of me;
Lauerd mi bede kep has he.

10 Sham and to-dreued be mi fos swiftli;
Þai turne, and shame swith raddeli.

VII.

Lauerd mi god, in þe hoped .I.;
Berzed make þou me for-þi
Fra alle þat are me filiand,
And lese me out of þar hand:

2 Lesqwen reue he als lioun
Sauld min to bringe it down,
Whil non is þat bie mai,
Ne þat beryhed mas, nith or dai.

3 Lauerd mi god, if .i. do þisse,
Whor wikednes in mi hend isse,

4 If .i. yheld to yheldand me iuels, .i. falle
Gilti vnnait fra mi faes alle.

¹ r. þat is. ² r. I elded.

Harl. 1770.

5 For noth is in dede þat manes of þe;
Þat in helle who sal be shriuen to þe?

6 I swank in mi sikingē-stedde,
Ilke nith sal .i. washe mi bedde;
With mi teres witerli
Mi straille sal .i. wete for-þi.

7 Let is min egh fra wrang onan;
I elded bitwix alle mine fan.

8 Wites fra [me] alle þat wirke wic þing,
For lauerd herd steuen of mi weping.

9 Herd lauerd besekeinge of me;
Lauerd mi bede kep has he.

10 Þa shame and be let alle mi fas swiftli;
Þai be turned, and shame swiþe radli.

VII.

Lauerd mi god, in þe hoped .i.;
Sauf make þou me for-þi
Fra alle þat are me flyhande,
And lese me out of þar hande:

2 Leswhenne reue he als lioun
Sauld mine to bring it down,
Whil nan is þat bies rith,
Ne sauf makes day ne nith.

3 Lauerd mi god, if .i. do þis,
Ware wikednes in mi hende is,

4 If .i. zheld yheldand me iuels, .i. falle
Gilti fra mi fas unnait alle.

Ms. Vesp. D vii.

- 5 Fylegh saule mine þe faa,
Grypes¹, and fortredes swa
In erthe my lif, mi blisse with wa
In duste ledes, þar þai come fra.
6 Vprise, lauerd, in wreth þine,
And vphene in endes of faes myne;
7 And rise, lauerd, in bode þou sent
to be;
And kirke of folke sal vmgife þe;
8 And for þat, torne vpe in heght.
Lauerd demes folke righte.
9 Deme me, lauerd, aftr my right-
wisenes,
And after ouer me myn vnderandnes.
10 Endede nith of sinful be;
And right sal tou rightwise to þe;
¹ r. grype, fortrede, lede.

- Ransakand þair hertes clene
And þair neres, gode, bidene.
11 Mi rightwis helpe fra lauerd in querte,
Þat saufe makes right of hertes.
12 God rightwise demer, stalworth, and
tholand,
Nou wrethes be al dais in land!¹
13 Bot ye be torned, his swerde schakes
he righte;
He bente his bough, and graipd itz,
14 And in it graybed he lomes of dede,
His arwes he made to brennand
rede.
15 Bihald, he kyneld vnrightwisnesse,
Onfange sorwe and bare wicked-
nesse;
¹ V numquid irascitur per singulos dies?

Ms. Egerton 614.

- 5 Filihes saul mine þe fa
And gripes, and fortredes als-swa
In erþe mi lif, mi blisse with wa
I[an] dust turnes þar it come fra.
6 Ris vp, lauerd, in wragh þine,
And vphene in endes of fos mine;
7 And ris, lauerd mi god, in bode þou
sent to be;
And kirk of folk sal vmgiue me(!).
8 And for þat turne vp in heght.
Lauerd demes folk ful righte.
9 Deme me, lauerd, aftr my rihtwis-
nesse,
And ouer me aftr min vnderandnesse.
10 Ended nigh of sinful be,
And rightwise sal tou riht to þe,
Ransakand hertes of tho
And þar neres, god, als-so.
11 Riht help min fra god in quert,
Þat berihed mas rihtwise of hert.
12 God demer riht, þoland, and strange,
Nou wrakes be daies alle lange?
13 Bot ze turne, he shakes his swerd
of stel;
He bent his bow and graipd it wel.
14 And in yt he graipd lomes of dede,
His arwes he made tobrennand rede.
15 Loke he kyneled vnrightwisnesse,
Onfonge sorgh, and bare wicnesse.

Harl. 1770.

- 5 Filyhes saule mine þe fa
And gripes, fortredes als-swa
In erþe, mi blisse with wa
In dust ledes þar hit com fra.
6 Ris, lauerd, in wragh þine,
And upheue inendes of fas mine;
7 And ris lauerd in bode þou send
to be;
And kirk of folk sal umgiue þe.
8 And for þat again turne in heth.
Lauerd demes folke ful reth.
9 Deme me, lauerd, aftr mi rith-
wisnes,
And ouer me aftr min underandnes.
10 Nigh of sinful ended be,
And rith salt þou rithwis to þe,
Ransakand þar hertes clene
And þar neres, god, bidene.
11 Rith help min fra god in quert,
Þat sauf mas rithwis of hert.
12 God demer rith, strang, and þholand,
Nou wrathes be alle daies in land?
13 Bot zhe turne, he shakes his swerd
of stele;
He bent his bogh and graipd it wele.
14 And in it he graipd lomes of dede,
His arwes he made to brennand rede.
15 Loke he kineled unrihtwisnes,
Onfong soryhe, and bare wicnes.

Ms. Vesp. D vii.

- 16 Þe slough he opened and it groue he:
And in dyke he felle þat he made
to be.
- 17 His sorwe torne in his heued with-
alle,
And his wiknes in his scalp doune-
falle:
- 18 .I. sal schrine to lauerd aftir his right-
wisnes,
And salme to name ofe lauerd heghist
es.

VIII.

Lauerd, oure lauerd, hou selkouth is
Name þine in alle land þis!

- 2 For vpehouen es þi mykelhede
Ouer heuens þat ere brade.
- 3 Of mouth ofe childer and soukand
Made þou lofe in ilka land,
For þi faes, þat þou fordo
Þe faa, þe wreker him vnto.
- 4 For .I. sal se þine heuenes hegh,
And werkes of þine fingres slegh,
Þe mone and sternes mani ma
Pat þou grounded to be swa:
- 5 What is man, þat þou mines ofe
him?
Or sone ofe man, for þou sekes him?
- 6 Þou lited him a litel wight
Lesse fra þine angeles bright;

Ms. Egerton 614.

- 16 Þe slogh¹ he opened, and grof with
spade:
And in dike felle he þat he made.
- 17 Beturned is sorgh in his heued with-al,
And in his scalp his wickednesse
doun fal.
- 18 .I. sal shrine to louerd after is right-
wisnesse,
And syng to louerd name, heghist esse.

VIII.

Lauerd, our lauerd, hou selkouth
isse

- Name þine in al erþe þisse!
- 2 For vphouen is þi mikelhade
Ouer heuenes þat are brade.
- 3 Of mouth of childer and soukand
Made þou heryng in þi land,
For þi foos, þat þou fordo
Þe foo, þe wreker him vn-to.
- 4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Þe mone and sternes sal .i. se
Pat þou stapeled for to be.
- 5 What is man, þat þou mines of him?
Or sone of man, for þou sekest him?
- 6 Þou litede him a litil witht
Lesse fro þine aungels bright;

¹ r. slogh.

Harl. 1770.

- 16 Þe slogh he opened and grof with
spade:
And in dike felle he þat he made.
- 17 Turne his soryhe in heued with-alle,
And in his scalp his wickednes doun-
falle.
- 18 I sal skriue to lauerd after is rith-
wisnes,
And to lauerdes name, heghist es.

VIII.

Lauerd, our lauerd, hou selkouth
isse

- Nam þin in al erþe þisse!
- 2 For uphouen is þi mikelhode
Ouer heuenes þat are brode.
- 3 Of mouth of childer and soukande
Made þou lof þurgh þe lande,
For þi fas, þat þou fordo
Þe fa, þe wreker him unto.
- 4 For .i. sal se þine heuenes hegh
And werkes of þi fingres slegh,
Mone and sternes baþhe þa,
Whilk þat þou stapheled swa.
- 5 Wat is man, þat þou menes him?
Or mannes son, for þou sekes him?
- 6 Þou litted him a litel wiht
Lesse fra aungels þat ar briht;

Ms. Vesp. D vii.

- With blisse and menske þou crowned
him yet,
And ouer werkes of þi hend him set;
7 Þou vnderlaide alle þinges
Vnder his fete þat ought forthbringes,
Neete and schepe bathe for to welde,
Inouer and¹ beestes of þe felde,
8 Fogheles of heuen, and fissesches of se
þat forthgone stihes of þe se.
9 Lauerd, our lauerd, hou selkouth is
Name þine in alle land þis!

IX.

I sal schriue to þe, lauerd, in al
hert myne,

¹ V insuper et.

Ms. Egerton 614.

- With blisse and menske him crowned
tou so,
And set him ouer þine hendwerkes mo.
7 Þou vnderlaide alle þinges
Vnder his fete þat oht sorgh¹ bringes,
Shep and nete, for to weld,
Inouer and bestes of þe feld,
8 Fogheles of heuen, and fhisshes of se
þat ouerfaren stizhes of se.
9 Lauerd, our lauerd, hou selkouth ysse
Name þine in al erpe þisse!

IX.

I. sal shriue to þe, lauerd, in al hert
myne;

Telle .i. sal alle wondres þine.

- 2 .I. sal fayne and glad in þe,
Salm to þi name heghist mai be.
3 Inturnand mi fo hindward al;
þai are vnfest, and fra þi face forwrgh
þai sal.
4 For þou made mi dome and my scil²
þat esse;
þou sites [ouer] trone, þat demes
rihtnesse.
5 Þou snibbed genge more and lesse,
And wike forwrped in wicnesse.
þe nam of þam þou did awai
In werld of world and in ai.

¹ r. forgh. ² Ms. acil.

- .I. sal telle alle wondres þine;
2 .I. sal fayne and glade in þe,
And salme to þi name, heghist
mai be;
3 In tornand hindeward mi faa; —
þai ar vnfest and¹ forworth fra þi
face sal þa.
4 For þou made my dome and mi skile
þat es;
þou sites ouer trone, þat demes
rihtnes.
5 Þou snibbid genge mare and minne,
Forworth wiked for his sinne;
Name of þam þou dide awai
In werlde of werlde and in ai.
¹ Ms. vnfestand.

Harl. 1770.

- With blis and menske þou crowned
him yhet,
And ouer þi hendwerkes him set.
7 Þou underlaid alle þinges
Vnder his fet þat oht forhbringes,
Shep and nete alle forto welde,
Inouer bestes of þe felde,
8 Fliht-foyheles of heuen, and fissesches of se
þat ouergan stiyhes of se.
9 Lauerd, of¹ lauerd, hou selkouth isse
Name þin in al erpe þisse!

IX.

I. sal shriue to þe, lauerd, in al mi
hert;

And telle alle wundres þin in quart.

- 2 I. sal fainte² and glade in þe,
I. sal singe to þi heghist name mai be.
3 Inturnand hinwand (!) þe fa;
þat are vnfest, and forworth fra þi
face sa[!] þa.
4 For þou made mi dome and mi scil
þat es,
þou sites on trone, þat demes rith-
nes.
5 Þou snibbed genge mare and minne,
Wicke forwrped in his sinne.
Name of þam þou dide away
In werld of world and in ay.

¹ r. our. ² r. faine.

Ms. Vesp. D vii.

- 6 Faes waned of swerde in ende¹,
And þair cites doune dide þou wende.
7 With dine forworthed mynde of þa;
And lauerd in ai he wones swa.
8 He graipede in dome to be
His trone; and als deme sal he
Werld of erþe in euennesse,
Deme sal he folk in rihtwisnesse.
9 And made is lauerd to-flight þe
pouer to;
Helper in nedinges, in drounyge so.
10 And hope in þe þat þi name knewe
oghte,
For sekand þe, lauerd, forletes tou
noghte.

¹ V Inimici defecerunt frameae in finem.

- 11 Salmes to lauerd wones in Syon;
Bitwix genges schewes his thoughts
on-on;
12 For sekand þar blode he mines in
thoght,
Þe crie of pouer forgetes he noghte.
13 Haue mercy of me, lauerd, and se
Mi mekenesse of my faes þat be;
14 Þat vphenes me fra yhates of dede,
Þat .i. schewe forth to sprede
Þine loueynges euerilkone
In yhates of doghtres¹ of Syon.
15 In þi hele þan sal .i. glade.
Genge feste are in forward² þat þai
made;

¹ V in portis filiae Sion. ² V in interitu.

Ms. Egerton 614.

- 6 Fos waned of swerd in ende,
And þar cities doune dide þou wende.
7 Forwrped with din minde of tho;
And loured in euer wones so.
8 He graþed in dome sete hisse,
And he sal deme with mikel blisse
Werld of erþe in euennesse,
Deme sal he folke in rihtwisnesse.
9 And mad is loured to pouer in¹-
flenge,
Helper in nedinges, in drounyge.
10 And hope sal in þe þi name knew
oht,
For sekand þe, loured, forsoke þou
noht.
11 Salmes to loured þat wones in Syon;
Shewes bitwix genge his zohates o-non;
12 For sekand þar blode he mines in
zoht,
Þe crie of pouer forgetes he noht.
13 Haue merci of me, loured, and se
Mi mekenesse of mi fos þat be;
14 Þat þou heue me fro zhates of ded,
Þat .i. shew forth and spred
Þine herynges sone o-non
In zhates of doghtres of Syon.
15 .i. sal glad in þi hele; folke festened
are
In forward þat þai maked þare;

¹ Ms. im-.

Harl. 1770.

- 6 Faas wanes of swerd in ende,
And þar cites down dide þou wende.
7 Forwurped with din minde of þa;
And loured in ai he wones swa.
8 He graipede in dome for to be
Setel his, and als sal he
Deme werld of erþe in euennes,
Deme sal he folk in rithwisnes.
9 And made is loured to pouer in-
fleing,
Helper in nedinges, in drouing.
10 And hope sal in þe þi name knew
oht,
For sekand þe, loured, forsoke þou
noht.
11 Singes to loured þat wones in Syon;
Shewes bitwix folk his zohates onon;
12 For sekand þar blode he mines in
þoht,
Þe crie of pouer forgetes he noht.
13 Haue merci of me, loured, and se
Mi mekenes of mi fas þat be;
14 While heues me fra zhates of ded.
Þat .i. suld shew forth to spred
Þine louinges euerilkon
In yhates of doghtres of Syon.
15 In þi helling sal .i. glade.
Genge festened are in forward þat
þai made;

Ms. Vesp. D vii.

- 16 In þis snare whilk þai hid swa
Gripen es þe fote of þa.
17 Knawen be[s] lauērd domes doand,
Sinful is gripen in werkes of his hand.
18 Torned sinful in hell be þai,
Alle genge þat god forgetes ai.
19 For forgetelnes in ende
Noght bes of pouer whare he wende;
Þild of pouer ouer alle
Noght in ende forworth salle.
20 Rys, lauērd; noght strenþed man, es
righte¹,
Genge be demede in þi sighte.
21 Set lagh-berer ouer þa,
Wite genge þat men er þai ma.
¹ V non confortetur homo.

(Ps. X secundum Hebraeos)

- 22 Whi wited [þou] fer, lauērd kinge,
Forsest in nedinges, in drouynge?
23 Whil proudes wicke, pouer brent is;
Þai er gripen in redes whilk þai
thought mis.
24 For loued es sinful in yernynge
Of his saule, and wicke sal haue
blissinge.
25 Gremed lauērd sinful in thoughte;
After mikelhede of his wreth, seke
sal he noght.
26 Noght es god in his sight to se;
In alle times his waies filed [þe]¹.
27 Outborn be his² domes fra his face alle;
Of alle his faes be lauērd he salle.
¹ Ms. he. ² r. þi.

Ms. Egerton 614.

- 16 In þis snare whilk þai hid so
Gripid ys þe fote of tho.
17 Knawen be louērd dome doand.
Sinful is gripen in werke of hand.
18 Turned sinful in helle þai be,
Alle genge þat god forgete to se.
19 For forgetelnesse noht in ende
Bes of pouer whore þai wende;
Zholmodnesse of pouer þat are
Forwurh in ende sal neuermare.
20 Ris, lauērd; manstrenþes noht of
miht;
Genge bene demed in þi siht.
21 Set, louērd, berer of lagh ouer þam ai,
Wite genge þat men are þai.
22 Whi witedest tou fer, louērd kyng,
Forse[s]t¹ in nedinges, in drouynge?
23 Whil proudes wicke, pouer brent is so.
Þai are gripen in redes whilk ȝoth
þo.
24 For loued is sinful in þar minges²
Of his saul, and wicked has blissynge.
25 Gremed louērd sinful alle;
After mikelhed of his wragh, noht
seke he sal.
26 Noht is god in his siht to sen,
In al tide his waies filed ben.
27 Outborn fro his face þi domes be,
Of alle his fos louerd sal he.
¹ Ms. forsest. ² r. yorninges.

Harl. 1770.

- 16 In þis snare whilk þai hid swa
Griped is þe fote of tha.
17 Knawen be lauērd domes doand.
Sinful is gripen in werkes of his hand.
18 Sinful in helle be turned þai,
Alle þat god forgotten ai.
19 For noht forgetelnes in ende
Sal be of pouer ware he mun wende;
Pholmodnes of power with-al
Noht forwurth in ende sal.
20 Ris, lauērd; noht strenþes man with
miht;
Be demed genge sal in þi sith.
21 Set, lauērd, lagh-berer ouer þam swa,
Wite genge for þat men are þa.
23 Whi wited þou fer, lauērd king,
Bihaldes in nedinges, in drouynge?
23 Whil proudes qued, pouer toben is.
Þai are griped in redes whilk þai
þoht mis.
24 For loued is sinful in ȝhorninges al
Of his saule, and wic be blissed sal.
25 Gremed lauērd sinful þat be;
After mikelhed of his wragh, noht
seke sal he.
26 Noht is god in his siht ai,
I[n] al tide filed is his wai.
27 Outborn fra his face þi domes be,
Of alle his fas lauērd sal he.

Ms. Vesp. D vii.

28 For he saide in his hert: »nought sal

.I. wende,

With-uten iuel, fra strend in strende.

29 Of whas mallok his mouth ful is,

Of swykedome, and of bitternes;

Vnder tunge of him als-swa

Swynk and sorwe and mikel wa.

30 He sites in waites with riche of land

In derne, to sla þe vnderand.

31 His eghen bihaldes in pouer men;

He waites in hidel als lioun in den.

32 He waites to reue þe pouer in dim,

To reue þe pouer whil he todrawes him.

33 In his gilder night and dai

Ms. Egerton 674.

28 For he saide in his hert: noht sal

.I. wende

With-uten iuel fro offrend in strende.

29 Of whos mallok mouth ful esse,

Of swikdome and of bitternesse;

Vnder tung of him als-swo

Swynke and sorgh and mikel wo.

30 He sites in wittes with riche in land,

Þat he slo þe vnderande.

31 His eghen bihald in pouer men;

He waites in hiddel, als lioun en den.

32 He waites to reue þe pouer in dym,

To reue pouer whil he todrazhes him.

33 In his snare sal he meke him, held he sal,

When he lounderdes of pouer fal he sal.

34 For »god is forgotten« in his hert said he,

»He turnes his face in ende he[ne]se«.

35 Ris, loured god, and vphouen be þi hand;

Ne forgete þou pouer in land.

36 For what taried god wicked al?

For he said in his hert: noht seke he sal.

37 Sest, for swynke and sorgh bihaldes tou so,

In þi hende þat þou giue þo.

Meke him-seluen¹ sal he ai;

He sal boughe him, and falle sal he,

Of pouer when þat loured he be.

34 For he saide in his hert: »god forgotten is²;

Þat he ne se in ende, he tornes face his«.

35 Ris, loured, and vphouen be þi [h]and;

Ne forgete þou pouer in land.

36 For what taried god wicked al?

For he said in his hert: »nought seke he sal«.

37 Ses tou, for swink and sorwe bihaldes tou,

Þat in þi hende þou giue þaim nou.

¹ V humiliabit eum. ² V Oblitus est deus.

Harl. 1770.

28 For he saide in his hert: noht sal

.i. wende

Wiht-uten iuel fra strende in strende.

29 Of whos mallok his mouth ful es,

And of sorgh and of bitternes;

Vnder tunge of him als-swa

Swinc and sorgh and mikel wa.

30 He sites in waites with riche of land,

In derne to slo þe underand.

31 His eyhen loken in pouer men;

He waites in hiddel, als lioun in den.

32 He waites to reue þe pouer in dim,

To reue þe pouer wil he with-drayhes him.

33 In his snare sal he meke him, held him he sal,

And wen he lounderdes ouer pouer falle with-al.

34 For he said in his hert forgotten god isse,

Þat he ne se in ende he turnes face hisse.

35 Ris, loured god, and houen be þi hand;

Ne forgete þou pouer in land.

36 For wat gremed wicke god al?

For he said in his hert: noht seke he sal.

37 Sest, for þou swink and sorgh bihaldes nou,

In þi hend þat þa giue þou.

Ms. Vesp. D vii.

- 38 Bileft es þe pouer to þe;
To fadreles help sal tou be.
39 Brise arme ofe sinful and liþer in
thoghte;
Soght bes his sin and funden noghte.
40 Lauerd ryke in ai and in werld ofe
werld sal [h]e¹;
Forworth, genge, fra his land sal ye.
41 Yernyng ofe pouer herd lauerd mine;
For-gra[i]þyng of þair hert herd ere
þine,
42 Deme fadreles and meke, and noht
set he
Ouer mikel him man ouer erþe to be.

X.

Iⁿ lauerd traist .I.; hou sai ye
Of mi saule hou sal it be:
.I. sal forthfare, ife .I. wil,
Als a sparwe in to þe hil?
¹ Ms. be. ² V judicare pupillo et humili,
ut non apponat ultra magnificare se homo super
terram.

- 2 For loke, sinful þair bowe þai bent,
Þair arwes in a quiver sente,
Þat þai schot — to make vnquerte —
In mirkenes rightwise ofe herte.
3 For whilke made þou fordide þai;
Ryghtwise sothlike what dide he ai?
4 Lauerd in kirke hali hisse;
Lauerd in heuen his sete it isse.
5 His eghen lokes whare pouer wones,
His brwes askes mennes sones.
6 Lauerd askes rightwise and wike to se;
And þat loues queden his saule hates
he.
7 Raine sal it ouer sinnand
Snarres; fire, brimstan brinnand,
Blaste ofe stormes stiþe and strange,
Sum sal be þar drinke amange.
8 For right lauerd, and loues right-
wisenes;
His likam ses enennes.

Ms. Egerton 6x4.

- 38 To þe bileft is pouer al,
To fundyng helper be þou sal.
39 Brise arm of sinful and liþer to se;
His sinne be soht, and noht funden
be.
40 Louerd rik in ai and in werld of
werld sal he;
Forwrth, genge, fro his land sal zhe.
41 Zhorninge of pouer herd lauerd god
myn;
For-gra[i]þyng of þar hert herd ere
þine.
42 Deme fardels¹ and meke, and noht
set he
Ouer mikel him man ouer erþe to be.

¹ r. fadreles.

Harl. 1770

- 38 To þe bileft is pouer whare he wun,
To funding helper be þou mun.
39 Brise arme of sinful and liþer to se;
Be soht sal his sinne, and noht funden
be.
40 Lauerd in ay and in werld of werld
rike sal he;
Genge, fra his land forwurth sal yhe.
41 Zhorning of pouer herd lauerd hou
ferd;
For-gra[i]þing of þar hert þin ere
herd.
42 Deme faderles and meke, and noht
set he
Ouer mikel him man ouer erþe to be.

X.

EH louerd. EH yhe. E saul. H hit. H forfare. E wille. EH sparw. E in
þe hille. E om loke. EH þar bogh. H shote and m. EH þo (þa) þat rith-
wis'e are of h. HE whom (E þat) þou maked. H Louerd is in his kirke of
blisse. E holi. E set. EH loke þer. EH browes asken. E Louerd. E wic þat
isse H wic þat be. H om And. H wicnes. E He hates his saule þat loues
wicnesse. H Rain. H sinnande. EH fir. H brustan. H brennande. EH
Blast. H stigh E stith. EH Del sal be. E riht H rith. E louerd. E licham
H lickam. H sees.

Ms. Vesp. D vii.

XI.

Sauf me, lau^{er}d, for halgh nou^{er}þer
wones¹,

For less^e ere sothenes fra mennes
sones.

2 Idelnesses spake þai thurgh þair breste
Ilkan to his neghburgh neste;
With lippes swikel swith smerte
Spake þai in hert and herte.

3 Lau^{er}d lesses² alle lippes swikel,
And þe tunge þat spekes mikel,

4 Þat saide: »oure tunge mikel we;
Oure lippes ofe vs are; wha oure god
mai be?»

5 »For wrecchedhede helples, and pouer
sighinge,

Nou sal .I. rise«, saide lau^{er}d kinge,

6 »I. sal sete in hele ilka lim;
Ful treweli sal .I. make³ in him«.

7 Speche ofe lau^{er}d, speche clene and
schire;

Siluer fraisted with þe fire,
Fanded of erþe, als it es talde,
Againe clensed seuenfalde.

8 Þou, lau^{er}d, sal loke vs night and dai,
And yeme vs fra þat strende in ai.

¹ V quoniam deficit sanctus. ² r. leses;
V Disperdat. ³ V agam.

9 In vmgang wicked ga sal nou;
After þi heghnes mensones felefaldes¹
tou.

XII.

To-when, lau^{er}d, forgetes þou me
in ende?
Houlange saltou þi face fra me
wende?

2 Houlange redes in mi saule set .I.,
Sorw in mi hert bi dai for-þi?

3 Towheþ sal mi fa hounen ouer me
be?

Bihalde, lau^{er}d mi god, and here me.

4 Light min eghen and be mi rede,
Ne euer þat .I. slepe in dede;
Leswhen mi witherwin he sai:

»I. betred² againes him ai.«

5 Þat droue me sal glade ife stired
be .I.;

.I. soethli hoped in þi mercy.

6 Glade sal mi hert in hele þine;
.I. sal sing to lau^{er}d myne
Þat godes gaf to me with blisse,
And salme to name ofe lau^{er}d heghist
isse.

¹ al. felefalded. ² V Praevalui.

XI.

EH Sau^{er} make (H ma) me. E om for. H nau^{er}þer. E wanes aiwhare. H For
sothnesse are l. E For l. sothnesses fro men sones are. E Vnnait, H Fantomes.
EH þurth þar. EH brest. E Ilkon. EH neghburth nest. E om With EH
swikel tunges swipe. E Speke. E Forleses lau^{er}d. H leses. E swikelle.
E tung. E spkes. H saiden. E Whilk þat saiden ouer alle, Oure tunges
mikel we salle, Oure lippes fra vs are þai, Who our lou^{er}d is in ai. H m. sal we.
E of helples, H and h. H of p. EH sikyng(e). E said lau^{er}d. EH in þi hele.
E set inst. of make. E lou^{er}d. H klene, E chast. H shir. H Als siluer.
EH fonded. EH Fraisted of e. þat is kold (H kalde), Fulli klensed. E fold.
E Þou lou^{er}d salt kep vs and yhem vs so In euermore þat strend fro, H Þou sal
loke us and zheme us Fra þat sterne(!) in euer þus. H quedes. E go. H om þi.
H felefalded E felefolded. H þou.

XII.

E lou^{er}d. E tou. end. E To when. E om saltou; H salt þou. E fro.
E om in. E saul sett. E sal .I., H i. sal. EH Sorgh. H be dai with-al. E fo.
E ouer me hounen. EH Lith. EH eghen are heui als lede. E om þat. H speke.
H Neleswenne saie mi fa. E I better wrped. EH again. H swa. EH me droue.
E glad. EH sothlic. EH Gladed in þi hele (H In þi hele gladed) mi hert.
H Singe sal .i. EH to l. in quert. E Whil[c] godes gaf to me, And salm to
lou^{er}d name hegist be.

Ms. Vesp. D vii.

XIII.

- Þe vnwise saide in hert his
 Als a foele, þat god noght is.
 2 Forbroken¹ and wlatful made þai are
 In þair thoughts lesse and mare;
 Whilke þat gode dos es þare nane,
 Es þare nane to lepi ane.
 3 Lauerd fra heuen, þare he wones,
 Forthlokod ouer mennes sones,
 Þat he se whar he vnderstand²,
 Or yife he be god sekand.
 4 Alle helded þai, samen ai
 Vnnoteful maked are þai;
 Whilke þat gode does is þare nane,
 Is þare nane to lepi ane.
 5 Openand thurgh es throte of þa,
 With þair tunges swikelli dide þaiswa;
 Atter of snakes swythe strange
 Vnder lippes of þaim amange.
 6 Mouth of wham of malloke es
 Fulfilled and of bitternes;
 Swift þe feet of þaim vngode
 Ai are for to spille blode.
 7 Forbreking³ and vnselines ai
 In waies of þaim, and þe wai

¹ V Corrupti ² *ad.* be vnderstandand,
 cf. Ps. 52. ³ V Contritio; R. R. Brekyng.

Of þees noght knewe þai; noght is
 swa

- Drede of god bifor eghen of þa.
 8 Þai knawe noght¹, alle þat wirkes
 quede,
 Þat swelighis mi folke als mete of
 brede!
 9 God noght kalled þai apon;
 Þai qwoke for drede þar drede was
 non.
 10 For lauerd night and dai
 In rightwise getinge es he ai;
 Rede of helples toyute þou,
 For þat lauerd his hope es nou.
 11 Wha sal gife of Syon hele to Israel!
 When lauerd has torned wrecchedenes
 wele
 Of his folk, Iacob glade salle,
 And faine sal Israel with-alle.

XIV.

- Lauerd, in þi telde wha sal wone?
 In þi hali hille or wha rest mone?
 2 Whilke þat incomes wemles,
 And ai wirkes rightwisenis;

¹ V Nonne cognoscent...?

XIII.

EH vnwis. E said. EH hisse. EH fol. E gode. H noth god. isse. EH Þai
 are wemmed and wlatand ai, Madde in þar ȝhothes (H In þar phoghtes made)
 are þai. EH is tar. E non H nan. EH Is tar (þar; non (nan). E on. H Lauerd
 forthlokod fra heuen Ouer sones of men ful euen. E Forghlokos. E whor,
 H if. EH he be. H understandand. H Oþer god himself filyand. E Vnnotful.
 E god dos. E is tar. E non. EH is tar. H Open ȝhroth is. E Þe prote of þam
 is open þrugh, With þar tunges wic and rugh Swikelic dide þai, atter als-so
 Of snakes vnder lippes of þo. H Atter of neddres nith and dai Vnder tunges
 of þam is ai. E Of whom þe mough of weriednesse Is ful and ..., H Of
 whilke þar mouth ful it es Of mallok and .. H are fete. E fote. EH þam.
 EH Euer for to. E Forþinkinge. EH and vnsele and(wo (wa). EH In þar
 waies þar þai go (ga). EH And wai of (om in E) þais noht knew þo (H þai
 swa). E Godes drede. E nis H noht is. E b. þar eyhen two. E Noht know
 þai. H knew. E al. EH wirken qued. EH swolihe. bred. EH ne kald þai
 noht. E oþon. E quoc. EH ffor þat. E lauerd ful of blisse. EH In strend(e)
 rihtwise. E ai he isse. EH Red. E helpes. EH toyhutte. EH For l. hope
 of him. EH Who. E sal of Syon gif. EH hele. E as turned. H glade Iacob.
 EH sal. withal.

XIV.

E who in þi teld who sal H wha in þi telde sal. EH wun. EH heli. H hil.
 EH who rest mun. EH He þat. H wemmelesse. EH euer. E sothnesse.

Ms. Vesp. D vii.

- 3 Pat spekes sothnes in hert his,
And noght dide swikeldome in tunge
his,
4 Ne dide to his neghburgh inel ne
gram,
Ne ogaines his neghburgh vpbraidinge
nam.
5 To noghte es lede lither in his sight;
And dredand lauerd he glades¹ right.
6 He þat to his neghburgh sweres
And noght biswikes him ne deres;
Ne his siluer til okir noght es giuande,
Ne giftes toke ouer vnderande.
7 Pat does þese, night and dai,
Noghte sal he be stired in ai.

XV.

- Yheme me, lauerd, stedfastly
For þat in þe hoped .i.;
.i. saide: »mi gode artou nou,
For ofe mi godes noght nedes tou«.
2 Tille haleghs þat in land are ma,
He selkouped alle mi willes in þa.
3 Felefolded ere þair sekenesses ai,
After þa þan highed þai.

¹ V glorificat.

- 4 Noght sal .i. samen þar forwarde¹ ofe
blode,
Ne myne þare names bi mi lippes
gode.
5 Lauerd dele ofe mine heritage isse,
And ofe mi drinke, with mikel blisse:
Pat ogaine yheldes þou arte he
Heritage mine vnto me.
6 Rapes to me felle in schirenes;
For mine heritage to me schire its es.
7 .i. sal blisse ai lauerd kinge
Þate to me gaf vnderstandinge;
In-ouer and to þe night
Swiped² me mine neeres right.
8 .i. forloked dai and night
Lauerd euer in mi sight;
For at righthalues he is to me,
Swa þate .i. ne stired be.
9 For þat fayned [es] mi herte,
And gladed mi tunge in querte;
Als-swa mi flesche ouer alle
In gode hope restē its salle.
10 For noght sal tou lete mi saule in
helle to be,
Ne gife þi halgh wemmed-stede to se.

¹ V conuenticula. ² r. Snibbed, V incre-
puerunt.

E hisse, H in his h. isse. EH swikedom. hisse. H ne sham. EH Ne vp-
braidinge again his n. (H neghburyhes). EH is. E ledde. H mirpes rith.
EH While þat. E om noght. E Pat his s. noght gaf til oker in land, H Ne
his siluir til oker noht gaf in lande. EH dos. H baphe niht & d., E wele wite
he mai. E Pat noht bes he st.

XV.

E Lauerd ai wel yheme þou me, For þat .i. hoped in the; H Zheme me l.
for þhat .i. In þe hoped witerli. E said. E lauerd H to l., mi godart þou.
nou om. H to mi g. EH n. tou nou. EH To. E his. EH halyhes, E in
erþe are mo H in his land þat are ma. E alles. FH his w. E þo. E Par
sekenesses felfolded are, H F. þar s. are ai. EH And after. E þo. þan om; H fast.
E yorned þai yhare. H forwardes. E blod. E min of þar n., H min þam.
E god. E Lauerd del of min irfwardnesse And of mi drinke als-so he isse, Pou
art þat again yeld sal Eritage myn to me al; H Lauerd del of min eritage and
of mi drink is he, Pou art þat againset sal min eritage to me. E Ropes. EH
fellen to me. E shirnesse. H Sothlic inst. of For. H om it. E esse. EH bl.
lauerd ouer al þinge. EH gaf to me. EH Ouer al. H unto þhe n. EH
Snibbed. E mi lendes. EH vnriht. EH niht and dai. EH L. to be in mi siht
(H in mi siht to be) ai. E on, H fra, r. h. E So. H noht st. EH fained is.
E gladid. H mi tunge gladed. E And als so, H Inouer and (on erasure).
H with al. H For þou me (r. ne) salt. E hele. H giue. H wemming for to se.

Ms. Vesp. D vii.

- 11 Kouth made þou to me waies ofe lif;
 Pou salt fille me with faines rise
 With þi lickam es swa brighte:
 Lustes til in ende in þi hande righte.

XVI.

- Here, lauerd, mi rightwisenes;
 Bihald what mi bisekinge es.
 2 With eres mi bede bise,
 Noght in lippes swikel be.
 3 Fra þi lickam mi dome forthga,
 Euennes sene þine eghen twa.
 4 Pou fanded mi hert, and bi night
 seked;
 With fire me fraisted, and in me nes
 funden wickedhed.
 5 Þat noght speke mi mouth men-
 werkes, for-þi
 For wordes of þi lippes hard waies
 yhemed .i..
 6 Fulmake¹ mi steppes in sties þine,
 Þat noght be stired gainges mine.
 7 .i. cried, god, for me herd þou:
 Helde þine ere to me, and mi wordes
 here nou.

¹ V Perforce.

- 8 Selkouth þi mercies in þe lande,
 Þat saufe makes in þe hopande.
 9 Fra ogainestandard righthand of þe
 Als appel ofe eghe yheme þou me;
 10 Hile me vnder schadou ofe þi wenges
 twa,
 Fra face ofe wicked þat twinged me
 swa.
 11 Mi faas mi saule vmgafe ful wide;
 Þair fattenes þai stake¹, þair mouth
 spake pride.
 12 Me vmgaf nou me forthwerpand;
 Þair eghen þai set til helde in land.
 13 Þai onfanged me als lioun
 Til reninge ware redi boun,
 And als lioun kitelinge
 Þat es wonand in hidinge.
 14 Ris vp, lauerd; forcome² him swa,
 And als-swa him vnderga³;
 Fra wicked þou outake saule mine,
 Þi swerde fra faas ofe hand þine.
 15 Lauerd, þa fone ofe erthe in þair
 life twinne þa;
 Ofe þi hidinges filled þair wambe
 es swa.

¹ V concluserunt. ² V praeueni. ³ V sup-
 plantia.

E Rugh m. tou. E fil. H fainnes. H licham is. E l. for to wende. E Lustes
 in þi righthand til in ende. H Likinges to in e.

XVI.

H Her. E louerd. H in (inst. of mi). H mi bisekinge what. E esse. E Wiht.
 H þou bise. EH s. þat be. E Fro þi face. E go. E Euennes sen þin. EH eyhen.
 E two. E Pou fraisted mi hert with miht And tou sohtes hit be niht, With fir
 þou fondedeste and noht esse Funden in me wickednesse; H Pou fonded mi
 hert and soht be niht, With fir þou fraisted me ful riht, And noht is funden
 inwith me Wickednes nan for to be. E Þat noht spek mi mouth mare Werkes
 of na men þat are, For wordes of þi lippes twa I hard waies yhemed ma.
 H Þat mi mounht noht sp. m. w. heghli. EH goinges. stiyhes. E stired be.
 EH steppes. EH I kried (to þe H) for þou herd me god dere. E Hel. EH
 om nou. E S. þine m. for to be. H land. EH mas. E hopand in þe. E Fro ag.
 þi righthand Zheme als appel of egh in land. EH Vnder shadw (E shaldw) of þi
 H þine) wenges forhile me so (H forhile fra). E Fro, om in H. H wicke.
 EH om þat; me twinged þo (H swa). E fos. EH þar fatnes. E spal H spek.
 EH Furthwerpand me nou (H þai) vmgaf me yhet, To held in erpe þar eghen
 H þar eyhen to held in erpe; þai set. E vnderfong., Þat to his prai. H Þai
 kep me als graith lioun to reuing, And als lioun kiteling wonand in hiding.
 E And als lioun kitelyng esse Erdand ai in wilderness. EH om up. EH bifor-
 come him so (H swa). H als þou. E vndergo. EH Lese (H Outtake) mi saul
 fro wick in land, Mi sw. fro fos (fra faas) of þi hand. E twine þo in lif of
 þam. E hidings. E fild is wombe of am. E Fild with ernotes are þai ai.

Ms. Vesp. D vii.

16 *Pai ere* filled with sones night and dai,
And *þar leuings* to *þair smaþ* left
þai:

17 And .i. sal schewe in *þi* sight in
rightwisnes;
.I. *salle* be filled when schewes *þi*
blisse.

XVII.

I sal loue *þe*, *lauerd*, [mi]¹ stalworth-
hede;

Lauerd mi festnes ai in nede
And mi toflight *þat* es swa,
And mi leser oute of *wa*;

2 *Lauerd* mi helper *þat* es alle,
And in him ai hope .i. *salle*;

3 Mi schelder, and of *mi* hele horne,
And mi fonger: ai *þer-forne*

4 Louand *lauerd* calle sal .i.,
And fra mi faas be saufe for-*þi*.

5 *Vmgafe* me sorwes of *dede*,
Vmgriped me weeles of *quede*.

6 Soreghes *vmgafe* me of *helle*,
Bisied me snares of *dede* ful felle.

7 In mi droung *lauerd* called .i.,
And to mi god cried .i. witerli:

¹ Ms. in.

8 And he herd fra his hali kirke mi
steuen,

And mi crie in his sighte in eres yhode
euen.

9 Stired and quoke *þe* erthe *þare*;
Groundes of *hilles* todreued are,
And *þai ere* stired, of *þai* paim be lath,
For *þat* he es with *þaim* wrath.

10 *Vpstegh* reke in his ire,
And of *face* of *him* brent *þe* fire;
Koles *þat* ware dounfalland
Kindled ere of *him* glouand.

11 He helded heuens, and doune come
he;

And dimnes vnder his fete to be.

12 And he stegh ouer cherubin, and
fleg *þare*;

He fleg ouer fetheres of *windes*
ware.

13 And he set mirkenes his lurkinge lange,
His telde to be in his vmgange,
Mirke watres *þat* ware of *hewe*
In *þe* kloudes of *þe* skewe.

14 For leueninge in his sighte cloudes
schire

Forthyoden: haile and *koles* of *fire*.

¹ = þof.

H with ernotes nith . . EH And .i. in (*þi* H) rihtwisnesse shew sal (H sal shew)
in *þi* siht. E om I sal. E *þi* bl. riht H *þi* bl. in niht.

XVII.

E I sal loue *þe* niht and dai, *Louerd* mi stalwurnesse is ai, Mi festnes mi to-
fiht als-swo, And mi l. o. o. wo; H I sal loue *þe* *lauerd* mi strengh mi festnes.
And mi toflight and mi leser es. E Mi god mi helper is al, H God mi helper
niht and dai. H hope sal .i. ai. E shilder H forhiler. EH horn. E & on-
fonger myn, ai om. E Herzhand. H kalle *lauerd*. E fro . . fos. E sorhes of
helle mo, H s. of ded *þat* be. H And weles of wicnes droued me, E Bournand
of wicnesse todreued me so. E me *vmgaf*. E *Vmgriped* me. H snare. EH om
ful. E kald .i., H .i. kald for *þi*. H And he herd mi steuen fra is heli kirke
gode And mi krie in is siht in eres in yhode; E And he herd sone ful euen For
(r. Fro) kirke heli his mi steuen, And mi crie in his siht Inyhode in his eres riht.
EH Stired is (and H) quoc. E *þe* e. amange, H *þe* e. swa. H droued are *þa*;
E *þat* are strang. E Dreued are and st. E *zof* H *þof* (yof?). E loth H lagh.
H god is. E wroth H wragh. E *Vpstegh* *þe* smoke ful hegh In *þe* wragh of
him so slegh, And fir of his face brent *þare*, *Koles* kindled fro him are; H *Vp*-
stegh reke in is wrath and fir *þare* Of is is(!) face brent, *koles* kindled of him are.
E dimmes. H om he. E om He fleg. E And he set merkenes lange Lurkyng
his in *þe* vmgange, His teld merke watres of hew. H Merke. hw. H scw.
EH For leuininge (H leuing) cloudes forhferd in his (H is) siht, Hail and *koles* of

Ms. Vesp. D vii.

- 15 And lauerd thonered fra heuen, and
hegheste sire
Gafe his steuen: haile, coles ofe fire.
16 And he sent his arwes, and skatered
þa;
Felefalded leueninge, and dreued þam
swa.
17 And schewed welles ofe watres ware,
And groundes ofe ertheli werlde vn-
hiled are,
18 For þi snibbing, lauerd myne,
For onesprute¹ of gast of wreth þine.
19 He sent fra hegh, and vptoke me;
Fra many watres me nam he;
20 He outtoke me þare amange
Fra mi faas þat war sa strange,
And fra þa me þat hated ai;
For samen-strengþed ouer me war
þai.
21 Þai forcome me in daie ofe twin-
ginge,
And made es lauerd mi forhilinge.
22 And he led me in brede to be;
Saufe made he me, for he wald me.
23 And foryhelde to me lauerd sal
After mi righwisenes al,
And after clensing² ofe mi hende
Sal he yhelde to me at ende.

- 24 For waies of lauerd yemed .I.,
Ne fra mi god dide .I. wickedly.
25 For al his domes in mi sighte ere þa,
And his rightwisenes nocht put .I.
me fra.
26 And .I. sal be with him wemmeles,
And loke me fra mi wickednes.
27 And lauerd to me foryhelde he sal
After mi rightwisnes al,
And after clenness of mi hend swa
In sight of eghen his twa.
28 With hali, halgh bes of þe,
With man vnderand, vnderand be,
29 With chosen and be chosen þou sal;
With il torned and il torneste al.
30 For þou meke folke saufe make sal
nou,
And eghen of proude meke sal tou.
31 For þou lightes mi lantern bright;
Mi god, mi mirkenes lighte.
32 For in þe be .I. outtane fra fandinge al,
And in mi god sal .i. ouerfare þe wal.
33 Mi god vnfiled es his wai;
Speche of lauerd with fire es ai
Fraisted; forhiler es he
Ofe al þat in him hopand be.
34 For wha god bot lauerd we calle?
Or wha god bote our god of alle?

¹ V ab inspiratione spiritus irae tuae.

² al. clenness.

fir ful briht. EH And l. ʒunnerd (H þhunnered) fra heuen, And alderheghest gaf
his stenen, Hail þat was dounfalland (H falland shir), And koles of fir brinnand
H ful hote of fir). EH send. E þam H am. H Manifalded E And felfolded.
E to-dreued. E am H þam; EH om swa. E shewden H sheweden. H watres of
welles. H in-sprout E out-sprent. EH blast. E wrath H wragh. H sende. E & out
nam H an he nam. H And fra. EH fele. E toke H uptoke. H And he o. me
dai and niht. E þore. E Fro mi wiperwine to st., H Fra stalwurthest ware of
miht. E þo while me. H om þat. E strezed. H are. EH forthcome. of mi t.
H me led. E lauerd to me. HE rihtwis(e)nesse. EH klennes. E hend. Eyheld
H foryheld. E end. E For .i. yhemed waies of louerd to go in, Ne wickedlic
dide .i. fra god min; H For .i. ʒh. w. of lauerd wel, Ne quedlic bare .i. fra mi
god na del. EH in mi siht to se. EH put .i. noht fro (fra) me. E wemlesse.
EH yheme. E om me. E foryheld louerd to me H foryhelde to me lauerd;
EH om he. EH rihtwis(e)nesse. EH om And. E als so H als swa. EH of
his eghen. E two. EH With heli dwelle halzhe (halgh). H be þou sal. H And with
underand man underand al. E salt be. E And with corn be corn þ. s., H And
with chosen men chese þe mun. E And with liþer liþer best al, H And with
qued qued beste if þou wun. H sauf salt make, nou om. H meke and slake.
H lihtes. EH Lauerd mi god. EH merkenes(se). E fro. EH fondyng. E .I.
sal. E God min. EH vntroden. E þi. H Sp. of l. is fraisted ai With fir.
E Fonded. E Halle. E who H wa. H lauerd bot our god. E om Or; H And.

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- 35 Lauerd þat girde me with might,
And set vnwemmed mi wai right;
36 Þat set mi fete als of hertes ma,
And ouer heghnes settand me swa;
37 Þat leres mi hend at fight nou,
And mine armes als brasen bow set þou;
38 And þou gaf me forhilinge of hele of þe,
And þi righthand onfanged me;
39 And þi lare in ende me rightid al,
And þi lare, it¹ me lere sal.
40 Þou tobreddeste mi gainges vnder me,
And mi steppes nocht vnfest þai be.
41 .I. sal filghe mi faas, and vmlap þa;
And nocht ogaintorne to þai wane swa.
42 .I. sal þam breke, ne stand þai mighte;
Þai sal falle vnder mi fete doun-righte.
43 And þou girde me with might at fight in land,
And vnderlaide vnder me in me rise-and.
44 And mi faas obak þou gaf me nou,
And hatand me forlesed þou.
- 45 Þai cried, ne was þat sauf made oughte;
To lauerd, and he herde þam nochte.
46 And .I. sal gnide als duste bifor winde likam,
Als fen of gates owai do þam.
47 Outtake fra ogainsaghes of folk þou sal,
In heued of genge me set with-al.
48 Folke, whilke .I. ne knewe, serued to me;
In heringe of ere me boghed he.
49 Outen¹ sones to me lighed þai,
Outen sones elded er þai;
And þai halted þare þai yhode,
Fra þine sties þat ere gode².
50 Lauerd liues! and mi god blissed be!
And god ofe mi hele vphouen be he!
51 God þat giues wrekas me to,
And vnder³ folke vnder me so;
Mi leser artou night and dai
Fra mi faas ben wrathful ai.
52 And fra in me risand vphene sal tou me,
Fra wickeman outtake me to fle.

¹ V ipsa.¹ V alieni. ² et claudicauerunt a semitis suis. ³ subdis.

E bot our god louerd. EH Lauerd (H God) þat with miht gird (girde) me ai And vnwemmed set mi wai (E me vai), Þat made mi fete als of (om H) hertes to be And (om H) ouer heghnesses settand me. H to fiht þat was. E & als brasan bogh mi armes. H Þou set mine armes als bogh of bras. E And forhilinge of þi hele gaf þou to me, And me onfong righthand of þe, And þi lare me rightid in ende zhit. H lore me rightid in ende al. E me lered fal hit, H me lere hit sal. E tobred H bred. E goines H goinges. E fos; þo. E again. H turne again to wane ma. E til; so. E brek þam. H Breke þam .i. sal. E fite. E And tou gerde me with miht, Bogh niht and dai to fiht, And tou vnderlaid in risand, In me vnder me to stand. E fos. E onbake to me gaf þou, H to me on bac gaf þou. E forles H tospred. EH tou nou. E Whilke sauf mad oht. E And to-gnide sal .i. tham, Als wynd bifore dust lickam, And als fen in waies swa, Alle awai .i. sal do tha. H to-gnide am als; duste om. H of waies. H Outnim me fra gainsayhes. E Fro folke again-sainges outtake salt me. EH Me set in heued of genge, E to be. H Folk þat .i. ne knew me serued þai. E eryl. EH hit (þai; boyhed to me (ai H). E om Outen—lighed þai. E vnelded. H Outen sones liyhd me, outen sones elded are, And þai halted fra þine stiyhes ware. E & vphouen god of mi hele be, H & uph. be god mi hele he. E God þat wrekas to me giues nou, And vnder me folke vndres tou. H Lauerd. . to me ma. swa. E Leser min; artou om; be niht. E wrakeful are, H wrathful þat are. H & ar in mi r. H me opheue sal þou, E vph. me þou sal. H man wicke. H outtake me nou,

Ms. Vesp. D un.

- 53 For-þi in birþes sal .I. to þe schryue
Lauerd, and to þi name salm sai mi
hine;
54 Heles of his kinge mikeland,
And als-swa mercy doand
To his criste þat es David,
And to his sede til in werld þar-wid.

XVIII.

- Heuens telles goddis blisse;
Þe walken schewes handeswerkes
hisse.
2 Dai to dai worde riftes right,
And wisdom schewes night to night.
3 Noght ere speches, ne saghes euen,
Of whilk noght es herd þair steuen.
4 In al land outyhode þair rorde,
And in endes of werld of þam þe
worde.
5 In sun he set his telde to stand;
And he als bridgome of his bour
comand,
6 He gladed als yhoten to renne his
wai;
Fra heghest heuen his outcome ai,
7 And his ogaine-raas til hegh sete;
Nes whilke þat hides him fra his
hete.

- 8 Lagh of lauerd vnwemmed esse,
Tornand saules in to blisse;
Witnes of lauerd es ai trewe,
Wisedome lenand to littel newe.
9 Rightwisenesses of lauerd right,
hertes fainand;
Bode of lauerd light, eghen lightand.
10 Drede of lauerd hali es ite,
In werld ofe werld, and ful ofe wite;
Domes of lauerd soth er ai,
And rightwished in þar-selfe er þai.
11 Yornandlike¹ ouer þe golde
And stane derworthi mikel holde;
And wele swetter to mannes wambe
Ouer honi and þe kambe.
12 And þi hine yhemes þam, ouer al
thinge;
In þam yhemand, mikel foryheldinge.
13 Giltes wha vnderstandes nou?
Of mi helinges me clens tou;
And fra ouden night and dai
Forbere vnto þi hine ai.
14 If myne lordeschepes noght be al²,
Þan vnwemmed be .I. sal,
And .I. sal be clensed clene
Of gilte mikel, albidene.
15 And be mon, at queme sal þa,
Speches of mi mouth at ga,

¹ V Desiderabilia. ² V Si mei non fuerint
dominati.

E outta me al. H For þat sal .i. to þe lauerd in birþes shrine Anto þi name
salm sai m. l., E To þe lauerd in birþes sal be shruen forþi And to þi name
salm sai sal .I. H Mikeland heles al wiht blisse To his king þat swa gode isse,
And doand mercies to is crist David. E & mildhertnes als-so d. E & til.
EH þer-wid.

XVIII.

EH tellen. EH wolken. handwerk. EH wisdom. H Þai ne are wordes
ne. EH sayhes. EH Of wh. þat. E In alle erpe. H outyhede. E ende,
H werld of erpe. EH sunne. E teld. H stande. E bridgome. bour. EH eten.
E Fro. EH heghist. E his cominge. EH gainres to his hegh sete. EH Nis.
H whilc mai hide. EH isse. EH Turnand. E vn-to. H om es. EH euer.
E Lenand wisdom. E Rithnesse. E heli isse H h. hit isse. EH ai ful of
blisse. H soghe. E are þai. EH om And. H Rithwised E Rihtwished.
EH þam. E seluen, er om. E ai. E More to be yorned, H Mare zhornanlic.
EH om þe. EH Or. E ston H stan. E derwrth. EH þat is h. EH Mikel
swetter. E wombe. E þi kombe. H .i. hine. E sal þam yhem, H sal gete
am. H In yh. þam. E who. E v. mo H ma. EH klens(e) me so (swa). EH
Vnto þi hyne forbere þou ai. E louerdinges noht min. H If mine noht lauer-
dinges, þen unwemmed be i. sal, And be klensed of mikel gilt with-al. E And
be mun þai þat sal queme Sp. of m. m. to yheme, &c; H And þat speches of

Ms. Vesp. D vii.

And thinginge ofe hert mine
Euer-mar in sight pine.

- 16 Lauerd mi helper ai he isse,
And mi bier vn-to blisse.

XIX.

- Lauerd here þe in þi drouinge dai;
Name ofe [god] Iacob forhile þe ai.
2 He sende þe helpe fra halgh onon,
And he helpe þe fra Syon.
3 Of al þine offrand mined he be¹,
And þine offrand fat made be.
4 He gife to þe after þi herte,
And [al] þi rede he feste in querte.
5 Faine in þi hele sal we,
And in name of oure god mikled be.
6 Lauerd fil al þin askinges with blisse.
Nou knewe .I. þat saufe made lauerd
criste hisse;
7 He sal here him fra his hali heuen;
In mightand, hele of his right hand
euen.
E8 [Þai in waines, þai in horses al;
And we in game of louerd our god
sal kal.]
9 Þai ere bonden, and felle sare;
And we raas, and rightid are.
10 Lauerd, make saufe þe kinge to be;
And here vs in what dai we calle to þe.

¹ r. be he.

XX.

- Lauerd, in þi might þe kinge faine
sal,
And ouer þi hele swith glade with-al.
2 Þou gaf him gerninge ofe hert and
thoghte,
And ofe wille ofe his lippes biswiked
him noghte.
3 For þou forcome him, als tou es,
In blissing[es] ofe swetenes;
Þou set on his heued on-ane
A crowne ofe a derworthi stane.
4 Life þan asked he of þe,
And þou gaf it him to be
Lenght ofe daies, al with blisse,
In werld and in werld of werld þat
isse.
5 Mikel es his blisse, night and dai,
In þi hele sa gode es ai;
Blisse and mikel fairehede with-al
Insete ouer him ai þou sal.
6 For þou sal gife him in blissings
In werld ofe werld; forbi alle thin-
ges
Þou salte faine him in mirth righte
With þi lickam, es swa brighte.
7 For þe kinge in lauerd hopes he,
And in mercy of heghiste noghte
stired sal be.—

mi mouth like be sal þai, And þhoght of mi hert in þi siht ai. EH L. m. h.
out of wo (wa), & m. b. is als-swo (swa).

XIX.

E god Iacob. EH Fro halghe he (om in E) send þe h. o. E forhelp. E Of
pine off. m., H Mened of p. off.; EH be he. H maked. E al þi rede, H þi
red al. EH We sal be fained (H faine) in hele of þe. E om name of. E fille
þi bodes al. H wist .i. H om. sal. E Fro his heli heuen he be him herand.
E miht and h.; H mithtandes, hele om. H þi. E om euen. EH are bunden.
fellen. E ros.

XX.

H wigh-al. H om him. E yorninge H zhorning. E bifore-come H biforcom.
EH him swo (swa), EH In blissings of s. to go (ga). EH in h. h. onon (onan).
E ston. EH He asked þe lif, þou gaf him strength, In werld and in werld of
werld daies lengh. EH Mikel of him it es the blisse In þi hele so god þat isse.
EH Ouer him outset (H onset); ai om. H For þou sal gif him in blissing in werld of
werld riht, Þou salt faine him in blisse wiht þi lickam briht. E salt. blissinge. þinge.
E Faine salt þou him. is swo. EH hopes alle (al). be stired (stire) he salle (sal).

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- 8 Be funden þi hand til al þin ille-
willand,
And al þat þe hates find þi right-
hand.
9 Þou sal þam set als ouen of fire
In time ofe þi lickam¹ schire;
Lauerd in his wreth sal dreue þa,
And sweligh fire its sal als-swa.
10 Þair fruit fra erthe forlese þou sal,
And fra sonas of men þair sede al.
11 For þai helded in þe iuels vnright;
Þai thought redes whilk stapel þai
ne mighte.
12 For set am hindward sal tou swa,
And in þaire leuynge¹ forgraiþe
lickam of þa.
13 Vphene, lauerd, in might of þe;
Þi mightes singe and salme sal we.

XXI.

- God, mi god, in me bise,
Wharfor forletedest þou me?
Ful fer fra mi hele ere þa
Wordes of mi giltes ma.
2 Mi god, .I. sal crie bi dai,
And þou salt noghte here what .I.
sai;
And bi nighte, ife þat its be,
And to unwise² noght to me.
3 Þou sothlik in haligh wel
Erdest, loofe of Israel.

¹ V in reliquiis tuis praeprabis. ² Ms. mi wised.

- Oure fadres in þe hoped þai;
Þai hoped, and þou lesed þam ai.
4 To þe þai cried, and sauf þai ware;
In þe þai hoped, and noght schente
þai are.
5 And .I. am worme, and man nathinge;
Mennes vpbraidinge, ofe folke out-
kastinge¹.
6 Alle me seand me scorned swa,
With lippes þai spake, and heued
stired þa:
7 »He hoped in lauerd, him he oute-
nime;
Sauf make he him, for he wille
hime.
8 For þou ert whilke þat me outdroghe
Fra þe wambe, mi hope inoghe
Fra pappes ofe moder ofe me;
Of maghe forkast .I. am in þe.
9 Fra wambe of mi moder mi god ar-
ton:
Ne wite þou noght fra me nou;
10 For þate drouinge es neghande,
And es nane þat es helpande.
11 Vmgaf me ful mani kalues;
Fat bules vmsete me on al halues.
12 Þair mouth ouer me þai ware open-
and,
Als lioun renand and rorand.
13 Als watre outyete .I. am at anes;
And tospred ere al mi banes.

¹ so R. abjectio.

EH Þi hand be funden in. E þing inst. of þine. H ilwalland. EH alle. H om þat. E hat H hate. H salt. H om als; E in ouen. EH þi wrath (wragh). EH todreue (droue) salt þou þo (þa). EH & swolihe (swolyhe) þam sal fire als swo (swa). EH Þar. E fro. H iueles, þai þoht Redes þat stapel þai miht noht. E þat stapel. EH For on bac salt þou (sal tou) set þam, In þar l. (E leueninges) forþare þar lickam. E And þi H And in þi.

XXI.

E Wherfor H Whefor. EH om Ful. are. E þo. mo. E kri. E noht til vnw.; H til v., noght om. EH vn-to. E halgh H halyhe. H Erdes; E Wones heryhingz. E Israel. E hopes. EH and tou. am. E I inst. of ai. EH om and, before soght. E wurm. no. EH Men. EH om of. outkestingz. H shorned. EH ai inst. of swa. H om and; þar h. shoc. EH þai. EH out him he nim. EH made. E om he. EH wald. E ert. H om whilk. E wombe in h. E Of p. EH of þe m. H Of wambe E Fro wombe, EH forcusten. H Fra magh of moder. EH art þou. E non, H name. E is H isse. EH Fatte boles. alle. Þar. E wor. EH romiand'e. E to-yut H toyhut. EH ones. alle mi bones. EH

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- 14 Made es mi hert als wax meltand
In mides of mi wambe dwelland.
- 15 Dried als a pot might be
Alle mi might with-innen me,
And mi tunge to mi chekes cleued red;
And þou me led in duste of ded.
- 16 For me vmgafe fele hundes yhetz:
Red of liþerand me vmsetz.
- 17 Mi hend, mi fete þai delued wide,
Þai talde mi banes in ilka side.
- 18 Þai sothlike bihelden swa
And als me inloked¹ þa;
Þai delt to þam mi schroudes ilkan,
And mi cleþinge lote kaste þai on.
- 19 And þou, lauerd, ne fer þi help fra me;
At mi weringe bihald and se.
- 20 Outtake mi saule fra sward to bringe,
And fra hand of hunde mine oninge².
- 21 Sauþ me fra mouth of lioun es,
And fra hornes of vnicornes mi mekenes.
- 22 Telle þi name to mi breþer .I. sal;
In midde þe kirke looue þe with-al.
- 23 Þat dredes lauerd, loues him swa;
Al³ sede of Iacob, blisse mas him to.
- 24 Drede him al sede of Israel als kinge,
For he ne forsoke ne forsegh pouer
biseginge⁴;
- 25 Ne he tornes his face fra me,
And when .I. to him cried me herd he.
- 26 At þe mi lofe with mikel blis
In þe kirke þat mikel is;
Mi hetes sal .I. yhelde in land
In þe sight of þe dredand.
- 27 Ete pouer and be filled þai sal;
And looue lauerd þai sal with-al
Þat him sekas for saule quertes;
In werld of werld sal life þar hertes.
- 28 Þai be mined and to lauerd torne þai
Alle endes of erth in ai,
29 And lout sal þai in his sighte
Alle hineheded of genge ful righte;
30 For of lauerd es þe rike,
And he sal lauerd of genge ilike.
- 31 Þai eten and louten þare
Alle fattes of erthe þat ware;
In his sight sal be falland
Alle þat dounestiyhen in land.
- 32 And mi saule to him line sal;
And mi sede him serue with-al.
- 33 And schewed sal be to lauerd strend
toward es¹;
And schewe sal heuens his right-
wisenes
To folke whilke þat born sal be,
Whilke lauerd him-selfe maked he.

¹ V inspexerunt. ² V unicam meam.³ Ms. Als. ⁴ = biseking.¹ V generatio ventura.

Als wax meltand made is mi hert, In mid mi wombe (H In mi magh) for mikel vnquert. EH Welihed (Welyhed). E mouth H mai. EH Is mi (om in E) miht. E with mine(!) me. EH cliued (kleued) to mi ch. E tou. E About gaf me fele houndes al dai, Red of l. vmset me ai; H Fol fele hundes me umset, Red of l. about me met. EH dolued. E told. E bones. EH on. H biheld me. E swo. EH & inloked(en) me tho (tha). E Þai todelt mi sh., H Mi sh. todelt þai, ilkon. E cletyngz H keþing. EH lot set. The next 2-lines transp. in H. EH om þou. EH fer noht. EH om bihald and; þou be-se. EH fro (fra) sward mi saule. E and br. EH hound. E liounesse H lioun esse. E vnicorn. EH min onnesse. E Tel. EH In mid. E loue. H heryhes. E so H swo. E Al H Als. EH mirþes him to. EH Al (Als) sede of Israel dred him a. k. H biseking E blissinge. E om he; H Ne he ne t. EH blisse. isse. H Mine. EH hotes. H om l. E yb. ful riht, Of him dredand in þe siht. EH Ete (Ede) mote (sal) pouer and fild be so (swa), And l. l. sal þai þo (þa). EH seke. H line mot. EH Þai be m. & turned yhare, To lauerd alle endes of erpe þat are; And bid in his siht sal þai, Alle þe hine folke (H of genge) in ai. E For þat louedes is. E ikke inst. of ilike. EH & baden. EH Fal sal þai in siht hisse Alle þat doun go (H stiyhe) in erpe þisse. H & liue to him mi saule. EH & serue to him mi sede sal al. EH om And. E Shewed bes, H Shew sal (be om). H heuen. EH To þe folke þat. E Whilke þat. EH om him-self. H al maked.

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XXII.

Lauerd me steres, noght wante sal
me:
In stede of fode þare me lonked he.
2 He fed me ouer watre ofe fode,
Mi saule he tornes in to gode.
3 He led me ouer sties of rightwisenes,
For his name, swa hali es.
4 For, and ife .I. ga in mid schadw
ofe dede,
For þou with me erte iuel sal .i.
noght drede;
5 Þi yherde, and þi stafe ofe mighte,
Þai ere me roned¹ dai and nighte.
6 Þou graipd in mi sighte borde to
be,
Ogaines þas þat droued² me;
7 Þou fatted in oli mi hened yHITE;
And mi drinke dronkenand while
schire es it!³
8 And filgh me sal þi mercy
Alle daies ofe mi life for-þi;
9 And þat .I. wone in hous ofe lauerd
isse
In lenghte of daies al with blisse.

XXIII.

Of lauerd es land, and fulhed his;
Erþeli werld, and alle þar-in is.

¹ V me consolata sunt. ² al. drouen.
³ V et calix meus inebrians quam praeclarus est!

2 For ouer sees it grounded he,
And ouer streames graipd it to be.
3 »Wha sal stegh in hille of lauerd
winli?
Or wha sal stand in his stede
hali?»
4 Vnderand ofe hend bidene
And þate of his hert es clene,
In vnnait þat his saule noght nam,
Ne sware to his neghburgh in swike-
dam;
5 He sal fange of lauerd blissinge,
And mercy of god his helinge.
6 Þis es þe strend of him sekand,
Þe face of god Iacob laitand.
7 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates ofe ai, vphouen be yhe,
And king of blisse income sal he.
8 »Wha es he kinge of blisse?» Lauerd
»strange
And mightand, in fight lauerd might-
and lange.
9 Oppenes your yates wide,
Yhe þat princes ere in pride;
And yates of ai, vphouen be yhe,
And kinge of blisse income sal he.
10 »Wha es he þe kinge of blisse þat
isse?»
Lauerd of mightes es king of blisse.

XXII.

EH wane. EH He fostred. in water. turned. E vn-to. H on, EH stiyhes.
E nam so. EH heli. E om For. E om I. EH om mid. E ded. EH art.
H om iuel. E me sal iuels d., H noht (sal .i. d. EH Þi y. & þi st. þar-to,
Mikel ronyng (H rominge) þai me do. EH Againes. E þo H þa. EH drouen.
EH Mi hened in oli mad tou fat, Drunkenand mi (in) drinke hou shir is þat.
EH merci þine. H Alle þe daie. EH of lif mine. H And .i. sal. EH wun
with mikel strenght In louerd's hous (H In hous of I.) in daies lengh.

XXIII.

EH Louerd's is erþe. hisse. þerin isse. EH For he hit grounded (stabeled)
ouer þe (om in H) se, & o. st. hit graipd he. E Who. H stigh E vpstiyhe.
E in louerd hil. EH isse inst. of winli. EH in heli sted (H stede heli) hisse.
H unnaitnes E ydelnes. E om þat. EH swor. EH tak(e) fro (fra). fro god.
EH is. EH are of pride. H om yates. H uphouen E open. E Qwo. H om he.
EH Openes your yhates with your hand Ye þat (om in H) princes are in land.
H yhates ailic. E open. H yhe be. E Who H What. EH om þe.

Ms. Vesp. D vii.

XXIV.

To þe, lauerd, mi saule houe .I. sothli.
 Mi god, in þe .I. traist; noght schame sal .I. .
 2 Nene scorne me sal mi faa;
 For, þat þe vphald, noght schent ben þa.
 3 Schente be alle are quede doand
 Ouer tomehed¹ in ani land.
 4 Schewe me, lauerd, þine waies to se,
 And þine sties lere þou me.
 5 In þi sothnes þou me righte,
 And lere me bath dai and nighte;
 For mi god heler art þou ai,
 And .I. vpheld þe alle þe dai.
 6 Lauerd, ofe þine reuthes mine þou mare,
 And of þine milþes, of werld þat are.
 7 Giltes of mine youthe in thoughte,
 And mine vnwitandnesses min noghte;
 8 After [þi] mercies mine of me,
 Þou lauerd, for godenes ofe þe.
 9 Swete and right lauerd; for þat sal he
 Gife lagh to giltand in wai be.
 10 Right handtame he sal in dome,
 And lere þe milde his waies to come.
 11 Alle waies of lauerd mercy and sothfastnes,
 To sekand his witeword and his witnes.
¹ supervacue.

12 For þi name, lauerd, milþe to mi sinne,
 For mikel it es, þat .I. am inne.
 13 Whilk es man dredes lauerd? withouten les
 Lagh set he to him in wai þat he ches.
 14 His saule sal dwelle in godenesses ma;
 And his sede erde þe land sal swa.
 15 Festnes es lauerd him dredand to;
 And his witeword þat he schewed to þo.
 16 Mine eghen ai to lauerd þai be,
 For mi fete ofe snare outhouue sal he.
 17 Loke in me, and ofe me hafte mercy;
 For aneli and pouer am .I. .
 18 Felefolded ere mi hert drounges;
 Outtake me of mi nedeinges.
 19 [Se mi swinke and mi meknesse, E
 And forgif me giltes more and lesse].
 20 Bihald mi faas, for felefolded ere þai,
 And with wic hatereden þa hate me ai.
 21 Yheme mi saule, and outtake me;
 And .I. sal noght schame, for I. hoped in þe.
 22 Vnderand and rightwise cleued to me,
 For þat .I. vppheld þe.
 23 Lese, lauerd, Israel
 Ofe alle his drounges ilkadel.

XXIII.

EH om sothli. EH trast, .i. ne sal shame forþi. E fo. EH om þat. E þo. EH om are. E wiclic d. E þin w. EH stiyhes. E sohtnesse. E be inst. of bath. EH For mi beryher art. H þe opheld i. E þi. EH min. E þi. EH mercies. EH mi g. H And of. H unwitandes. EH min þou n. EH After þi (þine) m. min. E godnesses. H rihtwis. E for þat ai Sal he gif; H ai, For þat sal he gif. EH om be. EH milþe & sohtnesse. H om lauerd. EH Who. H man is. E with-out. E dwel. EH in godes alle (al). EH þe erpe erd(e) sal. EH to him dr. so (sa). H þa. EH eyhen. E at l. H out-shouued, E outhouued, he. E For þat. EH onlik. E Felfolded H Manifalded. are. EH drounges. E fro H fra. nedinges. H me sw. H mine g. mare. E fos. EH om for. H þai E þat. E out-nim. EH kliued. E vpheld H uphelde. H al is. E wel, H þou mai wel.

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XXV.

Deme me, lauerd, for .i. am gane
In min vnderandnes on ane;
And in lauerd hopand am .i.,
.I. sal noght be vnfeste forþi.
2 Lauerd, fande me and fraiste me als-
swa;
Swiþe¹ min neeres, min hert, with wa.
3 Bifor mine eghen þi merci es,
And .i. quemed in þi sothnes.
4 Noght sat .i. with vnnait reede²,
Ne .i. sal inga with berand quede.
5 Kirke ofe liþerand hated .i.,
And with wike sal .i. noght site forþi.
6 Mi hende bitwix vnderandes wasche
.i. sal,
And vmga, lauerd, þi weued with-al;
7 Þat .i. here steuen ofe lofe, and telle
Alle þine wondres þate bifelle.
8 Lauerd, .i. loued fairehede ofe þi
hous isse,
And stede ofe woning of þi blisse.
9 Lese noght with wicked, gode, saule
mine,
Ne with menslaers mi life þou tine;
¹ V ure. ² V cum concilio vanitatis.

10 In whas hend wickenesses ere ma,
Þaire righthand filled with giftes swa.
11 And in min vnderandnesse gane am .i.;
Bye me, and ofe me haue merci.
12 Mi fote stode in rightinge to be;
In kirkes, lauerd, blis sal .i. þe.

XXVI.

Lauerd mi lightinge es in lede,
And mi hele; wham .i. sal drede?
2 Lauerd forhiler of mi life;
For whate sal [i] quake, swerde or knife?
3 Whil neghes ouer me derand,
To ete mi flesche fote and hand,
4 Þat droues me mi faas þat are
Þai are vnfeste and felle sare.
5 Ife stand ogaines me kastelles ma,
Noght drede sal mi hert for þa;
6 Ife vprise ogaine me fighte,
In þat sal .i. hope in mighte.
7 Life¹ ofe lauerd asked .i.,
Þat sal .i. seke inwardeli:
Þat [i] wone hous ofe lauerd ine
Alle þe daies ofe life mine,
8 Þat .i. se wille of lauerd swa,
And seke his kirke in forto ga.
¹ V. Unam (translator read Vitam).

XXV.

EH gan. E vnderandes H underandnesses. H .i. inst. of in. EH fond(e).
H frait. EH om als. E so. H mi n. EH mi h. E þo, inst. of with wa. H For
bifor. EH esse. sohtnesse. EH I sal noht site wiht. E ga, in om. EH wic.
EH Wesshe (Wasshe) mi hend bitwen(e) vnderand I s. EH wundres. H leued
fairer. E Ne lese wiht. E om god. H wih. EH mensloers. EH In whos h.
is wickednesse, Þar r. fild (fild) of g. esse. E gon H ingan. H blisse lauerd.

XXVI.

EH give the text in a different strophe: 5 If castelles again me stand(e),
Lauerd mi lihting, mi hele so (swa) rife;
Whom I. sal H sal .i.) dred whil þat 6 If fiht again me be risand(e),
.I. wake? In þat sal .i. hope to spede.
2 Lauerd forhiler of mi life;
Wa (Wha) is for whom (wham) sal .i. 7 Lif fro louerd (Fra lauerd lif) asked .i.,
(þat .i. sal) quake? Þat sal .i. seke to he me giue:
In his hous to wun him bi
3 Whil neghen ouer me derand(e) Daies alle whil .i. mai (whil þat .i.) liue;
Til ete (mi H) flesshes þat are boun, 8 Þat .i. se þe wille in quert
4 Mi fos (fas) þat are me (om in H) dro- Of lauerd, is fader and son,
uand(e) And þe kirke of him in quert (H with hert)
Þai are vnfest and fellen down. Seke .i. þer inne for to won (wun).

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9 For he hided me in his kirke in iuels
dai,

He hiled me in hidel of his telde ai;

10 In stane heghed me on-ane,
And nou heghed mi heued ouer mi
fane.

11 .I. vmyhode, and offrede in telde hisse
Offrand of berand steuen¹ þat isse;
.I. sal singe bi night and daie,
And salme to lauerd sal .i. saie.

12 Here, lauerd, mi steuen, þat .i. crie
to þe;

Hafe merci of me, and here me.

13 To þe mi hert saide: »þe soght face
mine;

.I. sal seke, lauerd, to face þine«.

14 Ne turne þine anleth me fra;
Ne helde in wreth fra þi hine swa.

15 Mi helper be; ne me forlete,
Ne me forse, god mi hele swete.

16 For mi fader and mi moder me for-
soke þai;

Lauerd sothlike vptoke me ai.

¹ V hostiam vociferationis.

17 Lagh set to me, lauerd, in waie
þine,

And right me in right stiyhe, for faces
myne.

18 Ne hafe giuen¹ me onhande
In saules of me drouande;
For in me raas wicked witnes,
And legged to þam þair wickenes.

19 .I. leue godes of lauerd to se
In þe land of liuande be.

20 Abide lauerd, manlike do nou,
And strenghed be þi hert, and lauerd
vphald þou.

XXVII.

To þe, lauerd, crie sal .I.;

Mi god, ne blinne fra me for-þi!

Ne þe² when leue fra me in land,
And .I. sal be like in flosche³ falland.

2 Here, lauerd, of me [bi]sekinge steuen,
Whil .I. bidde to þe til heuen,
Whil .I. vphue hende mine
Vntil hali kirke þine.

¹ V Ne tradideris. ² r. þou; V ne quando
taceas a me. ³ V in lacum.

9 For in his teld(e) hid he me
In þe dai of wicked blode,
He hiled me in hidel to be
In his teld þat is so gode.

10 In ston (stan), richest þat mai be,
Heghed he me als he dide oft,
And nou mi heued heghed he
Ouer mi fos ful (om in H) hegh o-loft.

11 .I. vmyhode and offred ai
In his teld of berand steuen;
.I. sal synge and salm sai
Vnto lauerd þat is in heuen.

12 Here, lauerd, mi steuen when .I. cri oht,
Haue merci of me and here me.

13 To þe mi hert said mi face þe soht,
Þi face, lauerd, sal .I. seke to se.

14 Ne turne þou þi face fro (fra) me,
Ne held in wragh fra þi hine (H hine
þine).

15 Forsake me noht, mi helper be,
Ne forse me, god of hele mine.

16 For mi (fader, mi H) moder me forsoke
þai,

And lauerd me kep (nam) als his wil was.

17 Set to me lagh (H lagh to me), lauerd,
in þi wai,
Riht me in riht wai (H stigh) for mi
fas.

18 Ne haue þou giuen me wiht (þi H) wille
In saules of me drouand(e),
For in me ros witnesse(s) ille,
Þar (H þat) wicnesse to þam was (H is)
lihand(e).

19 Godes of lauerd to se leue .I.
In þe land of liuand(e) nou.

20 Abide lauerd and do manli,
And þi hert be strenght and lauerd
vphald tou.

XXVII.

H Lauerd .i. sal krie to þe. EH stint. H þou fra me. E Leswhen H Ne
whenne. E þou blinne. E om sal. E He l. H beseking. H Whil þat .i. heue,
vp om. E heue vp. E hend. EH To kirke heli þat is þine. E giue ne. E speken.

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- 3 Ne samen gif me with sinnand,
Ne lese me with wicnes wirkand;
- 4 Pat spekes pees to neghburgh hisse¹,
And iuels in pair hertes isse.
- 5 After pair werkes gif to þa,
And after nithe of þa findings ma;
- 6 After pair handwerkes yhelde til am,
Yhelde foryeldeinge of þa to þam.
- 7 For þate þai nocht vnderstode
Werkes of lauerd [þat] ere gode;
For-[þi] in pair handwerkes þam
forðo,
And nocht big þam þou salt als-so.
- 8 Blissed lauerd, for he herd steuen
Of mi bisekinge in til heuen.
- 9 Lauerd mi helper, mi schelde[r], for-þi;
And in him hoped mi herte, and
helped am .I.;
- 10 And blomed mi flesche ouer-al,
And of mi wille to him schriue .I.
sal.
- 11 Lauerd strenght of his folke he isse,
And forhiler of beryhinges es² of
crist hisse.
- 12 Beryhed make þou, lauerd, to be
Folke þine, þat leue in þe,
And blisse þine heritage; and stere
am,
And til in euer vpheue þam.

¹ V qui loquuntur pacem cum proximo suo.
² et. om.

XXVIII.

- Bringes to lauerd, goddes sones
þat be,
Sones of schepe¹ to lauerd bringe
yhe.
- 2 Bringes to lauerd worschep and blisse;
Bringes to lauerd blis to name hisse;
Biddes to lauerd in wardeli
In his porche þat es hali.
 - 3 Steuen of lauerd, þat es balde,
Ouer watres þat ere kalde;
God of masthede² þonnered he
Ouer watres fele þat be.
 - 4 Steuen of lauerd in mighte it es;
Steuen of lauerd in mikelines.
 - 5 Steuen of brekand cedres onane,
And breke sal lauerd cedres of
Libane;
 - 6 And grinde þam als Yban kalues he
mon:
And loued als vnicornes son.
 - 7 Lauerdes steuen of bitwixfalland low
of fire es³;
Steuen of lauerd smitand wildernes,
And stire sal lauerd with his hand
Wildernes of Cades land.
 - 8 Steuen of lauerd forgraiþand hertes
ma,
And vnþil thickenesses sal he swa;

¹ V arietum. ² majestatis. ³ V Vox
domini intercidentis flammam ignis.

EH to þar (H his) n. pais. H iuel. EH saies inst. of isse. E hertes. E þam.
H om And. EH nigh. E of findinges of am. H hendewerk, E werkes. EH yh.
þam to. of þam to þo. EH noht þai. þat are. H For, E And. E hendwerke
H henwerk. EH Þou salt and noht (H nogh) bigge (big) þam (H þa) þerto.
E Blissed louerd ouer alle þinge, Þat herd steuen of mi bisekyng. H shilder;
hulpen, and om; E Lauerd mi helper is he ai, And mi forhiler night and dai,
And in him hoped mi hert, And hulpen am .I. alle in quert. EH shriue to him.
E strenth H strenght. E beringes. EH om es. EH Beried. E om þou. E liue.
EH & bl. þ. h. niht and dai, Stere þam and vpheue am to (til) in ai.

XXVIII.

E lauerd. EH shep. E wrchip H wurchip. E wrchip inst. of blis. E forthi
inst. of inwardeli. E is. EH heli. EH bold(e). are kold(e). E mosthed H mikel-
hed. E þunred H þunnered. E so H swa. EH O. w. mani mo (ma). EH
louerd brekand. EH yban. E gnid H tognide. H am, E þo. EH kalf.
E mun. E om loued. E vnicorn sun. E Louerd steuen logh of fir of bitwix-
falland, Steuen of l. wilderness smitand; H Louerdes st. bitwixfalland logh of
fir, Louerdes st. am. w. shir. E Wildernesses H Wilderles. EH Cade. HE
Lauerdes steuen graiþand (E Louerd of gr.) hertes esse, And vnþil he sal þicnesse,

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- And in temple of him þat isse
 Alle sal þai sai »blisse».
 9 Louerd stithstreme¹ in mas to wone,
 And site lauerd kinge in ai mone.
 10 Lauerd mighte to his folke sal giue,
 And blis his folke in pees to liue.

XXIX.

- I sal vphene þe, lauerd, for þou
 keped me,
 Ne tobreddest² mi faas ouer me to be.
 2 Lauerd mi god, to þe cried .I.,
 And þou heled me for-þi.
 3 Lauerd, þou led mi saule fra helle;
 Þou keped me fra þat in flosche felle.
 4 Singes to lauerd, his halwes mare
 and lesse,
 And schriues³ to minde of his halines.
 5 For wreth es in his mislikinge,
 And life in his wil, ofe alle þinge;
 6 At euen wepinge dwelle sal,
 And at morwen fainnes al.
 7 I sothlik saide in mi mightsomnes:
 »I. ne sal be stired in ai þat es».
 8 Lauerd, in þi wille right
 Lent þou to mi fairehed might:

¹ V diluuium. ² V delectasti; tr. read dilatasti. ³ confitemini.

- 9 Fra me þou torned þi likam,
 And to-dreued made .I. am.
 10 To þe, lauerd, crie .I. sal,
 And to mi god biseke with-al.
 11 »What notfulhede in mi blode es,
 Whils .I. dounga in wemmednes?
 12 Nouwhat¹ sal dust be schriuen to þe,
 Or schewe þi sothnes for to be?»
 13 Herd lauerd, and es rewed of me;
 Lauerd mi helper made es he.
 14 Þou torned mi wepinge in mi wa
 In blisse to me for to ga;
 Þou slitted mi seke in twa,
 And vmgafe me with fainnes swa:
 15 Pat to þe singe mi blisse wele
 mare,
 And noght sal .I. be stungen² sarr.
 Lauerd mi god þat es in ai,
 To þe sal .I. schriue night and dai.

XXX.

- IN þe, lauerd, hoped .I.: noght
 schent .I. be
 In ai; in þi rightwisnes lese me.
 2 Helde þi nerre to me and liþe;
 Pat þou outake me high þe swiþe.

¹ V Numquid. ² V compungar.

And in his kirke þat is heli, Alle sal blisse sai for-thi. H stigh E stegh. H mas in. E sitel. EH he mon (E mun). EH blisse. EH pais.

XXIX.

E om þou. E kep H keptest. H tobreddest E brededdest. E fos. E tou. EH out-led. E sauued, H beried. H om þat. E Salmes to louerd halihes hesse; mare & l. om. EH helinesse. EH wragh. H misliking hisse. H & lif in his wille hit isse. E om in. E moro H moryhen. HE And in mi (om in E) mihtsomnes (E miht sonnes) said(e) .i., Noht sal I. be stired (H stire) in ai for-thi. EH Lauerd in gode wille thine, Þou lent me miht to fairhed mine. H & mi god, to om. EH What notfulhed is in mi blode, Whil .I. falle in wemmedhed (H wemminge) vngode. E Whore dust sal. E shriue. E Oþer. E godnesse what it be. EH Lauerd herd. H rewþed. EH Mi helper maked (H made) lauerd is he. E þou went. EH and mi. E wo. H In to bl. to me to. E go. H sake. E two. E so. E om þe. E more .. sore. EH L. god mine (min) þat ai sal be, In ai (H euer) sal I. shriue to þe.

XXX.

EH In þe lauerd hoped .I., Noht sal I. be (H I sal noht be) shent for-þi In euer (H ai) in alle (ai) time þat esse, Lese (H Here) me in þi rihtwisenesse. E þine ere H þin ere. EH vnto me; and liþe om. E And þat. E lith þe,

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- 3 In god forhiler be to me nou,
And hous ofe toflighte, þat me saufe
þou.
- 4 For mi strenghte and mi toflighte
ertou al,
And for þi name me lede and froper
þou sal.
- 5 Þou salt lede me fra þat snare whilk
þai
Hid to me, for [mi] schilder artou ai.
- 6 In þi hend .I. gife mi gaste þat es;
Þou boght me, lauerd, god of sothnes.
- 7 Þou hated in ilka lande
Fantomes ouer tomehe[d] yemande;
8 Sothlike in lauerd hoped .I..
I sal glade and faine in þi mercy.
- 9 For þou biheld mi mekenes nou,
Mi saule fra nedinges sauued þou,
- 10 Ne þou me belouked in hend ofe fa;
In roume stede þou set mi fete
to ga.
- 11 Lauerd, of me haue mercy,
For droued am .I. witerli;
To-dreued es in wreth for wa
Mine eghe, mi saule, mi wambe als-
swa.
- 12 For in sorwe waned mi life,
And mi yheres in sighinges rise.
- 13 Vnfest in pouerte es mi might,
And mi banes ere droued dai and
night.
- 14 Ouer al mi faas made am .I.
Vpbraidinge ful witerli,
To mi neghburs swiþe ma,
Radnes to mi kouth als-swa.
- 15 Þa þat sagh me euerilkane
Out fra me þai fied onane;
To forgetelnes for vnquerte
Am .I. giuen, als dede fra herte.
- 16 .I. am made als lome forlorne,
For þat .I. herd, me biforne,
Mikel snibbinge þam amange
Ofe fele dwelland in vmgange;
- 17 In þat whil þai samen come ogain me,
To take mi saule reded þai be.
- 18 I sothlike, bi night and dai,
In þe, lauerd, hoped ai;
I saide: "mi god ertou to kalle;
In þine handes mi lotes aller.
- 19 Outtake me ofe hend ofe mi faa,
And at ere filyhand me fra þa.
- 20 Light þi face ouer þi hine,
And saufe me make for mercy þine.
Lauerd, fordene sal [i] noght be,
For þat .I. ai kalled þe.
- 21 Shame mot wike, and be led to
helle;
Dombe be swikel lippes felle,
- 22 Þat spekes ogain rightwis wickenes,
In pride, and in outweringnes¹.
- 23 Hou mikel manihede² ofe þi swetnes
Lauerd, þat þou hid to þe dredand es!

¹ V in abusione. ² Ms. mainhede, V multitudo.

H high þou þe. EH to me be. H om nou. EH inflit. H þat tou sauf
me. EH strength; min inflit. E om þat; H þe s. E þai hid to me, H to
me hid þai. EH For mi forhiler art þou, E to be H ai. E gast þou wroht,
H g. to be. EH Lauerd god of sohtnes þou me boht (H boht me). EH ouer
tomehed. E saue sal tou. E Ne me bilouked þou. H belac. E foo .. go.
EH haue m. of me. EH am I. for (H on) to se. EH wragh. Min egh. E om
als. EH sorgh. E sikyng. H siking. E droued are vnriht. E To neghburyhes
mine swiþe mikel ma. EH And raddenes (radnes). E om als. E þo; seyhem;
E om euer. H Þat seyhen me out flegh fra me smert, To forgetelnes am .i.
giuen als ded fra hert. E þare amange. H againcom to me. EH red. H þaphe n.
E And in þe .I. hoped lauerd .i. sal til end, Mi god art tou, mi lottes in hend.
E om me; fra. H Fra hend of mi fas outtake me. E And fra hilþhande me
als-swa, H And fra þa me filyhande be. E mi f. H Sauf make me lauerd.
H Neumerare shent sal .i. be. E om i. EH inkalde. E til. EH Doumbe.
E om be. E lippes swikel. EH speke again. E wicnesse H wic þinge. H out-
weringe. E Hou gret felehed lauerd of þi s., Þat þou hid. EH to dredand þe.

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- 24 Pou fulmade hopand in þe
In sight of sones of men to be.
25 In hidel of þi face þou salt am hide
Fra fordrounges of men beside,
26 Pou salt forhil am in þi telde stille
Fra ogaine-sagh of tungen ille.
27 Blissed lauerd, for he selkouthed
to me
His mercy in warned cite.
28 And .I. saide, in outgange¹ of thought
mine:
»I. am kast fra face of eghen þine«.
29 For-þi herd þou þe steuen of me,
Whiles þat .I. cried to þe.
30 Lones lauerd, al haleghs hisse,
For sothnes seke sal lauerd þat isse,
And roumlike sal he yhelde in land
To þas þat ere pride doand.
31 Dos manlike, and your hert strengh-
ped be,
Alle þat in lauerd hope yhe.

XXXI.

- Seli whilke wikenes forgiuen ere ai,
And whilke paire sinnes² hiled ere þai.
2 Seli man to wham noght wenes² lauerd
sinne,
Ne in his gaste swykedome es inne.
3 For .I. blan³, mine banes elded ai,
Whiles .I. cried alle þe dai.

¹ V in excessu. ² imputavit. ³ tacui.

- 4 For ouer me, bathe dai and night,
Heuied es þi hand of might;
.I. am torned in mi sorw þar-for,.
Wiles þat pricked es þe thorn.
5 Mi gilt to þe schewed .I. made,
Mine vnrightwisnes and hid .I. ne
hade.
6 .I. saide: »toward¹ me sal .I. schriue
To lauerd mine vnrightwis liue«;
And þou forgaf þe mare and lesse
Of mi sinne þe wickednesse.
7 For þat, sal bid to þe with blisse
Al halegh in tideful time þat isse.
8 Bot of watres in strang cominge,
And to² him sal þai negh nathinge.
9 Mi toflight ertou to be
Of drouinge þat vmgafe me;
Mi gladschepe, haue me þa fra
Þat me ere vmgiuand swa.
10 »Vnderstandinge gife to þe .I. sal,
And .I. sal lere þe; mare with-al
In wai whilke þou sal ga ine
Sal .I. fest on þe eghen mine.
11 Als hors or mule ne wil³ be made ane,
In whilke vnderstanding es nane;
12 In keuil and bridel pair chekes straitte,
Þat þe noght neghen ne laite«.
13 Mikel sweping ouer sinful cliues⁴;
Hopand in lauerd mercy vmgiues.
14 Faines in lauerd and glades in querte,
And mirphes, alle rightwise of herte.
¹ V aduersum me. ² r. Vn-to? ³ V Nolite.
⁴ V Multa flagella peccatoris.

EH Pou made to þa þat hope(e). E Pou salt in hiddel of þi f. þam h. E for-
drouyng H fordreuing. EH againsaihe. EH kusten. E steuen (þe om) of bede of
me. H of mi bede steuen. EH Whil. H om þat. H kried to þe til heuen. E his
halihe alle. H hesse. E For þat sohtnesse seke he salle. H For lauerd seke
he sal soghnese. EH And yheld roumlic he sal. EH To þa. are. E Manli
dos and streynhed be your hert, Alle yhe þat hope in lauerd wiht quert. H manli.
strenþed. Alle whilke.

XXXI.

EH Seli whilke forgiuen is wickednesse, And whilke þar sinne hiled it esse.
E whom H qwom. EH louerd wot no (wate na). E blam. EH mi. EH Whil
þat. al. EH apoñ. EH om bathe. sorgh þerform. Whil. E zorn. E kouth to
þe. E om me. H unrischwis. E more. E bide H bidde. E tidful. H Powhe-
per inst. of Bot. H Bot. E I negh. EH Pou art min infleyngz. E glad-
shim H gladihip. EH take. þam fra. EH I giue þe. EH Pat (om in H) wai
whilc pou sal ingo (H salt ga in) best, Mine eghen sal I on þe feste. E nil,
H nil þou. H om be made. EH keuel. EH Pat þe wil noht negh and l.
E swynkyngz; H Mani swinginges. EH & blisse mas.

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XXXII.

- Glades, rightwise, in lauerd kinge;
Pe right feres to haue louinge.
- 2 Schriues to lauerd, in harpe and¹
sautre
Of ten stringes to him singe yhe.
- 3 Singes to him newe sange and euen;
Wele singes to him in berand steuen.
- 4 For right es worde ofe lauerd ai,
And alle his werkes in trethewe ere
pai.
- 5 For he loues merci, dome, þa twa;
Ofe lauerdes merci þerthe ful es swa.
- 6 With worde of lauerd heuens fest
ere ma,
And blast² ofe his mouth al might
of þa.
- 7 Samenand als in lome watres ofe se;
In hordes settand depnes to be.
- 8 Alle erthe lauerd be dredand,
And² of him stired al þe werld erdand.
- 9 For he saide, and þai maked are;
He sent⁴, and þai schapen ware.
- 10 Lauerd scaters rede of genge ma,
He schones³ thoughts of folke als-
swa,
And þe redes schones³ he
Of al þe princes þat mai be.
- 11 And rede of lauerd es with-uten
ende;
His hert thoughts in strende and
strende.
- 12 Seli genge whilk lauerd god hisse is;
Folke þat he ches him in heritage
his.
- 13 Fra heuen biheld lauerd þare he
wones;
He loket ouer al mens sones;
- 14 Fra his forgraiþhed telde on hegh
Ouer al þat erden erthe he segh:
- 15 Pat feined¹ sinderlike hertes ofe þa;
Pat vnderstandes al þaire werkes
swa.
- 16 Pe kinge sal noght [be] beryhed
right
T[h]orgh-out nakins mikel might,
And þe eten noght be sauued sal
In mikelhed of his might al.
- 17 Swikel hors at hele; ofe mightsomnes
Sothlik of his might noghte bery-
hed es.
- 18 Loke, eghen of lauerd ouer him
dredand,
And in þas in his merci þat ere
hopand;
- 19 Pat þair saules dede take he fra,
And in hunger fostre þa.
- 20 Oure saule lauerd vphalde sal,
For he es oure helper and oure
schelder al.
- 21 For faine sal oure hert in him to be,
And in his hali name hoped we.
- 22 Pi merci, lauerd, be ouer vs,
Swa als we hoped in þe þus.

¹ r. in? ² r. bi blast? V spiritu. ³ Ms.
For. ⁴ V mandavit. ⁵ r. schoues? V reprobat.

¹ V finxit.

XXXII.

EH om Pe. harp. EH om es. E wordes. EH om alle. H om For. EH
dome mercy. E lauerd. EH þe erþe. heuenes. are. H mouht. E als. EH in bit.
EH Settand in hordes. H depnesses. EH For... is stired. EH om þe. EH made
þai. EH send(e). E are. EH scateres redes. H gomes. E þohoghtes H pothtes.
H & r. again fondes he. EH alle. E aldermen. E om mai. E ouden (with-
om). EH (And H) zhohtes of is hert. EH his isse. E Lauerd loket fra heuen.
EH He segh. H alle. EH mennes. EH graiþed (for-om). EH alle. H fein-
yhed E friþed. E sinderlic H sengellic. H alle. EH w. ma. H Noht sal þe
king be. E þurgout H þurhtout. H nakin E nokyn. H berihed. E om his.
H Les hors. EH to h. of his. E of him dredant. H om And. E þo H þa.
E om he. EH he foster. E saul H saules. EH vphald. H om es oure, E om
oure. H shilder. H om his. H name heli. EH ouer us be. EH om þus.

s. Vesp. D VII.

XXXIII.

- IN al time lauerd sal .I. blisse,
 And his lofe ai in mi mouth isse.
 2 In lauerd mi saule be loued sal:
 Here handtame, and faine with-al.
 3 Mikel yhe lauerd with me,
 And his name in him-selfe¹ vphene we.
 4 .I. sought lauerd, and me herd he,
 And fra al mi drouinge[s] toke he me.
 5 Neghes to him, and yhe be lighted
 sone;
 And your faces sal noght be fordene.
 6 Pis pouer cried, and lauerd herd him,
 And ofe[al] his drouinges sauued he him.
 7 He² sent lauerdes aungel in vmgange
 þare;
 He [sal] outake þa him drouand ware.
 8 Listes³, and sees sa softe lauerd isse;
 Seli man þat hopes in him for blisse.
 9 Dredes lauerd, al halghes his to sene,
 For dredand him noght helpes bene.
 10 Riche men, of aght þat ware,
 Þai neded, and hungred sare;
 And sekand lauerd after fode
 Noght be þai lessed of alle gode.
 11 Comes, sones, me yhe here,
 And drede of lauerd .I. sal you lere.
 12 Wha es man þat ofe life wille be,
 Loues gode daies for to se?
 13 Forbid þi tunge fra iuel ai,
¹ V in idipsum. ² r. In? V Immittit angelus
 domini. ³ V Gustate.

And þi lippes þat swikedom noght
 speke þai.

- 14 Torne fra iuel, and do gode yhit;
 Seke pees, and euer filigh þou ite.
 15 Eghen of lauerd ouer rightwis swa,
 And his eres at bedes ofe þa.
 16 And face of lauerd ouer iuel doand,
 Þat he lese minde of þam fra land.
 17 Cried rightwise, and lauerd herd am,
 And [of] alle þaire drouinges lesed
 he þam.
 18 Negh es lauerd to þa þat ere droued
 of herte,
 And meke of gaste sal he sauue in
 querte.
 19 Mani drouinges of rightwise,
 And lauerd lesed am of alle þise.
 20 Lauerd yhemes alle þaire banes swa:
 Noghte ane sal be brised ofe þa.
 21 Dede of sinful werst it isse,
 And þat hates rightwise giltes misse.
 22 Bi sal lauerd saules of his hine ai;
 And al þat in him hope noghte gilte
 sal þai.

XXXIV.

Deme, lauerd, me derand be;
 Overcome þe infightand¹ me.

- 2 Gripe wapenes and schelde of fighte,
 And rise in helpe to me with mighte.
¹ V impugnantes.

XXXIII.

EH Ai in mi mouth lounge (E heriyngre) hisse. E Mikelis name of l. E whit
 H wiht. E sal we. EH soht. EH of al. H drouinges nam. E son. H of alle
 his. E heled. EH send. E lauerd, aungel om. E swa H sa, inst. of þare. EH
 Of him dredand and outtake (H outtoke) þa. EH so. H god. EH alle h. hisse
 (to sene om). EH isse inst. of bene. E ben H are; E om þai. EH al. E dred.
 EH Who is. on liue wil. H om to. E Forbede H Forswere. EH om And. EH
 swikedom þat. H Do gode and turne fra iuel and sinne, Seke pais and flyhe to
 wun þer-inne. E & fast flyhe hit. E Eyhen of l. o. riht doand, And his here
 to þar bede heldand; H Eyhen of l. o. rihtwise al, His eres at þar bede niht &
 dai. EH And ouer iuels doand louerd's lickam, Pat he lese fra erpe þe mind
 of þam. H Rihtwise cried. E Bside. EH om þa þat ere. E dreued. E gost;
 EH he helles. H om lesed. E þam. E al. H þat noht an. H om And. E hate
 H haten. EH gilten. EH Bie. E lauerd sal. E om al þat. H alle hope in him.

XXXIV.

H derande me be. EH om þe. EH wepens. EH sheld; E to be, H swiþe.
 E And vpris in help to me; with m. om. H billue. E Y. s. and louke againes þam.

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- 3 Yhet swerd¹; þat filigh me, ogain
louke þam;
Sai to mi saule: »þi hele .I. am«.
- 4 Þai be schent and schoned be² þa
Þat sekas mi saule for to sla;
- 5 Þai³ torne hindward and schent be þai
Thinkand to me iuels ai.
- 6 Þai be als dust ogain wind lickam,
And louerdas aungel narwand þam.
- 7 Mirkenes and sliper be þare wai,
And lauerdas aungel filighand þam ai.
- 8 For wilfuli þen hidden þa
Forward⁴ of þare snare swa;
Ouer-tomehede vpbraided þai
Saul mine bi night and dai.
- 9 Come to him snare noght es him kid,
And þe takeinge þat he hid
Vmgripe him it mot with-alle;
And in þe snare, in him he falle.
- 10 And mi saule sal glade in lauerd of
blis,
And like ai ouer hele his;
- 11 Alle mine banes þai sal sai:
»Lauerd, to þe wha like be mai?
- 12 Outakeand helpes fra his stalworþer
hand;
- Nedeful and pouer fra him reueande«.
- 13 Vprisand witnes, swike⁵ ware ai,

- Pat .I. ne wist me asked þai.
- 14 Þai yhelde to me for goednes ille,
Geldhede¹ swa mi saule vntille.
- 15 .I. sothlike, whils þai to me ware
Hackande², haire cled .I. þare;
- 16 .I. meked in fastinge mi saule alle,
And mi bede in mi bosum be torned
salle.
- 17 Als neghburgh, als your³ broþer
right,
Swa quemed .I. with al mi might;
Als wepand and als dreri,
Swa meked .I. witterli.
- 18 And ogain me þai fained, and come
in ane,
Samened on me swepinges, and .I.
wist nane.
- 19 Þa ere scatered, ne stungen sare—
Þai fraisted me þe lesse and mare,
Þai snered me with sneringe swa,
Bot gnaisted ouer me with þaire
tethe þa.
- 20 Lauerd, when þou bihald sal?
Ogaine-sette mi saule with-al
Fra liþernes ai ofe þa,
Als mine oninge liouns fra.
- 21 In mikel kirke sal .I. to þe schriue,
In heui folke looue þe mi line.

¹ V Effunde frameam. ² reuerantur.
³ Ms. þat. ⁴ V interitum. ⁵ Ms. swiked.

¹ V sterilitatem. ² = akande, V molesti.
³ V nostrum.

H om me. E fordon and shomed . . þai. E Sekand mi saule niht or dai. H seken.
EH Þai. E wend. EH obacke. EH þai be. E Pat þinken iueles vnto me,
H þat iueles þinkande ar to me. EH bifore. lauerdas. EH Merke. H am.
EH For wilfulli hid þai to me Steruing (H Forward) of þar snare to be. H Ouer
tomehed alle þa Vpbraided þai mi saule sa. E To him come. EH þat nis him
kid. E Vmlap. EH mot it him. EH him-self. EH Mi saule soghlic (H For in
mi s.) is lauerd glad sal And lust (H like) ouer his hele wiht-al. EH sai sal þai.
EH wha to þe. E nedful. EH of. E stranger. E And helpes & p. EH om Vp.
EH witnesses wick. H ware he. H Þai. E west. H þai asked me. E Þai forzheld
iuels for godes to me H iueles for godes yhelde þai to me. EH Legghed
Geldhed to mi saule to be (H me). E whil H whil þat. H om to me. H
Hackand to me. E is saule al. EH bosem. H turne, be om. E sw(a) inst. of right;
E Als I quemed vnto tha, Als wepand and als mournand, Swa .I. meked þurgh
þe land; H Als n. & broþer i quemed sa, Als sobband and mournand i meked
to þa. E in on. E Þai s. H ouer. E non. EH Scatered þai are ne stungen
are þai, Þai fr. me (H he) be (om in H) niht and dai. E Þai swered whit snerynge
to se. E Þai botegnaist whit þar tegh on me, H Wiht þar tegh botgnaist ouer
me þa. H Lauerd when þou salt loke? set mi saule to bring Fra þar liþernes,
fra liouns min oning. E Sette tou saule mine whit-al Fra þe liþernes of tha,
Mine onnesse fra liouns ma. H In m. k. shriue to þe i sal, In h. f. loue þe

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- 22 Noght ouermirthe þai to me for-þi
 Pat wiþerþretes¹ me wickeli;
 Whilke þat hates me wilfulli,
 And beκες with þaire eghen lesli.
- 23 For þat to me summe it ware
 Paisfulike þat spekes þare;
 And in wrethe of erpe spekand,
 Swikedomes ware þai thinkand.
- 24 And þai tobred þare mouth ouer me,
 And said: »wa! wa! oure eghen se«.
- 25 Þou segh, lauerd: ne blinne þou;
 Ne wite þou noght fra me nou.
- 26 Ris, and bihald to dome mine;
 Mi god and mi lauerd, in skil mine.
- 27 Deme me, lauerd, after rihtwisnes
 ofe þe
 Mi god, and noght þai ouermirthe
 to me.
- 28 Ne þai sai in þare hertes: »wa, wa« be
 To oure saules; ne sain: »him sweligh
 sal we«.
- 29 Schente and schoned samen be þai
 Pat faines of mine iuels ai;
- 30 Þai be cled with schenscipe and
 schonignes²
 Pat ouer me spekes lifernes.

¹ V adversantur. ² V Euge, euge. ³ re-
 verentia.

- 31 Pai glade and faine baþe mare and
 lesse
 Whilke þat wilen mi rihtwisenes;
 And saies¹ ai: »mikled be lauerd in
 blisse«,
 Pat wil pees to hine hisse.
- 32 And mi tunge þi rihtwisenes thinke
 sal,
 Alle þe dai þi loofe with-al.

XXXV.

- Þe vnrihtwis saide with tunge hisse,
 Pat in his-selfe noght gilte misse²;
 Noght es drede of god to be
 Bifor his eghen for to se.
- 2 For swikelike dide he in his sight isse,
 Pat be fonden at hatereden wicnes
 hisse.
- 3 Wordes of his mouth þat ga,
 Wickednes, swikedome als-swa;
 He ne wald noght vnderstand,
 Pat he dide wele in ani land.
- 4 Wickenes thought he night and dai
 In his kleue þar he lai;
 Al wai he stode³ noght gode to se,
 Iuelnes sothlike noghte hated he.

¹ al. sain, V dicant. ² Stev. inisse: V Dixit
 injustus ut delinquat in semetipso. ³ V Astitit
 omni viae non bonae.

wiht-al. E Noht ouer-glade sal þai to me, Pat wiþerwendand wiclic be, Pat
 wisefuli haten me swa, And becken with þar eghen twa; H Noth ouer-mirþe þai
 þa to me, Pat wiþerþretand to me be, Wilfulli þat hate me swa, And becken
 wiht þar e. twa. E For to me soghlic niht and dai Paisfullic þat speken þai;
 H For sothlic to me summe þai ware, &c. H spaken. EH wraged. E wore.
 H bred. E þar mouth to-bred þai. H sagh. H ne stint nou. H Lauerd ne
 fra me wite þou. E in dome. H om me. E Deme me l. mi god after þi riht-
 wisnes And noht ouer-glade þai to me more ne lesse. H ouermirþe þai me.
 E Noht sai þai in þar hertes. EH ye be. H To your; E om To—saule. EH
 Ne (ne) þai sai him swolyhe s. w. EH Þai shame and shoned s. be þai. E fainen
 H fainned. EH Wiht shenchip and shonings (H drednes) kled (H shred) þai be,
 Pat lifernespeken ouer me. H Glade and faine mote þai ai. E om baþe;
 þe more. E Pa þat wilen. H Pat wilen mi r. niht and dai. E And saine mikle
 be lauerd ai Whil[c] wilen pais to his hine al dai; H And sain ai lauerd mikled be
 he, Pat wilen pais to þi hine se. EH & mi t. sal pink þi rihtwisnesse. E Al dai
 þi heryhinge. EH þat esse.

XXXV.

EH Saide þe vnrihtwise (H unwis) in his (H in hert and) þoht, Pat in him-self
 (H h. seluen) gilt he nohte. H Radnes of god for to ga Is noht before his eyhen
 twa. E of lauerd. heþhen. EH For swikdom (H swikelic) in his siht dide he,
 Pat his wicnesse at hatereden funden be. E Wickednesse swikdome. EH wel
 dide. EH Wickednesse) þoht has (haues) he ai. E liggingsted; þar om. E He
 stode al wai. H to gange. EH om soth-like. H h. he amange. EH om þe.

Ms. Vesp. D vii.

- 5 Lauerd, in heuen þi merci es,
And to þe kloudes þi sothnes.
- 6 Als goddes hilles þi rightwisnes;
Þine domes mikel depnes.
- 7 Men and meres, lauerd, sauue sal
tou nou,
Swa als þi merci felefalded þou;
- 8 And sones of men in hilinge al
Of þine wenges hope þai sal.
- 9 Þai sal be drunken als of wine
Of þe fulhed of hous þine,
And with welle of þi likinge ai
Sal tou drinke þam, night and dai.
- 10 For welle of life es at þe,
And in þi name lighte sal we se.
- 11 Forsprede þi merci thorgh þe land
To þas þat ere þe witeand,
And þi rightwisnes in querte
To þas þat right ere ofe herte.
- 12 Noght come to me þe fote of pride,
Ne sinful hand me stire biside.
- 13 Þare felle þat wickednes ere wirkand;
Þai [er] output, ne þai might stand.

XXXVI.

Nil þou filegh¹ in liþerand,

Ne loue² þat wikenes ere doand;

- 2 For swipeli drie þai sal als hai,

And als wortes of grenes³ tite falsal þai.

¹ V aemulari. ² zelaveris. ³ olera
herbarum.

- 3 Hope in god, and do godenes;
Big þe erþe, and beste fed¹ in his
riches.
- 4 Like in lauerd, and gife sal he
Þe askinges of þi herte to þe.
- 5 Vnhil to lauerd þi wai al,
Hope in him, and do he sal.
- 6 And he sal lede als light þi right-
wisnes,
And als mid-ouernone þi dome þat es.
Vnderlout to lauerd þou be,
And bid him—for best es he;
- 7 Nil filegh in him night ne dai
Whilke þat smertes² in his wai,
Ne in man þat es lineand
Vnrightwisnes þat es doand.
- 8 Blinne fra wreth, and lete breth
swiþe;
Pat þou be liþered nil þou niþe.
- 9 For þat liþeres, outende³ sal þai;
And vphaldand lauerd, erde land
sal ai.

- 10 And yite a littel, þe bise
And sinful he sal noght be;
And þou salte seke his stede ofe won,
And neuer finde it eft þou mon.
- 11 And handetame sal erde þe land
þat es,
And like of pees in mikelnes.

¹ V pascaris. ² prosperatur. ³ V extermina-
buntur; be om?

H hilles of god. E Þi rihtwisnesse als of þe dai, Þi d. m. depnesse ai. EH mares. H þou sal, nou om. E Als þi merci god f. tou, H Als tou felefalded god þi merci al. E Sones sohtlike of men ouer al, In hilyng of þi wenges hope þai sal; H Mennessones sothlic in hilinge, Of þi wenges hope sal ouer al þinge. E dronken. H weel. E & wiht bourdant(!) of þi lickam swa. H swa. EH Alle salt þou drink tha. EH in þi liht liht. H Forth-sprede. E Sprede þi mildhertnes in l. E þo H þa. EH are þe. E rihtwise. H are riht. E stire me. EH felle þai wicnes. EH are o.

XXXVI.

E filþe, H nigh. H Ne flyþe. E swiþe, H swifli. H wurtes, E blades. E gresse H gresses. H in lauerd. EH godnesse .. richesse. H om and. E he sal giue þe, H he sal þe giue. E Askynge of hert þat be, H Þi hert a. whil þou mai line. H þi rihtwisnes als liht. EH And þi dome als midouerunder esse .H briht). E Nel f. in him þat smartes is is wai, Ne man doand vnrihtwisnesse ai. H Nil flyhen in him ai, Pat is sma[r]tful is is w. H liuand esse, Pat is doand vnrihtwisnesse. EH wragh. H leue. E brath H bragh. H ne be. E miþe. EH liþeren. EH sal ai. E erde þe erþe sal þai, H big þerþe sal þai. E þe sinful sal. E om eft; E þou ne mun. H And yhit a litel and sinful noht sal be oht And þou salt seke his stede and finde it noht. H sal big þerþe. E & h. big þe erþe sal þai, & l. in mikelhed of pais al. H sinful sal. EH tegh

Ms. Vesp. D vii.

- 12 Bihald sal sinful rightwis þenne,
And with his tethe on him sal he
grenne.
- 13 And skorne him sal lauerd ofe blis,
For he bihaldes þat comes daie his.
- 14 Swerde outheped sinne doande,
He bent his bowe with his hande,
- 15 Pouer and helpes þat he biswike
And quelme rightwis of hert ilike.
- 16 Þaire swerd mot in þare hertes ga,
And þair bowe be broken in-twa.
- 17 Better es litel to right, with wele,
Ouer riches of sinful fele;
- 18 For armes ofe sinful brised be þai,
And lauerd rightwis he festenes ai.
- 19 Lauerd daies of vnwemmid knawes
he,
And þaire heritage in ai sal be.
- 20 Þai sal noght be fordome fra blisse
In na time þat iuel isse,
In daies of hungr þai sal be fild;
For sinful sal be schente and spiltz.
- 21 For lauerdes wipewines al bidene,
Sone when þai menshed¹ bene
And þai ere vphouen oght,
Wanand als reke þai wane to noght.
- 22 Sinful sal borwe, and yelde he ne
sal;
Rightwis sal milþe, ogaine-yelde al;
- 23 For blissand him sal erde þe land,
And forworth sal him weriand.
- 24 At lauerd gainges of men ai
Ere right[ed]¹; and he wille his wai.
- 25 When rightwise falles, hortens na lime;
For lauerd has set his hand on hime.
- 26 .I. was yonger, .I. elded sone,
And .I. sagh neuer rightwise fordome,
Ne sede of him comande
Þat it was þe brede sekande.
- 27 Alle daie he rewes and lenes his
þinge,
And sede of him sal be in blissinge.
- 28 Helde fra iuel, and do gode ai,
And erde in werld of werld þou mai;
- 29 For [laue]d loues dome, noght forelete
sal he
His haleghs, in ai sal yemed be.
- 30 Vnrightwise sal be pined son,
And sede of wicked be fordon.
- 31 Rightwise þe land erde þai mone,
In it in werld ofe werld to wone.
- 32 Mouth of rightwise sal thinke wisdom,
And dome sal speke þe tunge ofe þam.
- 33 Lagh of god in his mouth² on-ane
And his steppes sal noght be vnder-
gane³.
- 34 Bihaldes sinful þe rightwise,
And sekens to sla him on al wise:
- 35 Lauerd sothlike noght lete sal he
Him in his hende to be,
Ne fordo him sal he noghte
When he es demed to him for oghte!

¹ r. mensked.¹ Ms. rightwise, wise expunged. ² r. hert.
³ V supplantabuntur.

sal he on him. E Lauerd sohtlic sal scorn him ai, For [he] ses com sal his dai;
H & lauerd sal him scorne with-al, For he sees þat his dai com sal. EH vn-
sheped. EH Þar bogh þai bended wiht þar hand. EH þai b. E hert. H breken.
H to riht in lande, Ouer welþes mani of sinnande. E richesse. E broken.
EH ben. H festes. E Lauerd of vnwemmed wote þe wai, H Daies of unwemmed
laue]d wel wate he. E sal be in ai. E Þa. E of bl. E no. E And in. E For
þat sinful sal be spilt. E Godes foos sohtlic b., H Fas sohtlic of lauerd b.
E When sone. E wrchiped. E And when þai are v. o., H And uphouen when
þai are o. H borch H foryehe. E For big sal þe erþe him blissand, H For
bl. h. þe erþe big sal þai. H And weriand him forworth sal ai. EH At lauerd
steppes E men are ai, H of man þai be. EH Rihted. H & his wai wil he.
EH hurtes. E no. E om lauerd. EH of. EH yhungre. H om And. E segh.
H þe riht. EH Ne þe s. E his H hit. E & his sede be sal. H wun. EH
laue]d l. EH lete (for- om). E pinned. EH And rihtwise, E erþe erd þai
m., H sal big þe erþe yhit. E In werld of w. in hit to w., H And in werld wun
ouer hit. Vv. 33 & 34om in E. H in his hert. H slo. E And l. noht forelete.
H And l. in his hend letes him noht, Ne fordos him when he is demed to him for

Ms. Vesp. D vii.

- 36 Abide lauerd and yeme his wai:
And him-selfe sal hegh þe ai
Þat in heritage þou take land to þe;
When sinful lorne bene, þou salt se.
37 Vphouen .I. saw þe wicked man
And lifted als cedre of Yban:
38 And .I. ferd, and [loke] he was to
misse;
And .I. soght, and his stede noght
funden isse.
39 Yheme vnderandnes, and do¹ euennes;
For þa ere relikes to man þat pais-
ful es.
40 And vnrightwise samen forworth þai
sal,
And relikes of wicke sal sterue with-al.
41 And hele of rightwis fra lauerd wide;
And þaire forhiler in drouinge tide.
42 And lauerd helpe sal he þa,
And he sal lese am out of wa,
And fra sinful outake am ai,
And saufe þam, for in him hoped þai.

XXXVII.

- Lauerd, ne threite me in þi brethe,
Ne ouertake me in þi wrethe.
2 For þine arwes stiked ere to me,

¹ r. se.

- And ouer me þou fest þi hand to be.
3 Noght es hele in flesche mine
Fra þe face of wreth þine;
Ne pais es in mi banes none
Fra þe anleth ofe mi fone.
4 For mi wicnesses mi heued ere ouer-
gon,
Als heui birþin heuied me on.
5 Stanke and roten mine erres ere ma,
Fra face of mine vnwisdomes swa.
6 Wrecched and croked til ende am .I.;
Alle dai driered .I. inwent for-þi.
7 For mi lendes filled with bismers
are,
And hele in mi flesche es na marre.
8 .I. am twinged, and meked for vn-
querte;
.I. romied¹ fra sighinge of mi herte.
9 Lauerd, bifor þe alle mi yorninge,
And fra þe noght hid es mi sighinge.
10 Mi hert es droued with-inne me,
And forsoke mi might with me to be;
And light of mine eghen twa,
And it² es noght with me swa.
11 Mine frendes and mine neghburs
gode
Ogaines me neghed and stode;

¹ V rugiebam, R. romed.

² V et ipsum.

oght. H yheme inst. of hegh. E Þat land in eritage take þou to þe. E be inst. of se. EH sagh. H uplifted, E vpraised. H cedres. EH and loke he was. EH se inst. of do. E þo. E leuinges. EH om þat. EH For vnrihtwise sal be fordone, And (H Samen) leuinges of wike forwrth sal sone. H om þaire. HE he (om in E) sal help(e) tha. E þam; E om out. EH & fra s. out þam nim, & sauf þam for þai hoped in him.

XXXVII.

E L. þrete noht in; me om. E braht H bragh. EH ouernim. wragh. H in me. E And þou fest ouer me EH hand (H þe h.) of þe. E om þe. EH lickam. E wragh H wrath. EH Ne pais in mi ban(e)s gas, Fra (For) þe lickam of mi fas. E For mine wickednesses o-nan Ouer mi heued are þai gan, Als heuy birþine mai be, Are þai heuied ouer me. E St. & wemmed min eires are þai, H Mine erres stanc and þai ram(l). E of m. wisdom ai. H unwisdam, swa om. E Wr. am .i. made and broked(l) til end, Al dai mourmed inne .I. wend; H Wr. made am .i. to be, And kroked .i. am to se Vntil in ende, al dai for-þi Samen-morned in yhode .i. EH heþinges. E in mi flesshe hele is H hele is in mi fl. E I am and swngen swiþe smert, H I am meked and twungen smert. H siking E sorgh. EH Bifor þe lauerd. E om þe. EH hid ne is (nis). E Mi hert is droued niht & dai, And mi miht forsake me ai; H Samen-droued is mi hert, Mi miht forsoke me for unquert. EH Mi. neghburpes. Againes.

Ms. Vesp. D vii.

- 12 And þat bi me warr, þai stode
o-lenght;
And [þat] soght mi saule, þai maked
strenght.
- E 13 [And þat soht to me iuels, fantoms
spake þai,
And swikdoms þoht þai al þe dai].
- 14 And .I., als *deſe*, noght herd of þis;
And als doumb noght openand mouth
his.
- 15 And .I. [am] made als [man] noght
herand,
And storest ſpeches¹ in his mouth
noght hauand.
- 16 For in þe, [lauerd], hoped .I. nou;
Lauerd mi god, me here ſal tou.
- 17 For .I. ſaide: leſwenne ilkane
Ouer-mirthe to me mi fane;
And whil ſtired ere mi fete, ouer me
Mikel thinges ſpeken he².
- 18 For in ſweepinges am .I. dight,
And mi ſorw ai in mi ſight.
- 19 For mi wikenes ſchewe .I. ſal al,
And for mi ſinne thinke .I. ſal.
- 20 Mi faas ſothlike liueand þai be,
And feſtened ere þai ouer me;
And manifalded ere þai for-þi

¹ H ſtorspeches; V redargutiones. * plural,
= þai.

- Whilke hated me wickeli.
- 21 Þat yheldes iuels for godes, bacbate
me,
For .I. flyhed godenes to ſe.
- 22 Ne forlete me, lauerd mi god, ai;
Ne wite fra me, night ne dai.
- 23 Bihald in mi help for þi bliſſe,
Lauerd god of mi hele iſſe.

XXXVIII.

- I ſaide: mine wais yeme .I. ſal,
Þat .I. ne gilt in mi tung̃e with-al.
- 2 .I. ſet yheminge to mi mouth at be
Whil ſinful ſtode ogaines me.
- 3 .I. doumbed, and meked, and was
ful ſtille
Fra godes; and mi ſorwe es newed
ille.
- 4 Het¹ mi hert with-inne me ſwa;
And in thoht ſal bren fire for wa.
- 5 .I. ſpak in mi tung̃e: Kouth ma to me,
Lauerd, mine ende when it ſal be,
- 6 And tale of mi daies whilke es, for-þi,
What me wanes þat wite mai .I.
- 7 Loke, methfullike² mi daies ſets þou;
And mine aght³ als noght bifor þe
nou.

¹ V Concaluit. * mensurables. * sub-
ſtantia.

E om me. E om þai. E ſtoden on. EH lengh. EH & þat s. H & þat iueles
to me soht. H spake þa alle. EH And i als d. herd no mare, And als d. his
mouth noht openand (H op. noht) ware. E & i am made als man, H & made
am i als man. E forſpeches H ſtorspeches. H om noght. EH in þe lauerd.
E h. I al; H om nou. E þou here me ſal. H Þou ſalt here me lauerd mi god
for-þi. E ſwa inſt. of ilkane. E Ouerglade . . fa. E And whil mi fete ſtired are,
Grete þinges ſpeke þai ouer me þare; H And whil mi fete ſtired ouer me ware,
Grete þ. ſpekande þai are. ſorgh. E om in. E om al. EH And þinc for mi
ſinne wiht-al. EH om þai. H feſt. EH And felefolded are þai þa, Þat wiclīke
me haten (hated) ſwa. H yheld. E iuels for g. yeld. H gode. H godnes
flyhed .i. EH forto. E Ne f. me lauerd nou, Ne fra me noht wite þou; H Ne
forſake me I. god mine, Ne wite fra me with wille þine. E Bihald in help to
me to be, Lauerd god is hele of me; H Bih. mi help bi niht and dai, L. god
of mi hele is ai.

XXXVIII.

H mi. E Mi tung̃e þat i ne gilt w., H Þat noht i gilt in mi t. al. EH to mi
mouth yheming to be. EH When. EH am meked, and I. was ſtille. E om me.
EH & in mi þoht brend fir. EH I ſpak in mi tung̃e wiht (H þureh) mi mouth, L.
mine (H of m.) ende make to me (om in H) kouth. H take. EH whilk þai (H mai)
be, Þat I (mai H) wite what wantes me. H metlic daies mine. E Loke moten
þou ſet mi daies to ſe. EH mi ſped. E om nou. E Sothlic H For bot. E al

Ms. Vesp. D vii.

- 8 Powheper al¹ fantomes² in land,
Ilka man þat es liueand.
9 Bot in liknes thurghfars man;
Bot and ydel es he droued on-an:
10 He hordes, and he wate nocht
To wham þat he samenes oght.
11 And nou, whilk³ es m[i]n⁴ abidinge
dai?
Noghtne lauerd? and mi spede at þe
es ai.
12 Of alle mi wikenes outake me nou:
Vpbraiding til vnwis me gaf þou.
13 .I. dounbed, and nocht opened mouth
mine,
For þou made; stire fra me woundes
pine.
14 Fra strenghte of þi hand waned .I.
In snibbinges witerli;
For wickednes þat he was inne
Ouerthrew þou man and his kinne,
15 And to skulke als irain⁴ þou made
saule his:
Bot vnnaitlike to-droued ilke man is.
16 Here, lauerd, mi bede and bisekinge
mine;
Bise mine teres with eres pine.
17 Ne blinne; for comelinge .I. am at þe,
And pilgrim, als al mi fadres be.

- 18 Forgiue me; þat kalde .I. ware¹
Er .I. sal ga and be namare.

XXXIX.

- A
Abidand lauerd abade .I.,
And he biheld to me for-þi.
2 And mine bedes herde he,
And als-swa þenne led he me
Fra þe slogh of wrecchednes
And fra fen of drege þat es;
3 And he set mi fote² on stane,
And righted mi steppes onane.
4 And he insent in mi mouth newe sange,
Newe sang³ til our⁴ god, and lange.
5 Fele men se and drede þai sal,
And hope in lauerd sal þai with-al.
6 Seli man of wham þat isse
Name of lauerd hope ai hisse,
And nocht biheld he in fantomes als
And in wodenesses þat ere fals.
7 Mani thinges⁴ maked þou,
Lauerd mi god, þine wondres nou;
And with þine thoughtes, þat ere slike,
Nane es whilk³ es to þe like.
8 .I. schewed and spak wele mare,
And ouer tale felefalded þai are.
9 Offrand and onelote⁴ wald þou nocht
se;

¹ Ms. als. ² r. fantom es? V *universa vanitas*.
³ Ms. man; V *quae est expectatio mea?* ⁴ V *Et tabescere fecisti sicut araneam animam ejus; R aran.*

¹ V *ut refrigerer.* ² *al. fete.* ³ *al. Loft-sang; V carmen.* ⁴ *om in EH; but so R.*
⁵ V *oblationem.*

f. here, H fantomes, als om. E Sothlic H powheper. E .i. yheld inst. of ydel. EH dreued. H & wat noht swa To whom he sal samen tha. H wh. is abiding of me. E bidding. E Noht-ne mi sped lauerd at þe is ai, H Sothlic and mi spede is at þe. EH wicnesses. H madest. E wondes. E Of strenght of þi hand i waned onan In snibbinges, for wicnes ouerþrw þou man; H For strenght of þi hand in snibbinges waned i, For wicnes ouerþrw þou man trewli. E yran. E idel, H om unn. E to-dreued, H dreued. EH Here lauerd (bede and H) bisekyng of me, Wiht eres mi teres bise. EH stint. E alle. E Againsende. EH to me. EH om sal. & I (om in H) sal be.

XXXIX.

E abode. EH And he herd mi bedes, out led me þen(ne) Fro slogh of wrecchedhed, fra middynge fen(ne). EH fete. E apon þe stan. H o-nan, E ilkan. E send. E songe. EH Loft-song. E on longe. EH Fele sal se & drede wiht-al, And in l. hope þai sal. E whom H whilk. H om of. E om ai. E he bih. noht H he ne bih. E Mani maked tou to be, Lauerd god min wndres of the. H Fele made tou lauerd mi god þi wondres to be, And with þi þoghtes nis whilk is like to þe. E Nis swa mai be to þe l. EH I sh. and i spake ai, Felefolded ouer tale (Ouer t. felef.) are þai. E Offrandes & onelotes w. þ. non

Ms. Vesp. D vii.

- Eres sothlike made þou to me.
 10 Offrand for sinne noght asked þou;
 Þanne saide .I.: loke, .I. come nou.
 11 In heued of boke writen es of me
 Pat .I. suld do þe wille of þe.
 Mi god, swa .I. wald in querte,
 And þi lagh in mid of mi herte.
 12 .I. schewed þi rightwisnes
 In þe kirke þat mikel es;
 Lo, mi lippes noght forbide .I. sal,
 Lauerd, þou it wist wele al.
 13 Noght hid .I. þi rightwisnes in hert
 mine:
 .I. saide þi sothnes and hele þine;
 14 Noght hid .I. þi merci and þi sothnes
 Fra þe rede þat mikel es.
 15 Þou sothlike, lauerd, noght fer þou
 Make þine rewings fra me nou;
 Þi merci and þi sothnes ai
 Me¹ vmgaf² þai, night and dai.
 16 For vmgaf me iuels ma
 Of whilk na tale es [of] þa;
 Mi wickednesses me vmlapped negh;
 And noght might .I. þat .I. segh;
 17 Felefelded ouer hars of mi heued
 ere þai,
 And mi hert forlete me ai.

¹ Ms. Mi. ² EH onfonged, V susceperunt.

- 18 Queme to þe, lauerd, þat þou outake
 me;
 Lauerd, to helpe me bihald and se.
 19 Schent and schoned samen be þai
 Pat seke mi saule to bere it awai;
 20 Þai torne hindward, and schoned
 þai be,
 Pat wilen iuels vnto me.
 21 Rathlike þaire schenschepe bere þa
 Pat sais to me: «wa, wa!»
 22 Glade and faine mote ouer þe
 Alle þat þe sekand be;
 And «mikled be lauerd» ai þai sai
 Whilk loue þi hele, night and dai.
 23 And thiggand and pouer am .I.;
 Lauerd bisied es of me for-þi.
 24 Mi helper and mi schelder erton:
 Mi god, ne late¹ þou noght nou.

XL.

- Seli þat wil vnderstande
 Ouer nedeful and pouer in lande:
 Fra wickednesse in iuel daie
 Lauerd lese him sal he aie.
 2 Lauerd yeme him and quiken him
 sal,
 And seli make him in land with-al;

¹ V ne tardaveris.

se. V 10 om in E. E is writen. E God mine i. wald in wald i. q. EH om of. H I shewed þi r. þat isse In kirke mikel al with blisse. EH Loke. EH forbede. EH wel þou wist it. E Þi r. hid I.. Þi sohtnesse I. said... H Ine hid in mi hert þi rihtwisnes, I saide þi hele and þi sothnes. E I ne hid þim. ne... Fra na. H Noht i þi sothnes and þi merci Fra na red mikel for-þi. EH Pou s. l., (noht H) fer to be Ne (om in H) make (þou H) rewþes þine (om in H) fra me. EH Onfonged me be (H baþe) n. & d. H iueles vmgaf. EH of þa. EH Me griped (H Vmgriped me) mine wicnesses n. H i ne miht noht. E þai be. EH forsok(e) me; E om ai. E outnim. E loke & se. E Þai be sh. & sh. samen ai. H om samen; be þai ai. E om it. EH wend(e). H obac. E Radlic H Swipe. shenship. E om bere. EH þai þa. EH sain. EH Þai glad(e). E om mote. EH Alle seken (H sekande) þe to (H for to) se. E And sain ai lauerd micled be, Whilk þat willen þe help of þe; H And sain mikled lauerd be ai, Pat wilen þi hele niht and dai. E Pouer and þiggand sohtlic am .I., H And i. am þiggand and pouer to se. E bisie is. H om for-þi. EH forhiler art þou.

XL.

E Seli þat vnderstandes oht, ... in þoht. H Seli þat understandes ouer nedful and pouer ai, Lauerd lese him sal in iuel dai. E In iuel dai fra alle wa, ... he sa. H L. quiken him and yhem him sal he And s. m. him for to be. E &

Ms. Vesp. D vii.

- And noght giue him þene sal he
In hende¹ of his faas to be.
3 Lauerd helpe [sal] bring him to
Ouer bed of sorwe and wo;
Alle þe straille of him þat es
Torned þou in his sekenes.
4 .I. saide: »lauerd, haf merci of me;
Hele mi saule, for .I. sinned to þe.
5 Mi faas saiden to me iuels, þis:
»When sal he die, and forworth name
his?»
6 And ife he inyode þat he segh, vn-
naitnes
Spake he; his hert samened to him
wicnes.
7 He yhede out and held him þare,
And he spake in him-seluen² mare.
8 Againe me rouned al mi faas stille;
Againe me thought þai to me ille.
9 Wike worde set þa againes me.
Nou þat slespes, noght ekes þat rise
sal he?³
10 For man of mi pees sothli,
In wham mikel hoped .I.,
Þat ete mi laues best might be,
Mikled vnderganginge ouer me.

¹ EH saule. ² in idipsium; cf R. ³ V
Nunquid qui dormit non adiciet ut resurgat?

- 11 Bot þou, lauerd, of me hafe merci,
And rere me; and yheld am sal .I..
12 In þat knew .I. þat þou wald me sa,
For mirth ouer me sal noght mi faa.
13 And me for vnderandnes onfanged
þou,
And fest me in þi sight in ai nou.
14 Lauerd god ofe Israel blissed be he,
Fra werld, and in werld: swa be,
swa be.

XLI.

- Als yhernes hert at welles of watres
to be,
Swa yhernes mi saule, god, to þe.
2 T[h]risted mi saule night an dai
To god, quicke welle¹ þat es ai:
When .I. sal come and schewen in
sighte
Bifor þe face ofe god ofe mighte.
3 Mine teres vnto me þai wore
Laues dai and night þarfore,
Whil ilkadai es said to me:
»Whare es þi god? what es he?»
4 Þis haf .I. mined what mai be,
And .I. yhet mi saule in me:

¹ V fortem, R fontem.

neuemare gif him sal he. H g. h. sal he swa. EH In saule. H to sla.
EH L. help sal bring (to him H) and (H with) blisse. E To him on bed. EH of
sorgh hisse. H þat of him esse. E tou. EH Mi fos iuels saiden to me þisse.
E om he. H dee E dei. E And if he outhede þat he segh, Fantoms spake he
apon hegh, Þe hert of him samned wiht mine (r. inne) Wickednesse to him and
sinne; H And if he inyhed þat he segh fantomes spake he, His hert samened
wicnes to him to be. E yhode. H & he held. EH & in (om in E) him-seluen sp.
m. E to-teld inst. of rouned. E to me þoht þai. E om worde. EH þai set againe
me al. E Whor þat, H Whilc. EH he sal. EH Sothlic man of pais mine
H of mi pais ai), E In þe whilke i hoped inne, H In whom i hoped niht
and dai. H ndergoinge. E Vndergange mikelhed. E And. H milþe of me
swa. E om And. & to þam yheld. H & raise me and .i. sal yheld to þa.
EH In þat (H þat þat) þou wald me knew .i. swa (H wel). E For noht ouer
glade me sal mi fa H For mi fas sal mirþe ouer me nadel. E Me sohtlic for v.
EH kep þou. EH Blissed lauerd god of (om in E) Israel; H om be he. E sa
be sa be, H be be wel.

XLI.

E hert yhornes at welle watres H hert at welle watres yhornes. E saul.
E pristes. H Mi saule þristed. H is. EH com and shew. E liht. E of god
sa briht; H Lickam of lauerd þat is briht. E Mi t. to me ware þai, H Þai ware
to me mi t. ai, EH Laues baþe be niht and dai. E ilke. EH is. E Þese
haue moned; H I haue mined what þese. H toyhut E het H of telde

Ms. Vesp. D vii.

When¹ .I. sal fare in stede of selkouth
telde,

Vnto þe hous ofe god to welde,

5 In steuen of gladschip and ofe
schrifte—

Dine of etand þat es swift.

6 Whi, mi saule, dreri ertou?

And whi todroues þou me nou?

7 Hope in god; for yhit sal .I. to him
schrue,

Hele of mi face, and mi god ofe liue.

8 Mi saule todreued es at me;

For þat sal .I. mine ofe þe

Ofe þe [land]² of Iordan, and Hermon
Ofe þe littel hille on-on.

9 Depnes depnes inkalles hegh,
In steuen of þi takenes³ slegh;

10 Alle þi heghnes and stremes of þe
Forth þai ferden ouer me.

11 In dai sent lauerd his merci,
And bi night his sange for-þi.

12 At me bede to god of mi life nou.
.I. sal sai to god: »mi fanger ertou;

13 Wharfore, if þi wille be,
Haues þou forgotten me?

And wharfore murned in .I. go,
Whil þat twinges me þe fo?»

14 Whil broken ere mi banes on-an
Vpbraided me þat droue, mi fan,

¹ V quoniam (tr. r. quando). ² Ms. hil.
³ V cataractarum.

15 [Whil al dai þai sain to me¹: E
»Whare is þi god, whare is he?»]

16 Whi, mi saule, drried ertou?

And whi todroues þou me nou?

17 Hope in god, for yhit sal .I. to him
schrue,

Hele of mi face, and mi god of liue.

XLII.

D Eme me, god, and schede mi skil
Fra men þat noght be hali wil;
Fra man wicked, swikel als-swa
Outake þou me ai fra þa.

2 For þou ert god, mi strenght in þe,
Wharfore awai draue þou me?
And wharfore drried in .I. ga,
Whil þat twinges me þe fa?

3 Outsende þi light, þi sothnes swa;
Þai led me to and þai led me fra
In þi hali hille þat isse,
And in þine teldes al with blisse.

4 And to goddes weued inga .I. sal,
To god þat faines mi youthede al.

5 In harpe to þe sal .I. schrue,
God mi god þat es on liue.

Wharfore, mi saule, dreri ertou?
And whi todreues þou me nou?

6 Hope in god, for yhit sal [.i. to him
schrue],

Hele of mi face, and mi god [o]-liue.
¹ E be.

Selkouth of hous. H Wherfor. E dreri mi saule. H om to; E dreues tou. E Hole. EH oliue. EH At mi (H me) self mi saul droued is he (H to se). E be mined. E Of land H Of þe land. E euen H swa, inst. of hegh. E Of þin tokningges in þe steuen H In st. of þine toknes ma. EH þine heghnesses. E Þai forthferden. EH send. E om sai. EH keper art þou. EH Whi forgetes tou me and whi in dred i go (H dreri in i ga), Whil þat. E om þe. EH Whil br. are mi banes, vpbraided me, þat drouen me mi faas þat be. H Whil þai sai to me be daies alle Whar is þi god on whom yhe kalle. H dreri. E dreri mi saul. EH & wherfor. EH om to; E droues me þou n. EH oliue.

XLII.

EH om me. E lauerd. E shil. EH folk. E se heli H heli be. E wick and. H wicked is als-swa, And swikel outtake me fra þa. E om þou. H strenght of me ai. E drof. H Whi todrof þou me awai. E dreri H murned. E and led. hil þat heli. & þi teld wiht mikel bl. H Outsend þi liht swa briht þat es And als-swa þi sothfastnes, Þai led me to & led me fra In þi heli hil in þi teld als-swa. E i sal in go. EH To god mi yhouth þat faines so (H al). E Shriue to [þe] in harp .I. sal. E God god mine ai art þou al H God god mine art þou oliue. E Whi. EH dreri mi saule. EH & wherfor droues tou. E om sal. H saule inst. of face. EH oliue.

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XLIII.

God, with our eres herde we þus,
 Our fadres schewden vntil vs,
 2 Werke in þair daies þat þou wroghte,
 And in daies alde þat nou ere noghte.
 3 Þi hand geng tospred, and þou set
 þam;
 Þou twinged folk and outdraf am.
 4 Ne for¹ in þaire swerde lande aght
 þai,
 Ne þar arme beryhed þam ai;
 5 Bot þi righthand, þin arme als-swa,
 And lighting of þi face, for þou
 quemed in þa.
 6 Þou ert he mi god and mi kinge,
 Þat sendes to Iacob hailinge².
 7 In þe [we] sal blaw³ with horn our
 ilwiland,
 And in þi name forhone in vs risand.
 8 For noght in bowe hope sal .I. al,
 Ne mi swerde noght sauue me sal:
 9 For þou sauued vs fra vs twingand,
 And þou tospilte vs hatand.
 10 In god sal we be looued al dai,
 And in þi name be schriuen in
 world ai.
 11 And nou, þou output vs and spilt vs
 swa,

¹ V Nec enim. ² mandas salutes.
³ ventilabimus.

And in our mightes, god, noght sal
 tou outga.
 12 Þou turned vs hindward after our
 faan;
 And þat hated vs, reft¹ him¹ on-an.
 13 Þou gaf vs als schepe of mete þat
 ware,
 And in genge tospred vs þare.
 14 Þou salde þi folke with-out waringe²,
 And noght was mikelhede in þair
 manginge.
 15 Þou set vs vpbraidinge ful wide
 Til our nehburs vs biside,
 Sneringe and heþinge ful lange
 To þas þat ere in our vmgange.
 16 Þou set vs in liknes³ in genge to
 se,
 Stiringe of heued in folke to be.
 17 Mi schame ogaine me es al dai,
 And schenscipe of mi face ouer-
 hild me ai:
 18 Fra steuen of vpbraidand and for-
 spekand⁴,
 Fra face of fa and filighand.
 19 Alle þes come ouer vs; ne we for-
 gat þe,
 Ne wiclike in þi witeworde noght
 dide we,

¹ V diripiebant sibi. ² E wurthinge; V sine
 pretio. ³ V in similitudinem; R liknyng.
⁴ obloquentis.

XLIII.

H we herde, þus om. E toulden. H shewed us hou it ferde. E Werk þat
 þou wroht in daies of þa And in daies alde ma. H om And. H elde. E spred
 folk H les folc. H planted þa. E genge. H om and. EH output H þam
 swa. E om for; H sothlic. EH sal sauue. H Bot þi rithhand and þin arm and
 lithing nou Of þi face, for in þam quemed þou. E liht. E om þou. H mi g.
 mi king als-swa, Þat s. heles to Iacob ma. H sal we. ur. E forsake H forset.
 EH in mi H bogh. EH And. E forspilt are vs. H & toyhut þa are us h.
 EH loued. E om And. E om be. EH in w. to þe ai. EH Bot. E om nou. E
 toyhut H toyt, inst. of spilt. H & god in our m. H þou. EH went. E om us.
 EH fa. E & þat hateden þai reued tha, H & þat us hated reft him swa. E om
 vs. E als mete of shep we w. H of metes ware. EH þou to-spred. E wiht-
 out wurthinge H With-out wurgh þi folc solde þou swa. H in manging of þa.
 E for-thi inst. of ful wide. E To. EH nehburyhes. E vs be. H þa, om
 in E. EH are. E Þou s. vs in l. to genge swa H Þou s. to folke in licnesse.
 E Stiringe. E in folk ma H in f. þat esse. H Again me mi shenship al dai,
 And shame. EH ouerhiled. E & spekand. EH & of filiand. EH Alle þise
 þese; ouer vs þai soht, Ne forgotten haue we þe (Ne yhit forgate we þe) noht,
 Ne we dide noht wickedli (And wickelic noht dide we; In þi witeword for-thi

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20 And hindeward wited ourē hert na
dai;

And þou helded ourē sties fra þi wai,

21 For þou meked vs in swepingē stede,
And ouerhiled vs þe schadw ofē dede.

22 Ife we forgete name of ourē god we
kend,

And til oþer god if we spred ourē
hend,

23 Noght-ne sekēs god þese to se?—
For hidinges of hertē knawes he.

24 For al dai dedelike er¹ we for þe;
Als schepe of slaughter wend er we².

25 Ris; lauērd, whi slepes tou?

Ris, ne outschoue³ in ende nou.

26 Whi tornes þou þine anneleth, kinge?
Forgetes ourē wrecchedhed and ourē
drouing?

27 For meked es in dust ourē saule þus;
Swelihed⁴ es in erþe þe wambe of vs.

28 Ris, lanērd, helpe vs for-þi,
And bi vs for þi name hali.

¹ V mortificamur.² aestimati sumus.³ ne repellas. ⁴ conglutinat.

XLIV.

Mi hert riftet gode worde to bringe;

.I. sai mi werkes to þe kinge;

Mi tunge rede-pipe¹ maister-writer,
Ofē swiftlike writande be þer.

3 Fairest ofē schap opon to se

Forbi sones ofē men þat be,
Yhotin es hap² in þi lippes twai:
For-þi blissed þe god in ai.

4 Girde þi swerde of iren and stele
Ouer þi thee mightlike and wele³.

5 For þi wlite and fairehed ilike
Bihald soundful, gaforth, and rike:

6 For sothnes, and handtamenes,
And rightwisenes þat in þe es;
And it sal lede [þe] selkouthli
Þi righthand ful stedefastli.

7 Pine arwes er swa scharp of might
Folke vnder þe be dai and night
Sal falle whider so þou gas—
In hert of þe kinges faas.

¹ Ms. piper; V Lingua mea calamus scribae
velociter scribens. ² V gratia. ³ V poten-
tissime! (voc.).

(for to se). E & noht wited hindward H & again-went. EH no. EH þi stihs
fra our w. EH For þou m. (us H) in stede of twinging vs (H þus) And shadw of
ded(e) (hit H) ouerhiles (H ouerhiled) vs þus (H om þus). E & to god outen-
spred o. h., H & til outen god sprede o. h. EH Ware god sekēs noht
þese. H ful smert. E Hidinges of hert wel k. he, H For he knawes hidinges
of hert. EH For þe dedlic we are al dai. EH wend are we ai. H Vpris;
slapes. E Rise whi slepes tou god nou. E Ris and in end ne outshouue þou
H Ris and ne againshouue in e. nou. EH Whi turnes tou þi lickam swa, For-
getes our drouyng and our wa. EH in dust our s. is. EH Swolihed in erþe is
w. (E wombe). H Vpris. EH heli.

XLIV.

EH in cross-rhymes.

EH Mi hert (om in E) rifted gode word
þurgh me,

I telle þe kyng werke of mi hand(e);

2 Mi tung(e) rede-pipe mot maister
(master) be,

Writer of swiftli writand(e).

3 Fairist of shap for-be alle

Of sones of men þat ere (ener)
ware (wer) born;

Hap wald in þi lippes falle,

God ai has blisse(d) þe perform.

4 Gird þi swerd ouer þi the,

Mathlic (Maghli) þe sharpist men
þe bringe.

5 For wlite (brihtnes) and fairhed of
þe

Bihald (Take kepe) smart, ga forth,
be kyngē;

6 For sohtnesse and softenesse (H Soth-
nes handtamenes) for-thi,
And rihtwisnesse þat in þe esse
(isse);

And it sal lede þe selkouthli

Þi righthand in to mikel blisse.

7 Pine arwes are ful sharp and boune—

Folk wider so (swa) þou gas

Vnder þe sal falle adoun—
In hertes of the kynges faas.

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- 8 Þi sete, lauerd, world of world es
inne;
Yherde ofe rightinge yherde of rike
þine.
9 Þou loued rightnes, and hated wicnes;
For-þi þe smered god, þat es
Þi god, with oile of fainenes,
Forbi þine feres marz and les.
10 Mir, and drope, and bike¹, of schrou-
des þine,
Ofe houses inoyred, bright þat schine;
Ofe whilk lusted þe doghtres ofe
kinges
In þi worschip, forbi alle thinges.
11 Þe quene on [þi] righthal[u]es stode,
In schroude gilt, vmgiuen with
sernes² gode.
12 Here, doghter, and se nou,
And þine ere helde þou;
Forgete þi folke for to rine³,
¹ V cassia. ² V variatate. ³ = touch.

- And þe hous ofe fadre þine.
13 And yhern sal þe king þi fairehed ai,
For he lauerd þi god, and him bid¹
sal þai.
14 And doghtres of Tiri in giftes salle
Þi face bid; richest ofe folke alle.
15 Alle blis of him to biginne,
Doughtres of kinges fra withinne,
In gliterand gilted hemminges,
Vmlapped with selkouth þinges.
16 Led sal be to þe kinge maidene
after ma,
Hir neghbures offred² er to þe swa.
17 Þai sal be outborn² in gladeschip and
fainenes;
Þai sal be led in kirke þe kinges es.
18 For þi fadres, er þe born sones on
hand;
Set sal þou þam princes ouer alle
þe land.

¹ V adorabunt. ² V afferentur.

- 8 Þi sete, god (H lauerd), in (H is) hegh
on heght
In world of world and ai ilike;
Þe yherd of rihtinges (H rihting) is
reght
Yherde of þi nawen (þin auyhen)
rike.
9 Þou loued euer rihtwisnesse
And hated wickednesse þi yhers;
For-þi wiht smerls of fainnes
Þe smered þi god for-be þi feres.
10 Mir and (om H) drope and bike als-
swa (H mare)
Of þi cleþinges (cleþinge), of big-
ginges
Inoyred, of whilke þe yhorned(!) ma
(H sare)
In þi wurchip doghtres of kynges.
11 Þe quene stode on þi rihthand
In cleþinge gilt þat fairist esse—
Is non (nan) swilke in alle þe (þi)
land,
Vmgiuen (H Vng.) alle wiht sel-
kouthnesse.
12 Here nou, doghtre, and se,
Held þine ere and to (om H) me
here;
Forgete þi folke what so þai be,
Þi fader hous þat esse (is) þe
dere.
- 13 And þi fairhed sal yorne þe kyngre,
For he (is H) lauerd þi god of alle,
And to him, for-be alle þinge,
Sal þai bidde bogh (H þe) gret
and smalle.
14 And þe doghtres of Tiry
In giftes þi fair face
Sal þai yorne ful inwardli,
Richest of folke þat mast gode
hace.
15 Kynges doghtres alle his blisse,
Als he wil fra (H swa) inne he
bringes,
In gilt orlinges (H hemminges) als
it isse,
Vmlapped al wiht selkouth þinges.
16 Ledde are bifor þe (H þi) kinges kne,
After hir, maidens ful swete;
His neghburghes (H Neghb. of hire)
þare wald þai be,
To þe wiht godnesse for to grete.
17 Þai are out borne into fain(n)esse,
And in gladship are þai stedde;
Alle þat þare ware mare and lesse
In to þe kynges kirke are ledde.
18 For þi fadres are (to H) þe born
sones yunge (yhing) and summe
of eld(e);
Þou salt þam princes set perform
ouer alle þe land apon þe feld.

Ms. Vesp. D vii.

- 19 Mined be, lauerd, of þi name sal þai
In strend and strend, be night and dai.
20 For-þi þe folke sal to þe schrine
In ai, and in werld of werld bliue.

XLV.

God oure toflight and might þus,
Helper in drouinges þat mikel fand vs.
2 For-þi sal we noght drede when
land let¹ be,
And hilles ben borne in þe hert ofe
þe se.
3 Þai dinned, and dreued ere watres
of þa;
To-dreued ere hilles in [his] strenght
swa.

- 4 Stith cominge² of streme faine[s]³
goddess cite;
He halyhed his telde heghist es he.
5 God in mid, it sal be stired nathing;
Helpe it sal god ereli in grikinge.
6 Todreued er genge, and helded
rikes are:
He gaf his steuen, stired landes⁴ þare⁵.

7 Lauerd of mightes with vs es he;

¹ V turbabitur. ² impetus; R swall. ³ Ms. fained. ⁴ r. land es. ⁵ Stev. yare.

Oure fanger god of Iacob be.

- 8 Comes and sees werkes of lauerd hand,
Takeninges whilk he set ouer þe land:
9 Awaiberande—for to wende—
Fightes to þe landes ende;
Bowe sal he bris, and breke wapenes
ma,

And scheldes brinne with fire als-swa.

- 10 »Bihaldes¹, and sees þat god am .I.:
Be heghed in genge, be heghed in
land sal .I.«.

- 11 Lauerd of might with vs es he;
Our fanger god of Iacob be.

XLVI.

Alle genge, plaies with hend til
heuen,

Miries to god in gladful steuen:

- 2 For lauerd hegh, aghful to se,
King mikil ouer alle land es he.
3 He vndrelaid folke vntil vs,
And genge vndre our fete þus.
4 He ches til vs his heritage som dele,
Fairehed ofe Iacob whilk he loued
wele.

¹ V Vacate, R Takis tome.

- 19 Þi name lauerd sal þai (om E) min
þar liue
In getyng of strend and strend
(H In g. and geting of st.);

- 20 For-þi þe (om H) folk sal to þe
shrine
In werld and werld (H om and w.)
wiht-ouen ende.

XLV.

EH infliht. H is þus. H drouing. EH om þat; to mikel com vs. E For þat.
EH whil. E om land; H þerþe. H be. E & outborn ben hilles. EH in hert of
se. EH dined. H droued. are. H om To. in his st. E Todreued in his strenth
are hilles ma. E Stif H Stigh. H faines. E halied. EH h. mai be. E it
stire it, sal om; H hit sal stire. EH He (H God) sal help hit erli. EH Droued.
H folke. E rikes helded, H boyhed rikes. EH þe erpe stired (is H) þare.
EH in blisse inst. of es he. E fonger H keper. E esse H isse. E om and.
H Comes werkes of lauerd to se. E Þat he set fortokens &c. H Tokneinges ouer
erpe whilke set he. E Awai berand fihes strange Vntil ende of erpe amange.
H welrdes inst. of landes. E Brise sal he bogh and breke in twa Wepens, wiht fir
bren sheldes ma, H Brise sal he bogh and tobreke penne Wepenes and sheldes
wigh fir brenne. E Bihaldes and sees witerli Þat god am .I. soghfastli, .I. sal be
heghed in genge for-thi, And be heghed in erpe sal .I.; H Emties and se yhe
for-þi Þat god am .i. witerli, .I. sal be uphounen in folke ma, .I. sal be uphounen
in erpe als-swa. E God. EH mihtes. EH with vs in blisse. EH fonger. isse.

XLVI.

H folc. EH to. H Mi[r]yes. EH gladand. H for to se, E is he. EH erpe;
E to be. EH til. E vs ma. E f. als-swa. E to. EH om his. H leued.

Ms. Vesp. D vii.

- 5 Vpstegeh god in mirthe and blisse,
Lauerd in steuen of beme pat isse.
- 6 Singes til oure god, singe yhe;
Singes til oure kinge, singe yhe!
- 7 For king of alle erthe god es strange;
Singes wiseli, wele and lange.
- 8 Rike sal god ouer genge pat is;
God sites on sete hali his.
- 9 Princes of folke pai samened pam
With þe god of Abraham:
For goddes stalworthe of erthe pat
are,
Swith mikel vphouen pai ware.

XLVII.

- M**ikel lauerd, and loouelike swithe
he is,
In cite of oure god, in hille hali his.
- 2 Grounded with gladschepe be onon
Alle landes; hille of Syon¹,
Sides of north, þe cite
Of god² mikel pat ai sal be.
 - 3 God in his³ houses be knawen sal
When pat he has fanged its al.
 - 4 For loke, kinges of erthe ilkan
Pai ere samened, and comen in an:

¹ V Fundatur exultatione universae terrae
mons Sion. ² r. king. ³ V ejus.

- 5 Forwondred ere pai seand swa,
Pai ere droued, pai ere stired,
drede griped þa;
- 6 Pare sorwes als of kineland nou;
In strange gaste schippes of Thars
forthrist saltou.
- 7 Als we here¹, sa se we right
In cite of lauerd of might,
Of our god in þe Cite;
God grounded it in ai to be.
- 8 We onfanged, god, þi merci
In mid of þi kirke inwardeli.
- 9 After þi name, god, swa isse
Þi loof ful of mikel blisse
In þe endes of þe land.
Of rightwisnes ful es þi righthand.
- 10 Faine mote þe hille of Syon,
And glade sal pai sone on-on
Þe faire doghtres of Iude,
Lauerd, for domes of þe.
- 11 Vmgiues Syon, and vmklippes it;
Telles in his toures yhit.
- 12 Settes your hertes, night and dai,
In might of him to be ai,
And to-deles his houses ma,
In othere kinde pat ye telle swa.

¹ r. herd.

EH in mirþe ful queme. H And lauerd. EH om pat isse. E . . yhe singe
H singes. H om Singes. E to. E ye singe H singes. E For of alle erþe kyng
is god str. H For god king of al erþe str. EH Singes wislic (wisli) yhou amange.
H ouer genge wisli. E ouer sete heli h. H God sit sal ouer his sete heli.
EH om pai. H Bifor god of A. E strange. EH ware. EH are.

XLVII.

EH Mikel l. and swiþe loouendli. EH in his hil heli. E Gr. w. gl. alle erþes be,
þe hille of Syon for to se, Sides of norh for-be alle þinge, Pat is cite of mikel
kyng; H Grunded be hit al with blisse, With gladship of al erþe pat isse, Hil
of Syon, norht sides riht, Cite of mikel king of miht. H om his. H om pat. E kepe
hit bas, H has tan hit. H Samened are. EH com. E Ferlied are pai H Pai
are forwondred, EH seand þat þinge. E let inst. of droued. EH þam nam
quakyng. H soryhes E sorgh. H om nou. E brise salt þou; H In strang gast
brise salt þou shipes of Thars lande. EH als se we. H god. EH In cite of our
god pat (om in H) isse. EH God gr. (H made) hit in ai wiht blisse. H fonged
E keppen. E lauerd. H om of. H ful inwardli E heli. E Als þi name god
alle-weldand, And swa þi lof in endes of land, Wiht rihtwisnesse be niht and
dai Fulfid is þi righthand ai; H After þi name god sa and þi lof in endes of
lande, Ful of rihtwisnesse is þi righthande. EH Faine Syon hil and glade doghtres
of Iude, Lauerd f. d. of the. H om his. E Set your hertes in his miht, And
todeles his houses riht, Pat yhe tellen you bitwene, In oþer kynde pat yhe haue
sene; H Set yhoure hertes in his miht and deles houses hisse, Pat yhe telle in

Ms. Vesp. D vii.

- 13 For he es god, oure god in blisse,
In ai, and in werld ofe werld þat
isse;
He sal stere vs with his might
In werldes, bi dai and night.

XLVIII.

Heres þese, alle genge; with eres
bi-se

Alle þat erden werld, in to be;

- 2 Whilk and¹ erthelike², mennes sonen
ilkon,

Poure and riche samen on-on.

- 3 Mi mouth sal speke wisdomes on
heght,

And thocht of mi hert, sleght.

- 4 I sal helde mine ere in forbiseninge;
I sal open in saunter³ mi forsettinge⁴.—

- 5 Whi sal .I. drede in iuel dai?
Wiknes of mi helespor sal vmgiue
me ai.

- 6 Þat traiste in þaire mighte and in
mikelhed

Of þaire welthes mirþen, to mede

- 7 Brothre sal nocht bie, man bie sal
al?

Nocht gif his queming to god he sal,

¹ V Quique. ² V terrigenae. ³ V in
psalterio. ⁴ propositionem.

- 8 And worth of againbijnge of his
saule to wende;

And he sal swinke in ai, and yhit
life in ende.

- 9 Noght sal he se forworth in land,
When he has seen wise diand;
Samen þe vnwis als-swa
With þe fole forworth sal þa.

- 10 And leue til outen þair welthes sal
þai,

And þair graue þaire hous sal be
in ai.

- 11 In kinde and kinde teldes of þa!
Þai kalled þaire names in þair landes
swa.

- 12 Man, in worschipe when he was
brought,

He ne vndrestode itz nocht;
Til vnwise meres euenmetz es he,
And made to þaim like for to be.

- 13 Pis þaire wai schame to þam alle;
And after, in þaire mouth queme þai
sal.

- 14 Als schepe in helle set erz þai;
Dede fedes þam night and dai.

- 15 And laurd¹ of þas forbi alle thinge
Sal be rightwis in morneinge;

¹ r. lauerdes?

oper kinde þat isse. E For he god swa gode to se, Oure god in euermare sal
be, And in werld of werld þat isse, He sal vs stere in werldes blisse; H For
he is god our god in werld of werld and in ai, He sal stere us in werldes niht
and dai.

XLVIII.

E Pat biggen þes werld alle yhe, H Whilke þat big þe w. alle yhe. E erþelic
H erþeli. EH mensones ilkan. E Pouer. H Riche and pouer. EH in an.
H wisdam. E riht inst. of on h. E mi forseit þinge. E in yuel dai þat be
H in i. d. al. EH -spur. E vmgiues me H umgif me sal. E Pat traisten in
þar miht þat esse, And glade in mikelhed of þar richesse; H Pat traist in þar
m. niht and dai, And in mikelhed of þar welþes mirþen ai. H bie man sal þisse.
E om al. E Noht sal he gif to god his queming al, H Noht gif sal he to god
queming hisse. EH wurth. E of bliug, om in H. EH to his s. H te. E &
lyue yhit. E He sal noht se. EH forward. H he ses. EH þe wise. E doand
H deand. H Samen baþe the wis with-al And þe fole forwurpe þai sal. E And
þe folke(!) E l. þar godes til oper H þar welþes til outen leue. E & þroyhes
of þam þar hous in ai, H & þar biries hous of þam in ai. E Þar teldes in
kynde & kynde, H Þar t. in k. & k. standes. E Þar names kald þai. EH om
swa. H om was. EH And; E om til. EH mares. is. þam. E vn-to H til.
E þa, alle om. H after þa. E sal þai sa. H done ar. E sal fede. E And
laurd be sal [of] þa for-thi Rihtwise in mornynge erli, And þe help of þam þat isse,

Ms. Vesp D vii.

And þe helpe sal elde of þa
In helle alle þair blisse fra.
16 Bot god mi saule bi sal he
Fra hand of helle, when he tas me.
17 Ne drede þou when riche made
man is,
And felefalded of his hous es blis;
18 For, when he sternes, take sal he
noght alle,
Ne with him his blis lightdoun salle.
19 For his saule in his life sal blissed
be;
When þou has gode done him schriue
sal he to þe:
20 Inga intil kinde of his fadres sal he,
And til in ai light sal he noght se.
21 Man, in worschipe when he was
broughte,
He ne vndrestode it noght;
And til vnwis meres euenmet es he,
And made to þam like for to be.

XLIX.

God of goddes, lauerd, spake he,
And þe erthe he kalled to se,
2 Fra sonne springe to setelgange;
Fra Syon wlite of his fairehed lange.

3 God he [sal come]¹ openli,
Our god, and noght blinne forþi.
4 Fire in his sight sal brenne sothli;
And in his vmgange storme worthi².
5 He kalled þe heuen abouen of
blisse,
And þe land, to schede folke hisse.
6 Samenes his halighes til his hand,
Pat welesettes³ witeworde ouer off-
rand.
7 And schewe sal heuens his right-
wisnes,
For god domesman he es.
8 »Here, mi folk, to me somdele
And .I. sal speke to Israel,
And .I. sal wimes to þe for-þi
God, god þine þat am .I..
9 Noght in offrandes sal .I. threte þe
righte;
For þi smercinges⁴ ai er in mi sighte.
10 Noght sal .I. take fra þi hous kalues,
Ne fra þi faldes bockes, on na halues;
11 For mine ere alle bestes of wode,
Meres in hilles, and nete gode.
12 I knewe alle þe flightfoghel of heuen,
And fairehede of felde with me es
euen.

¹ Ms. spake. ² V valida. ³ ordinant.
⁴ holocausta.

Elde sal in helle fra þar blisse; H And lauerd sal of þam riwise in morning
swa, And þar help sal eld in helle fra blisse of þa. EH bie. E Of. H taas.
EH om þou. E riche man maked H man riche made. EH And when mani-
folded be (is) blisse of hous hisse. EH he nimes. EH Ne his blisse wiht him
sal doun falle (doun ga sal). E And when þou gode has don. H has wel don.
EH sal he (om E) shriue to þe. E to in H til in. EH noht sal he. EH mares.

XLIX.

EH God of g. louerd of blisse (H þat isse), He (om H) spake and cald þe
erpe þisse. EH sunne. E til. E Fro S. swetnesse. EH God openli(c) come
sal to se (H he sal), Oure god, and noht lete (blinne) sal he (with-al. H brenne
sal. E wiseli H for-þi. H om in. E wurtli. E om þe. fra aboue þat isse.
H Fra aboue he kald heuen of blisse. H als inst. of þe. EH erpe. E halies
H halyhes. to. H his witeword. E rihtwisenes hisse H om man. E om he.
E isse. E Herk. vnto the, forþi om. þine I am to be. H Here mi folc and
I sal speke to Israel forþi, And wimes to þe, god god þin am .i.. E offrand.
E þrete .I. sal, H þrete sal .i. þe. EH þine offrandes. E in mi siht ai al
H ai in mi siht to se. E Noht sal .i. nim fra calues nan H .I. sal tak of þi
hous k. nan. EH Ne fra (of) þi foldes buckes neuer nan (an). EH For al bestes
of wod mine are þa. EH Mares. H om and. EH net(e) als-swa. E know.
EH om þe. EH f. of h. to se. H And þe f. of wod. EH is wiht me (euen

Ms Vesp. D vii.

13 Yife me hungre, noght sal .I. sai þe þis;
Mine es ertheli werld, and fulhed his.

14 Wher¹ .I. sal ete of bules flesche?
Or drinke þe blode of bukes nesche?

15 Offrand of loof to god offre þou,
And yhelde til hegheste þi hates nou.

16 And in dai of drounge kalle þou me;
Þou salt worschipe me, and .I. sal
outake þe.

17 To sinner sothlike said god þat es:
»Whi telles þou mi rightwisenes?
And nimes als-swa bi þi mouth
Mi witeword þat es swa kouth?

18 Þou sothlike hated lare,
And forthkeste mi saghes hindward
þare.

19 Ife þou sagh thefe, þou ran with
him yete;

And with wedbrek þi dele þou sete.

20 Þi mouth mihtsomed² iueles swa,
And þi tunge herded³ swikedomes ma.

21 Sitand, þi broþre þou spake ogain,
And ogain þi modre sun with main

¹ = whether. ² Stev. nuhtsomed; V Os
tuum abundavit malitia; cf. 64, 14; 72, 12.
³ V concinnabat.

Set þou sclandre witerli.
Þes dide þou, and ai blan .I..

22 Þou wendest ful wickedli
Pat .I. sal be like to þe for-þi:

.I. sal threte þe, and with-al
Set ogain þi face .I. sale.

23 Vnderstandes þese in thoghte,
Whilke þat god forgeten oghte;
Leswhen þat he reue on-an,
And wha þat outake bes þare nan.

24 Offrand of lof, gode es and right,
Sal worschipe me be dai and night:
And þider whilke .I. sal his wai
Schewe him hele of god in ai¹.

L.

God, þou haue mercy of me,
After mikel mercy of þe;

2 And after of þi reuthes þe mikelnes
Þou do awai mi wickednes.

3 Noumare² me wasche of min iuel
bidene,

And of mi sinne þou klens me klene.

¹ V et illic iter quo ostendam illi salutare
dei. ² V Amplius.

om). E If me hunger neuer swa sare, Sai to þe sal .I. nomare, For þat werld
of erpe isse mine, And alle þe fulhed þat is þare-inne. H For min is. E Whore
H Ware. EH nou inst. of of. E bulles H boles. E Oper. E Offre to god
offrand of lof swa, H Offre offrand to god of lof þat be. EH to heghist. E þin
hotes ma H hotes of þe. H And kalle me in þi droung dai. E And tou salt
me menske and .I. sal out-take þe, H And .i. sal outake þe and þou sal men[s,k
me ai. E To sinful sohtlic in land Said god þat isse alle-weledand, Whi telles
tou rihtwisenesse mine And nimes mi witeword be mouth þine. H sinfulman,
sothlik om; And mi witeword is swa kouth, Takes tou als be þi mouth.
E hated ai l., H And þou hated lare niht and dai. E forthkast H forthþrw.
EH saihes. E ai hindw. þare, H hindward ai. E soht. EH wiht him ran þou
(E iou). EH spousebreche. E dol. EH set þou nou. EH micled. E iuelnesse.
E amange H strang. H herded sw. amang E swikdom hit sange. E þou
spake þi broþer. H Again þi broþer þo[u] spake sitand. EH son. H in land.
E samen inst. of sclandre. E ful witerli, And set again þi face for-thi (rest om.
H yhit inst. of ai. H Þou wend wicli þat .i. be like to þe sal, I sal þret þe
and again þi face set al. E þese; E Yhe þat god forgeten o., Lesewenne
that reue he, And whilke þat outnimes nan be; H Pat god forgetes understandes
þisse yhe, Leswhen he reue and wha outtake nan be. E Offrand þat isse of
heriynge, Sal wurchipe me for-be alle þinge, And þider whilke that .I. sal Shew
to him hele of god al; H Offrand of lof sal menske me, and þar wai þai sal
to him shew hele of god ai.

L.

E A. þe mikel. EH & after manihed (mikelhed) of rewþhes (E rihtwise) þine,
Þou (E om) do awai wicnesse (H wickednes) mine. E ne inst. of me. EH of
mi wicnesse, And klens me of (om H) mi sinne þat esse. EH know .I. i am i.

Ms. Vesp. D vii.

- 4 For mi wickenes .I. know þat .I.
am inne,
And ai ogain me es mi sinne.
- 5 To þe an sinned .I. mare,
And iuel bifor þe dide .I. þare;
þat in þi saghes þou be rightwise,
And ouercome when þou demed is.
- 6 Lo for¹ in wickenesses onfanged
am .I.,
And in sinnes me onfogh (!) mi modre
for-þi.
- 7 Lo for¹ þou loued with al þi mighte
Sothnes, bath bi dai and nighte;
Vasiker and derne of þi wisdam
þou opened vnto me of þam.
- 8 þou sal strenkil² me ouer-alles
With strenkil, and klensed be .I.
salle;
þou þi-selfe salt wasche me,
And ouer snawe sal .I. whitened be.
- 9 To mi heringe saltou giue
Blis and fainnes, whils .I. liue,
And glade sal þai night and dai
þanes þat ere meked ai.
- 10 þi face fra mine sinnes torne þou nou,
And alle mi wickenes awai do þo[u].
- 11 Clene herte make in me, god, and
trewe,
And right gaste in mi guttes newe.
- 12 Ne forwerpe me fra face of þe,
And þi hali gaste bere noght fra me.
- 13 Yhelde to me of þi hele fainnes,
And with heghist [gast]¹ me fest
þat es.
- 14 þine waies wicked sal .I. kenne;
And quedes torne to þe sal þenne.
- 15 Lese me fra blodes, god, god of mi
hele es,
And glade sal mi tunge þi right-
wisnes.
- 16 Lauerd, þou salt open lippes mine,
And mi mouth sal schewe lof þine.
- 17 For if þou wald offrand had .I.
broghte;
Sothlik til offrandes lustes þou noghte.
- 18 Offrand make þou on haste
To god þat ert droued gaste²;
Hert forbroken and meked thoghte,
God, forsake saltou noghte.
- 19 Welli make³, lauerd, and noght ille,
To Syon in þi gode wille,
And bigged⁴ be þai bright als bem
þe walles of Iherusalem.
- 20 þen saltou take with þi hand
Rightwise offrand⁵ in þe land,
Onelotes and offrandes on alle halues;
þen sal þai set ouer wened þine
kalues.

¹ V Ecce enim. ² same word R.

¹ V spiritu principali. ² V Sacrificium deo spiritus contribulatus. ³ Benigne fac. ⁴ V ut. ⁵ sacrificium iustitiae.

E om ai. H ane E on. EH om mare. EH Bifore þe iuel (ille) .I. dide for-
thi. EH om þi. EH sayhes. E Loke .I. am onfonged in wickednesse H Loke
.i. am wicnesses onfonged inne. E And in sinne me onfonge mi m. þat esse
H And mi m. onfonge me in sinne. E Loke sohtlic þou loued ai Rihtwisnesse
be niht and dai. H om for; H Rihtwisnes babe d. & n. E heled inst. of derne.
H Opened þou to me. EH Lauerd þou sal strenkel me (H adds bidene) Wigh
st. & klene sal [I] be (H & .i. sal be klene). E þou salt wasshe me ouer alle. And
be whitned ouer snaw .I. salle. E þou sal. E whil H wil. EH And forþi þai
be glad, þe meked banes (þat H) þou made. E min H mi. E wend. EH ai
inst. of nou. H om alle. E wicnesse H wicnesses. EH do awai; þou om.
E om God. E om right. H gas. E forthwerp H werpeth. H om me.
EH heli. E ne bere f. m. E fainnes of hele þine. H of, EH heghest gast. E me
festin ine. H to wicked. E .I. sal lere wicke þine waies to ga. E om to.
E sal swa. EH om God. E isse. EH & mi tung sal glade in þi r. E sal.
EH shew sal louing þ. E giuen had .I.. E Til offrand lustes þou noht sohtli.
H instes tou. EH art. E wele inst. of thoght. H ne salt. E no dele. EH
Welli do. E son onan, In þi gode wille to Syon. EH ben. E be inst. of bem.
E take wiht blisse Offrand of rihtwisnes þat isse.

Ms. Vesp. D vii.

LI.

- W^hi glades þou in iuelnes,
 Þat mightand¹ ert in wickednes?
 2 Vnrightwisnes thoght þi tunge al dai;
 Als scharp rasour swikedom did þou ai.
 3 Þou loued iuelnes oure betternes;
 Mare to speke wicnes þan euennes.
 4 Þou loued alle wordes of dounfallinge²,
 With swikle tunge, oure al thinge.
 5 For-þi god sal fordo þe
 In ende, output þe for to be,
 And ferre þe fra þi telde in land,
 And þi rote fra þe erthe of liuand.
 6 Rightwise sal se, and drede þai sal;
 And on him lagh, and sai with-al:
 »Loke here man þat noght set he
 God helper his ai for to be,
 7 Bot hoped in mikelhede of his
 richesse,
 And forworthed³ in his vnnaitnesse.
 8 And .I., als oliue fruitberand
 In þe hous of god liuand;
 .I. hoped in goddes merci,
 In ai and in werld of werld. for-þi,
 9 In werld þou made sal .I. to þe
 schriue,
 And abide þi name mi line;
 For gode es it in þe sighte
 Of þine haleghs ful of mighte.

¹ V potens. ² R dounfelling, V praecipitationis. ³ al. bettred; V praeualuit.

LII (cf. XIII).

- Þ^e vnwis saide in hert his
 Als a fule, þat god noght is.
 2 Þai ere wemmed, and wlatful ai
 In wickednes made ere þai;
 Whilke þat gode dos es þar nan,
 Es þar nan to lepi an.
 3 Lauerd fra heuen, þare he wones,
 Forthloked ouer mennes sones,
 Þat he se where he be vndrestandand,
 Or if he be god sekand:
 4 Alle helded þai, sammen ai
 Vnnoteful maked ere þai;
 Whilke þat gode dos es þar nan,
 Is [þar] nan to lepi an.
 5 Noght-ne wate þai alle þat wirkes
 qued,
 Þat swelyhes mi folk als mete of bred?
 6 God ne kalled þai neuer an;
 Þar qwoke þai for drede, þar drede
 was nan.
 7 For god skatered banes of þa
 Vnto men þat qwemes swa;
 Schent ere þai, bi night and dai,
 For þat god forsoke þam ai.
 8 Wha sal gif of Syon hele to Israel!
 When torned has god wrechednes wel
 Of his folk, glade Iacob sal,
 And faine sal Israel with-al.

LI.

EH tou. art. EH Þi tung þoht vnr. H rasur. H swikedam; E euernesse o. bitternesse. EH swikel. EH outlouk, H þe þer þou sal be. EH fra erþe, E oliueand. EH Mani inst. of Rightwise. H & þai sal drede. H & lagh on him. E laghand. H & saie to mede. H om here. H whilke þat. EH his helpe; ai om. EH he h. H mekehed. H om his. EH & bettred. H lauerd. EH dwelland. H om of werld. E þat þou. H & þi name abide. EH þi halghs.

LII.

H in h. and þoht. EH fol(e). H is noht. EH wlatand. E mare and lesse. H wicnesses. E Mad are þai in þare wickednesse. EH is. E non. E one. H God. þer. E ware he vnderstand. E Ore ware þat. E Alle samen helded þai, V. are þai maked ai. EH Is þar. EH Þai wate (witen) noht (alle H) þat wirken (wirkes) q. EH swolyhe. E fole. E om ne. EH noht apon. EH Þai q. for d. E om For. H om god. E Þat vn-to men quemen tha. H Whilke þat queme un-to men swa. E Þai are forspilt. H Þai are shent. EH bath n. H of Syon sal gif. E lauerd has turned. H god has t. E Iacob glade. H om faine.

Ms. Vesp. D vii.

LIII.

God, in þi name sauf make me nou,
And in þi might me deme þou.
2 God herē mi bede; with eres bise
Wordes¹ of mi mouth þat be.
3 For outen ras ogain me ma,
And stalworth soght mi saule to sla,
And noght forset þai dai na nighte
God to be bifor þaire sighte.
4 Lo, sothelike god helpes me,
And lauerd helper of mi saule es he.
5 Torne iuels vnto mi faas;
And in þi sothnes tosprede þas.
6 Willi sal .I. offre to þe yhite,
And schriue to þi name, for gode
es itz.
7 For alle drouinge me outoke þou fra,
And min egh forsegh ouer mi faa.

LIV.

Here, god, what es mi bede,
And ne forsake þou in na stede
Mi bisekinge .I. make to þe;
Take kepe to me and here me.

¹ Ms. worwes.

2 Dried .I. am in mi bedgange¹;
And to-dreued am .I. lange
Of steuen of ilwiland,
And of drouinge of sinnand;
3 For þai helded in me wicnes ai,
And in wrath to me hakand war
þai.
4 Mi hert es dreued in me to be,
And radnes of dede felle ouer me.
5 Drede and quaking ouer me come þa,
And weued² me mirkenes in to ga.
6 And .I. saide: wha feþeres sal gif
me beste
Als of doune, and .I. sal flegh, and
reste?
7 Loke, .I. lengþed fleand,
And in an[n]es³ .I. was wonand;
8 .I. abade him þat sauf me made
Fra littelhed of gast, and fra storme
brade.
9 Felneþer⁴, lauerd, þat it be swa,
And þe tungen twinne of þa;
For .I. sagh þe wickednesse
And þe againsagh in cite esse.

¹ V in exercitatione mea, r. begange. ² V
contexterunt(!). ³ V in solitudine. ⁴ Prac-
cipita.

LIII.

EH Lauerd. E om þi. H sauue me nou E sauf make þou me. E And sauue
me in þe miht of the. H þe bede, E wiht eres þine H of me, E Bese þe
wordes of mouth mine H Wordes of mi m. wiht eres bise. E in me. EH om
And. H Starwurth. H And þai set noht. E And þat forset noht before þar siht
God be daies na be niht. EH Loke. EH om And. H God. EH keper. V 7 om
in E. H forlese þas. E Wilfulli. E om I. E to þe wiht blisse. E it isse.
E Fra al d. H For fra alle mi fas. E outtokē þou me H me o. þou. E And
ouer mi fos min egh forsok to se. H ouer fas mine nou.

LIV.

E Here god mi bede loud and stille And ne forsake þou wiht þi wille, H Here
g. of me the bede And forsake noht in þe stede. EH Bihald to me. E I am
dried. H & t. i am amange. H For st. EH of min. E ille weland. H And
for. E wicnesses H iueles. E ma. E wragh. EH hackand to me. E þa. E
dred; r. oft felle, of dede om; felle inst. of come; & outchiled me merknesses al
dai; H Mi hert it (r. is) let in me to dwelle And radires of ded ouer me felle,
Drede & qu. come ouer me, And merknesse wof me in to be. E who sal gif me
fethes(!) H feþeres wha sal gif me. H om Als. E om of. E fligh H fliyhe.
EH i. ferred. E fast f. E onnesse H onne. EH abode. H wha sauf me
m. amang. E made me. H litelnes. EH om and. E fra st. to se H fra st.
strang. E Felleneþer lauerd twinne tungen of þa me(!), For .I. sagh wicnesse
and gainesaw in cite. H And twinne þou t. E Dai and niht vmga sal hit.

Ms. Vesp. D vii.

- 10 Vmgif sal it night and dai
Ouer walles of it wickednes ai;
And swinke in mid of its be sal,
And vnrightwisnes with-al;
11 And nocht waned of waies of its
Okre and swikedome to be yHITE.
12 For ife me weried had mi faa,
Tholed sothlike had .I. swa;
13 And if to þa¹ þat hates me
Ouer me grete thinge spoken had he,
Thorgh hap swa might haue bitid
Þat .I. me had fro him hid.
14 Þou sothlik man of a mode²,
Mi leder, and mi kouth sa gode,
15 Þat samen swete metes toke with
me,
In goddes hous with [a] wille yhode
wel
16 Come mote dede sone ouer þa;
And in helle liuand doune þai ga;
17 For nith in teldes of þam ai,
In middes of am, night and dai.
18 Sothlik to þe, god, cried .I.,
And lauerd heled me for-þi.
- 19 Late, and areli, and at middai euen,
Sal .I. telle and schew, and he sal
here mi steuen.
20 Bi mi saule in pais sal he
Fra þam þat swa neghed me;
For bitwix mani þai ware
With me, bath þe lesse and mare.
21 Here sal god, and meke þa,
Bifor werldes þat es swa.
22 Noght es to þam formanginge,
And þar-with drede þai nathing:
God forþi thorgh-out þe land
Tospred his hand in foryheldand.
23 Þai bismitted night and dai
His witeworde: todelt ere þai
Fra wreth of his face forþi;
And neghed hert of him sothli.
24 Nesched als oyle his saghs bene,
And þai ere gaulokes þam bitwene.
25 Thraw on lauerd þi wille to be,
And him-selfe sal fostre þe;
And nocht sal he gif with-uten
ende
Floddrede¹ to rihtwis to wende.

¹ V is (tr. r. his) qui oderat me. ² unanimis.¹ Ms. floddrede; V fluctuationem, R quakinge.

H Vmga hit sal. E of him; H his walles. EH wicnes(se). E yh[i]t inst. of ai.
E sorch. E him. H wanted. E of his waies ma. H Oker als-swa swi[c]dam yhit.
E sw. als-swa. E om if. E missaid. E pole. H Sothlic poled. E haid.
EH haten. E Grete þinges ouer me, H Mikel þing, ouer me om. EH om
Thorgh hap. E Swile þinge. H miht hit wel haue. E suld me fra him haue
H hade me fra him. EH Þou sohtlic man o wille (H of o mede) nou, Mi leder
(H duke) & mi knawen (kouþe) art þou. H nam. E om me. E wiht o wille.
H With o wille in godes hous ga sal we. E Com dede ouer þam hiyhand, And
doun falle þai in helle liuand, For in þar teldes is quedenesse, In mid of þam
more and lesse; H Com ded ouer þam to quelle, And liuand ga þai doun til
helle, For nigh in þar teldes esse, In midde of þam mare & lesse. EH to
louerd. EH erli. H And telle. E He sal bie mi saule in pais fra þa negh
me, For bitwix fele ware þai wiht me to be; H He sal bie in pais mi saule fra
þam ai, Þat me negh, for bitwix fele with me ware þai. EH God sal here.
E tho. E are swo; H And bifor weldes is swa. E For noht to þam is manging,
gan (r. and) þai drede na þinge, God he sal streke his hand in foryheldyng, Þai
be-smitted his witeword esse, To-delt are þai mare and lesse Fra wragh of his
lickam smert, And of him neghed þe hert, Smeþe are mi (r. his) sayes ouer oli,
And þai are gau[e]lokes witerli; H Sohtlic to þam noht is manging, And god
dred þai na þing, He streked his hand in foryhelding, Þai bismitted his witeword,
todelt þai are Fra wreth of his face, neghed is hert þare, Smeþe als oli hi
sayhes bene, And þai are gaulokes þam bitwene. E Kest ouer lauerd alle þi
wille, And he sal fostre þi felle, And noht sal [he] gif in ai Floddrede to rihtwise
niht no dai; H Kest þi wille on louerd and he sal fostre þe, And noht floddred

Ms. Vesp. D vii.

26 Bot þou, lauerd, lede salt þa
In pitte inrest¹ for to ga.
27 Menslaer and swykel his dayes half²
sal;
And .I., lauerd, in þe hope sal al.

LV.

Milþe of me, lauerd, for man for-
trade me;
Al dai fightand, me droued he.
2 Mine faas fortrade me al dai þare;
For mani fightand ogaines me ware.
3 Noght sal .I. drede fra heghnes of
dai³,
Bot in þe hope sal .I. ai.
4 In god loone sal .I. sagh⁴; in god
hoped .I.;
Ine sal drede what flessche dos me
for-þi.
5 Alle dai mi wordes cursed þa;
Ogain me in iuel þar thoghtes
ma.
6 Inbigge þai sal, hide þam with-al;
Mi helespor bihald þai sal.

¹ V in puteum interitus (!). ² V non dimi-
diabunt. ³ R Ab altitudine diei timebo?
⁴ V sermones meos.

7 Als þai mi saule abade: for noght
saltou nou
Sauf make þam; in wreth folke breke
sal tou.
8 God, mi life schewed .I. to þe
righte;
Mine teres set þou in þi sighte,
9 Als and¹ in [þi] hete: þen sal mi
faa
Hindward torne again to ga;
10 [In whatkin dai .I. cal the nou, E
Loke, .I. knew þat mi god art þou].
11 In god, worde heryhe .I. sal,
In lauerd sagh loone with-al.
In god hoped .I. ai on an:
Noght sal .I. drede what me dos
man.
12 God, þine hotes erz in me,
Whilk .I. sal yhelde loouinges to
þe;
13 For mi saule dede toke þou fra,
Mi fete fra sliþinge² als-swa,
Pat .I. queme bifor god in land,
In þe light of liuand.
¹ V sicut et. ² al. sliþeringe.

in ai to riht gif sal he. EH Pou sohtlic salt lede þo (H þam ai). E In pitte
of stringe f. go, H In pit in rest niht and dai. EH Mensloers. E is daies
twinne noht H twinne þar daies noht. E I sohtlic louerd hoped in þe alle,
H And I. hope sal i in þe al.

LV.

E Miles. E god. E fortrade me man. H me ai. E And dai in-fightande me
droued þan, H In fichtande droued me al dai. EH Fortrade me (om E) mi foos
al dai. H fele. E agayn me ai H agayn me ras þai. EH Fro heghnesse of
dai (noht H) drede .I. sal (H sal .i.), E .I. sohtlic in þe sal hope alle H For
.i. hope in þe witerli. EH In god mi saihs loue (heryhe) sal .I. (.i. sal), In
god hoped .i. stedefastli (wiht-al), I sal noht (Neuer sal .i.) dredand be, What ani
flesshe mai do to me. E Mine sayhes cursed þai al dai. EH Alle þar þohtes
in iuel again me ai. E Þai sal inwun and hide þam swa, H Þai sal inbig, þam
hide w. EH—spur. E sal þa. E Swa als thai vphe[1]den nou Saul mine, for noht
salt þou Berihed make þam lesse and mare, In wragh folke breke salt þou þare;
H Als þai þoled mi saule, sauf sal tou þa Make, in wrath folc to-breke swa.
H om to. E om righte. EH Pou set mi teres, E in þi s. to be. E Als and
in þi hote onon, Pen turned hindward sal be mi fon; H And in þi hote, þen
sal ilkan Be turned himwarde mi fan. H kalle sal the n. H kn. þe, for mi
god a. E loue; H loue worde sal .i.. H god. E loue sayhe w., H loue sagh
forthi. H om ai. E In lauerd hoped .I. noht dred sal .I., What man mai do to
me for-thi. EH Pat .I. sal yh. heriynge.. E þou toke mi saul. EH sliþeringe.
E Bi god þat .I. q. E siht.

Ms. Vesp. D VII.

LVI.

- H**af merci of me, god, haf merci
of me,
For mi saule traistes in þe.
2 And in schadw of þine wenges hope
.I. sal,
To wickednes awaifare al.
3 .I. sal crie to god heghist es he,
To god þat wele dide to me.
4 He sent fra heuen, lesed me of band;
He gaf in vpbraidinge me fortredand.
5 God sent his merci and his sothnes,
And toke mi saule fra wickednes,
Fra þe kitelinges of liouns warē—
I slepe al fordreued pare.
6 Mensones, wepenes and arwes teth
of þa,
And þaire tunge scharp swerde es
swa.
7 Vpheue ouer heuens, god þat isse,
And ouer al land be þi blisse.
8 Snare graipd þai to mi fete twa,
And mi saule þen croked þa;
9 Bifor mi licham groue þai dike:
And felle þam-self þar-inne ilike.

- 10 Graipd mi hert, god, graipd mi
hertē;
I sal singe and salme in quertē.
11 Ris, mi blisse; ris sautre for-þi
And harp; in grikinge ris sal .I. .
12 In folke sal .I., lauerd, to þe schriue,
And salme to þe sai in genge mi
liue.
13 For mikled to heuen þi merci esse,
And to þe cloudes þi sothnesse.
14 Vpheue ouer heuens, god þat isse,
And oure alle erthe be þi blisse.

LVII.

- I**f sothlik speke ye rightwisnes,
Mensones, demes rightlike þat es.
2 For in hert wickenes ye wirke in
land;
Vnrightwisnes herdes yourē hand.
3 Outened¹ fra wambe sinful ere ai;
Þai dweled fra magh, lese spake
þai.
4 Wodenes to þo after lickenesse
Of a snake in wildernes;
Als of a neddre def als-swa
Þat stoppand es his eres twa,
¹ V alienati.

LVII.

H Milþe of [me] god milþe. H traisted. EH þi. E winges. H heghist mai be. E om To. E vn-to. EH send fra hegh. E me lesed. H outlesed me, of band om. E fordredand. H fortredand me. E God send his merci & sohtnesse hisse And lesed mi saul al with blisse. H And outoke mi s. þat es. EH Fra midde of whelps (kitelinge) of lioun, Slepe I droued (I slep dr.) liggand doun. E Men sones þar tegh wepens arwes ma, And sharp swerd þe tunge of þa. H als-swa inst. of es swa. EH erþe. EH Snare to mi fete graipd þa (þai). H þai croked ai. E Þai croked mi saule als-swa. EH face. E þai dolued. E & þai felle in hit i., H & f. in hit þam-self i. H god god. E Mi hert graipe god, mi hert graipe ai. E & salm sai. E wiht-al inst. of for-þi. E gri-pingē. E .I. sal. H lauerd sal .i.; saie to þe; E I sal shriue to þe lauerd in genge ma, And salm sai to þe in genge swa. H For m. is þi merci to heuen And þi sothnes to kloudes euen. E heuens. E om þe.

LVII.

EH If s. rihtw. deme (speke) ye, Rihtlic demes, men sones þat be. E For in h. wirke ye wickednesse, In land herd yhoure hende vrihtwisnesse. E wombes. E Bragh to þa after of nedder licnesse, Als def snake his eres stoppand esse; H Wode[ne]s of wicke is to tha After licnesse of nedder swa, Als of def snake and stoppand His eres þat he be noht herand. E Þat he here

Ms. Vesp. D VII.

- 5 Pat noght sal here þe steuen of
wicchand,
Of ¹wichand wiseli in land.
6 God brissal þaire tethe in mouth of þa;
Toskes of liouns lauērd breke sal ma.
7 To noght sal þai bicome als watres
rinnes ai;
He bent his bogh til vnfest be þai.
8 Als wax þat meltes hete biforne
Alle sal þai be outborne;
Ouerfel þe fire sa brighte,
And þe sunne noght se þai mighte.
9 Artil þai vndrestande biforn
Of youre thornes of thewethorn²,
In wreth salt þou³ fote and hande
Swelyhe þam als liuande.
10 When he sees wreke faine sal þe gode;
He sal wasche his hende in sinful
blode.
11 And man sothlike sai sal he:
"If þat fruite to rightwis be,
Sothlike þanne es god swa
Herz in land demand þa⁴."

LVIII.

Outake me, god, fra mine ille-
willande,

¹ a word (galder?) left out; V venefici.
² V Priusquam intelligeret spinæ vestrae
(nom. pl.) thannum. ³ V absorbet.

- And lese me fra in me risande.
2 Outake me wirkand wickenes fra,
And menslaers saune me fra þa.
3 For loke, mi saule toke þai þare;
In me onreseden stalworth þat warc.
4 Ne mi wicnes, lauērd, ne mi sinne
for-þi;
With-outen wiknes .I. ran, and
righted .I..
5 Ris in againres mine, and se wel.
And þou, god of mightes, god of Israel,
6 Bihald to seke [al] folke marc and
lesse;
Þou rewes¹ noght alle þat wirke
wickenes!
7 Þai be torned at enen, and hunger
thole þa
Als bundes, and cite þai sal vmga.
8 Loke, in þair mouth speke sal þa,
And swerd in þair lippes; "for herd
wha?"
9 And þou, lauērd, scorne þam sal,
And to noght lede þe genge al.
10 Mi stalworthede night and dai
Sal .I. yheme vnto þe ai;
For god mi fanger: mi god, for-þi
Bifor me sal come þi² merci.

¹ V non miserearis. ² al. his, V ejus.

noht steuen of wiccand, And of hunter(!) wislic wichand in land; H Whilke þat
noht here steuen for-þi Of witchand and of hunter witchand wiseli. H sal brise.
EH tegh. H of am. H Breke sal lauērd tuskes of þam. EH water rennand.
H om ai. H to þai be unfest in land. EH Als wax þat meltes out-born (bor)
be þai ai, Ouerfel (H Ouerfer fel) fire and noht sunne segh þai. EH Er þai.
E zornes H zornes. E zhe-fiorne H þeuezorn. EH Als liuand riht als-swa
In wragh sal he (H tou) swolyhe (forswolyhe) tha. E Rihtwis faine when he sees
wreke he sal And is blod of sinful sal he wasshe his hend wigh-al; H Faine
sal riht when he ses wreke in land, He sal wasshe his hend in blod of sinnand.
E sai man sothlic; Sohtlic þen is god demand þam after þar dede in land;
H And saie sal man if frut to riht be swa, Þen is god in erþe demand þa.

LVIII.

E lauērd. E om And. E fra wirkand wicnesse be H fra wicnes wirkande.
EH And fro (fra) men-sloers (slaers) sauf þou me (s. me in lande). E Onresed
in me. E þai. E ran .I. H rethted. E in mine angres, H in mi gainres god.
H lauērd god of m. E Abide. EH alle genge. H of alle. E went. EH þe cite.
EH Loke þai speke in þar mouth (sp. in þar m. þai) sal. EH for who herd al.
EH tou. E scorn salt þo H salt sc. þam nou. E om And. EH alle genge
E als-swo H salt þou. EH Mi strenth sal .I. yheme to þe, For mi keper art
þou (þou a. mi k.) to be, And mi god, of him (H ai his) merci Bifor come me

Ms. Vesp. D vii.

11 God schewes me ouer mi faas; ne
þam sla,

Leswhen mi folke forgeten be þa¹:

12 Tosprede þam in might þine,
And lete² am, lauerd, forhiler mine.

13 Gilt of þar mouth, sagh of lippes
of þa;

And gripen in þaire pride ere³ þai
swa.

14 And of legh and of cursinge
Sal þai be schewed in endinge,

15 In þe wreth of ending al,
And noght þan be þai sal.

And wite sal þai þat god lauerde
sal he

Of Iacob, and of endes of erthe
þat be.

16 Þai sal be torned at euen, and hunger
thole þa

Als hundes, and þe cite þai sal vmga.

17 Þai sal be tospred to ete al dai;
And ife þai be noght filled, grucche
sal þai.

18 And þi strenghte singe sal .I.,
And hegh ful areli þi merci;

19 For made ere tou mi fanger ai,
And mi toflight in mi droung dai.

20 Mi helper, to þe singe .I. sal;
For god mi fanger, god mi merci al.

¹ V obliuiscantur. ² R set them doune;
V depone. ³ V comprehendantur.

LIX.

God, þou outpute vs, and fordid
vs þus;

Þou ert wrath with vs, and rewes¹
of vs.

2 Þou stired þe erthe, and droued it
yhit;e;

Hele his forbreynges, for stired
es ite.

3 Þou schewed to þi folke hard thinge,
Þou dranke vs with wine of stinginge.

4 Þou gaf takeninge to dredeand þe,
Fra face of bow þat þai suld fle;

5 Þat lesed þi chosen be,
Sauf make þi righthand², and here
me.

6 God spak in his halegh swa:

»I. sal faine, and dele in twa

Dried³, and þe dale with-al

Of þe teldes mete .I. sal.

7 Mine es Galaad, Manasse mine leued,
And Effraim strenght of mi heued.

8 Iuda mi kinge es of blisse,
Moab pot of mi hope isse.

9 In Ydume sal .I. þinne⁴ mi scho;
Outen vndreloute ere me to.

10 Wha sal lede me to warned⁵ cite?
Vntil Ydume wha sal lede me?

¹ r. rewed. ² V saluum fac dextera tua
(abl.). ³ V Siccimam (tr. read siccatum).
⁴ V extendam; ags. þenie. ⁵ V munitam;
R warnist.

sal for-thi. H om me. H forgotten be swa. EH þou þam. E leue H dof.
þam. E Gil. E sagh of þar lippes al H and sayhe als-sa. E And in þar
pride be griped þai sal, H Of þar lippes and gr. in þar pr. are þa. EH And
of cursinge and of liyinge. E Shewed sal þai be. E In wragh of ending witerli,
And noht sal þai be for-thi; H In þe wragh of endinge, And þai ne sal be na
þinge. EH þai sal wite. E s. be, H salle, he om. E om of. H alle inst.
of þat be. EH om sal. E And h. E om þe. EH til ete. E om dai. E om
be. E murke H and grucche. E þai sal. EH Sohtlic inst. of And. EH And
vpheue erli. EH For þou art made mi keper and mi infleyng In þe dai of mi
drouyng. E salm. EH sal I. E For mi fonger mi god mi merci, H For þou
art god mi keper god mi merci.

LIX.

EH outdroue. E om þus. EH art. E wrogh H wragh. EH om with us.
E & reuþe haues H rewped art. E foryhes. E om gaf. EH tokninge. H drede.
E bogh H boybe. EH sal. EH Þat (Swa þat) þi corne mote (om H) lesed be.
E halyhe H halgh. EH Þe drihed. E dene. E in blisse. H underloutes.
E are made. E me led, EH in. E Where noht H Where. E om þat. E out-

Ma. Vesp. D VII.

11 Noghtne þou, god, þat output vs swa?

And in oure mightes, god, noght saltou outga?

12 Gif til vs helpe of droung²,

For hele ofe man ful vnnait thinge.

13 In god might make sal we;

And to noght vs drouand lede sal he.

LX.

Here, god, mi besekinge nou;

Vnto mi bede bihald þou.

2 Fra endes of erthe witerli

Vnto þe þan cried .I.,

Whil þat swnken es mi herte;

In stane vphue þou me with querte.

3 Þou led me, for mi hope made ert swa,

Tour ofe strenghte fra face of faa.

4 In þi teldes¹ in werldes in sal .I. won,

Be forhild in hilinge of þi wenges .I. mon.

5 For þou, ert mi god, herdes bede mine;

Þou gafe heritage to dredand name þine.

¹ *al. teld(e).*

6 Dayes ouer daies, to be ma,

Of þe kinge eke saltou swa;

Yheres of him for to wende

Til in dai of strend and strende.

7 He es in ai in sight of god al.

His merçi and his sothnes wha seke sal?

8 Swa salme saie sal .I., þe same

In werld of werld vnto þi name,

Þat .I. yhelde sa als .I. mai

Mi hetes fra dai in dai.

LXI.

Noghtne to god mi saule vnderlaide be sal?

Fra him sothlike mi hele al.

2 For and he mi god, and mi hele for-þi,

Mi fanger; be stired namare sal .I..

3 Til þat¹ ye onrese in man swa,

Yhe al, vnto yhe sla,

Als a heldeand wagh mai be

And a stanewall donneput to se.

4 Bot mi worth þai thoght to schouue awai²;

In thrist ran .I. night and dai;

¹ V Quousque, R How lange. ² V repellere.

drof. H om us. E om oure. H salt þou. E Giue H Gitte. E to. H om ful. E In god sal we do miht in land And noht sal lede vs drouand. H & drouand us to n.

LX.

H God mi b. here þou, Take kepe to mi bede nou. EH Fra endes of erþe cried .i. to þe, Whil swonken was (is) mi hert in stone (up H) houe þou me. E For made art mi hope þou led me swa. H þou art made mi h. s. E .I. sal wun in þe teld in werldes ma, Be hiled in hilinge of þi wenges twa; H Inwun in þe telde in werldes .i. sal, In hiling of þi wenges be forhiled al. H om ert. E here H herdest. E Dai our daies eke salt of kyng to wende, His zheres to in dai of strend and strend. H Daies euer daies ma, &c. (= V). E He sal be in ai in godes siht al, H He is in siht of god in ai. H seke mai. EH In (Swa in) werld of werld to þi name sa (om H) salm (om H) sal .I. sai, Þat .I. yheld mi hotes fra dai in dai.

LXI.

E Whor noht H Noht (ne om). H underkast mi saule. EH sal be. EH þe hele of me. E om and he. EH & mi beryer. E is he H al, inst. of forþi. EH Mi keper & nomare stired sal .I. be (be st. .i. sal). H Vnto yhe. E men. E vn-to þat yhe. EH Als tile a woogh (wagh) þat heldand be. H output. E Þo-wheþer. EH wurgh. E þoht þai wili H þai þoht for-þi, EH To (Til) again-shouue (H -houue), in þrist ran I. EH þai bl. ai. H in þar hert. EH weried (E

Ms. Vesp. D VII.

- With paire mouth þan blisshed þai,
 And with þair hert þai weried ai.
 5 Bot to god, mi saule, vnderlaide
 þou be,
 For fra him al þe þild¹ of me.
 6 For he es mi god and mi beryher al,
 Mi helper; noght outga .i. sal.
 7 In god mi hele and mi blisse;
 God of mi helpe, and mi hope in
 god isse.
 8 Hopes in him stedfasteli,
 Alle sameninge of folk, for-þi;
 Bifor him your hertes yhet yhe;
 God oure helper in ai es he.
 9 Bot fantom, sones of men ere þai,
 Liyhers sones of men are ai
 In weghtes, þat² biswike þa
 Of fantom in him-seluen swa.
 10 Nil þou hope in wickednes,
 And reuinges nil yhern mare ne les.
 Welthes if þai stremen smert,
 Nil þou set on þam þi hert.
 11 Anes spak god, twa þese herd .i.:
 For might of god es ite, and merci
 To þe, lauerd: for þou yhelde salle
 Til ilkan after his werkes alle.

¹ patientia. ² V ut decipiant ipsi de vanitate in idipsum.

LXII.

- God, mi god ai ful of might,
 Vnto þe wake .i. fra light.
 2 Thristed mi saule in þe to be;
 þan manifalde mi flesche to þe!
 3 In þe land of wilderness,
 In-wai¹, and vnwattri esse,
 Swa in haligh .i. schewed to þe,
 þi blisse and þi mighte þat .i. suld se.
 4 For better ouer liues is þi merci,
 Mine lippes looue þe sal for-þi.
 5 Swa sal .i. saine þe in life mine,
 And sal lift mi handes in name þine.
 6 Als with grees and fathed fild be
 mi saule al,
 And with lippes of gladnes mi mouth
 looue sal.
 7 Swa² was .i. mined of þe ai
 ouer mi straille þare .i. lai;
 In morninges sal .i. think in þe;
 For þou was helper to me.
 8 And in hilinge of þi wenges ai
 Sal .i. glade bath night and dai:
 Kliued mi saule after þe,
 þi righthand onfangend me.

¹ V inuia. ² V Si (tr. r. Sic).

werched) thai. E vnderlout. H be þou. E om is. EH om al. E þheld. H mi
 philde nou. EH om and. E mare H swa, inst. of al. E noht out sal .i. fare,
 H n. out sal i ga. E Hopes in him al gederynge Of folke þat is bath alde
 and yhinge. H Yhoure h. bifor him. E For god. H help. E Powheter fantom
 mensones ai, Liyhers men sones are thai. H For bot. men sones. are mensones.
 H þat þai b. H In wicnesses hope ne wil þou, & reuinge yhorne ne wil þou.
 E yhorn. E oht inst. of smert. E set þi hert ne þoght. EH Enes. E om
 god. E twa þat H two þa. E For godes is & to þe lauerd merci, H For
 miht of god is & to þe m. E For yhelde salt þou til ilkone After dedes þat he
 has done. H om To þe. H Lauerd for þou &c.

LXII.

EH is inst. of ai; H witerli. E To. fra the l. H fra l. wake i. E In þe
 pristed mi s., H Mi s. þr. in þe. H manifaldelic. EH In land of (om H) wilderness
 and in wai And in drihed swa in heli (halyhe) ai, E Shewed I to þe þat I. suld
 se þi miht and þe blisse of the, H Shewed [i] to þe god þat isse Pat .i. segh
 þi miht and þi blisse. EH is ouer liues. Mi. sal þe. EH blisse. E & heue sal
 I., H & upheue. EH hende. E And wigh semere. EH mi saul fild (om E) be,
 al om. EH & wigh glad lippes. H om mi mouth. E sal loue þe H loue sal
 .i. þe. E om i. H min str. H þer. EH in (of) þe þinck .i. sal, EH For þat
 (om H) þou was mi help (helper) al. E þine. H hope; E Glade sal I. E be
 inst. of bath, H om. E Mi saul kliued. E onfonge H onfonged. E Vnnait

Ms. Vesp. D VII.

- 9 And in vnnait mi saule soght þa:
In inreste¹ of þe erth sal þai ga,
Be giuen in hend of swerd with-al,
Deles of foxes be þai sal.
10 Þe king sothlik faine sal he
In god; looned al sal be
Þat sweres in him thurgh þe land,
For stopped es mouth of qued spek-
and.

LXIII.

- Here, god, mi bede when .i. bi-
seke swa;
Outake mi saule fra drede of fa.
2 Þou forhiled me fra herd of liþer-
and,
Fra mikelhed of wickenes wirkeand.
3 For als swerd þair tunges scharped
þai;
Þai bent bow, thing bitter ai,
Þat þai schote and make vnquerte
In hiddles vnwemmed of herte.
4 Ferinkli² schote him sal þai swa,
And noght drede; qued sagh to him
feste þa.
5 Þai talde þate snares hide suld þai,
And saide: »wha se þam nou mai?»

¹ V inferiora. r. niþerest? ² V Subito,
ags. læringa.

- 6 Þai ransaked wicnessæ and iuel thinge:
Þai waned ransakand of ransakinge.
7 Come sal man to hegh herte;
And vphouen sal god be in querte.
8 Arwes of smale made ere þair woun-
des sare,
And vnfest ogaine þam þaire tunges
are.
9 Droued ere alle þat þam segh,
And dred was ilkaman þat was negh;
10 And schewed goddes werkes gode,
And his dedes þai vnderstode.
11 Faine sal rightwise in lauerd al,
And hope in him euer he sal;
And looned sal þai be in querte
Alle þat rightwis ere of herte.

LXIV.

- Þe feres loftsang¹, god, on-on
For to haue in Syon,
And to þe, brighte als bem,
Be² yolden hote in Ierusalem.
2 Here mi bede, what it mai be;
Alle flesche sal come to þe.
3 Wordes of wike bettred ouer vs nou;
And til our quednesses nightsom³
saltou.

¹ V Te decet hymnus. ² r. bes. ³ V pro-
pitiaberis.

sohtlic H And þai in v. H s. ai. E inrest H neþerist. EH om þe. E in
sal þai ga H inga sal þai. E In hend of s. be g. EH And þe kyng in god
faine sal he (H ai), E Alle in him swere sal loued be H Þat in [him] s. loued
be þai, EH For stopped is þe mouth and ande Of þat quednesse are spekand.

LXIII.

E mi bede god. H nou inst. of swa. H Fra d[r]ede of fa mi saule take þou.
H hiled. E om me. EH ferd. H For þar swerd whetted þai. EH þar bogh.
H In dernes. EH Þai sal (om H) shote him feringli and (noht H) drede þai ne (om H)
sal, Þai fest to him quede sagh wigh-al. EH s. þai ma. EH Þai (And) saiden
wa sal se (nou H) þa. EH Þai r. wickednesse in land, Þai w. of ransake (ran-
saking) ransakand. EH Tocum. H & god sal be uphouen. EH made are wondes
of þa (H am). EH & vnfest are þar tunges again am sa (H againes þam).
E Todrened. E alle þam þo segh H alle þat segh þa. E & ilke man dred.
H & dred ilka man for wa. EH Þai sh. H & dedes of him. E be inst. of al;
And in him ai hope sal he. H Faine sal r. in louerd and in him hope al, And
riht of hert be beryhed sal.

LXIV.

E Þe feres god for to haue o-non Ymne, god in Syon, And to þe be yolden
bright als bem Sal hotes in I.; H Þe feres ymne in Syon god als lem, To þe
bes yholden hest in Ier. H what swa it be. E Word. H wicked. H bittred.

Ms. Vesp. D vii.

- 4 Seli wham þou ches and nam to þe:
In þi porches wone sal he.
- 5 We sal be fild in godes of þi hous es;
Hali es þi kirke, selkouth in
euennes.
- 6 Here vs, god, our hele; hope es he
Of alle endes of erthe, and fer in se.
- 7 Graiþand hilles in þi thew righte;
Gird with mightinge dai and nighte;
Þat todreues depnes of se,
Dinne of his stremes þate be.
- 8 Be dreued sal genge, and drede
þare
Þat erden meres lesse and mare,
Of þi taknes; outgang of morninge
Lust saltou, and of eueninge.
- 9 Þou soght þe land, and dronkened
it yhitte;
Þou manifalded to stedful¹ ite.
- 10 Streame of god with mikel blisse
Fulfilled with watres it isse;
Þou graiþed þe mete of þa;
For forgraiþand of him is swa.
- 11 Brokes of it indronkenand,
Felefalde his estres in þe land;

¹ V locupletare.

- In his goters¹ night and dai
Faine sal he sproutand ai.
- 12 Blisse saltou þe croune þat es
Of yhere of his² frendsomnes,
And þine feldes, als þou wilt,
With fulhede sal be fulfild.
- 13 Fat sal faire of wildernes³,
And gird sal be knolles with faines.
- 14 Kled ere weþres of schepe þat blete,
And mightsom⁴ sal dales with whete;
Krie dai and night sal þai,
And sothlike ympne sal þai sai.

LXV.

- Mirthes to god, alle land þat is;
Salme saies to his name, to his loof
giues blis.
- 2 Saies to god: »hou dredful are
Þine werkes, lauerd, lesse and mare!
In þe mikelhed of þi mighte
Lighed to þe þine faas vrighte.
- 3 Alle land loute þe and sing to þe sal,
And salme sai to þi name with-ak.
- 4 Comes and sees, goddes werkes
mones;

¹ V stillicidiis. ² V benignitatis tue. ³ V
Pinguens speciosa deserti. ⁴ Stev. night-
som; cf. Ps. 49, 20.

E to. E winsum H wimsom. EH whom(e). toke. EH inwun. H We are fild.
E godnes. E Hele H heli. E om us. E om alle. H in þe se. E Foryharkand.
EH h. in þi miht. E mihtynge H strengþ; E þat is riht. EH om to-. E droues.
EH of the se. EH And din of str. H Droued ben g. EH & drede sal þai,
Þat e. m. of þi toknes ai, Þe outgange of þe morninge (al H); H & of þe euen
lust þe sal. E of þe e. E erþe. H drungened E indrunkened. E felefalded.
EH Streame of god fild (is H) wiht watres isse (ma), Þou grayied (graiþed) þar
mete, for sa þar forgraiþing isse (for is forgraiþing is swa). E Brokes of him
indrunknand ma Manifald estres of him swa, In goters of him þurgh þe land
Faine þen sal he sproutand; H His br. indrunkenand wiht blisse, Þou mani-
falded estres hisse, In goters of him þat be Faine spr. ai sal he. E Pou salt
[bliss] kroun of erþe(!) of is fremsomnes, And þi feldes sal be fild wiht fulnesse;
H Pou sal blisse croun of yhere of is fremsomnes, And þe feldes ben fild
wiht his fulnes. E fairhed H fairher. E And be gird sal knolles wiht gladnesse
H & knolles ben gird w. gl. E weþers H weþeres. EH & dales mihtsom sal.
E Krie wigh loude steuen sal thai, H Krie sal þai niht and dai. EH Sohtlic
loftsange sal þai sai (saie sal þai).

LXV.

EH Mirþhes to god al erþhe, salm sai yhe (H saie þat isse) To his name, giues
blisse of is lof þat be (to lof hisse). E dreful. E Þi. H Werkes þine. E þine
face; H om þi. E Alle erþe sal bid þe god, singe to þe, Salm sai to þi name
I. sal þat be; H Alle erþe to þe godde bid sal ai, And salme unto þi name
sai. EH Comes godes (lauerd) werkes ses & m. EH Ayheful. E Þat turnes

Ms. Vesp. D vii.

Dreadful in redes ouer menes sonen.

5 Whilk þat tornes þe se

In mikel drihed for to be;

In streme on fote sal we¹ forthfare,

In him sal we faine þare.

6 Pat lauerdes in his might in ai,

His eghen on genge bihald þai;

Pat smert², noght vphouen al

In þam-seluen be þai sal.

7 Genge, our god al ye blisse,

Herd makes steuen of loof hisse;

8 Pat set mi saule at³ lif to be,

And mi fete in stiring noght gaf he.

9 For þou fanded vs; with fire, god

of blisse,

Þou fraisted vs, als siluer fraisted isse.

10 Þou led vs in snare to ga;

Þou set drouinges in our bace ma;

Þou insete men mani swa

Ouer our heuedes to be þa:

11 Bi watre and fire ferde we,

And þou led vs in kaldhed to be.

12 In þi hous inga sal .i.

In offrandes sothfastli;

Yhelde .i. sal to þe mi hotes swa

Whilke twifalded⁴ mi lippes twa;

¹ V pertransibunt. ² V exasperant. ³ Ma.
þat, þ expunged; æl. at. ⁴ V distinxerunt.

13 And spoken has mi mouth som thinge
When .i. was in mi drouinge:

14 »Offrandes merghed¹ bede .i. sal

To þe, brinninge of schepe with-al;

Bede sal .i. oxen vnto þe

With buckes, gode and fate þat be.

15 Comes and heres, and .i. sal telle,
al yhe

Pat dredes god, what to mi saule
dide he.

16 To him with mi mouth cried .i.,

And .i. gladed vnder mi tunge for-þi.

17 In mi hert if .i. biheld wikenes,

Noght here lauerd sal, what ite es.

18 For-þi herd god of heuen kinge,

And biheld to steuen of mi bisekinge.

19 Blissed god, for noght stires² he

Mi bede, ne his merci fra me.

LXVI.

God milþe of vs, and blis vs þus;
Light ouer vs his face, and milþe vs;

2 Pat we knawe in erthe þi wai,

In alle genge þi helinge ai.

3 Schriuen to þe, god, folke be,

Schriuen alle folke be to þe.

¹ V medullata. ² V amovit.

þe se is drihed, is strem þurgh-fare Þai sal on fote, in him faine sal þai þare.
H In strem þurchfare on fote þai sal, Pare sal we faine in him with-al. E cyhen,
om in H. E ouer. EH Whilk smarten. E Oure god genge ai yhe bl. H Blissens
genge our god þat isse. E And herd. EH mas. H laid. EH at line. E &
noht gaf in stiringe mi fete to be, H & in stiring noht mi f. g. he. EH For
þou (om H) fraisted (fanded) vs god, fonded (fraisted) vs wiht fire, Als fonded
fraisted; is þe siluer shire. EH Þou inled vs in to snare. E bac bare, H Dro-
uinges in our bac set þou þare. H mani ma, E Þou set men be niht and dai.
H heued. E to be ai H for to ga. EH fire & water. H we foryhede. H om
to be. H Inga in þi hous. H stedfastli. E I sal yheld. H om to. H hates.
E Offrand merghed gode þat be, Sal .i. offre vn-to the, Wiht brenninge of
shep, bede I. sal To þe net, buckes wigh-al; H Offrand merghed sal .i. bede
to þe, With brenninge of shep þat be, I. sal bede to þe nete bi tale, Wiht
buckes bape grete and smale. EH Comes, heres sone o-non (o-nan), And I. sal
(om H) telle you ilkon (euerilkan), Pat dredes (dreden) god, alle yhe (opon to se),
Hou mikel to mi saule dide he. E gladide. E loke wickednesse, H If .i. loke
wicnesse in mi hert al. E Lauerd sal noht here what it isse H Lauerd here
noht he sal. E For þat herd god and biheld euen Of mi bisekyng to þe steuen.
H lauerd þat n. stired. H and.

LXVI.

E haue merci H rew. EH L. his face ouer vs & rew of vsse (us). H om we.
E hele in ai. E Alle folke shrine to þe god of blisse, To þe be shrinen al

Ms. Vesp. D vii.

- 4 Faine and glade genge, mare and lesse,

For þou demes folke in euennesse,
And genge in erthe with þi mighte
Steres þou, þat þai do righte.

- 5 Schriuen to þe, god, be folke; al folke to þe schriue.

Þe erthe gaf his fruite bilue.

- 6 Blisse vs, god, oure god, vs blisse,
And drede him alle endes of erthe
pisse.

LXVII.

Rise god, and skatered his faas be;
And þat him hated, fra his face fle.

- 2 Als wanes reke, als wane þa;

Als meltes wax face of fire fra,
Swa sinful forworthe þai

Fra þe likam of god in ai.

- 3 And rightwise ete, and glade in sighte

Of god, and like in fainnes righte.

- 4 Singes to god, salme saies to his name;

Waie makes to him, þe same
Pat vpstegh ouer setelgange;
Lauerd name to him be lange.

- 5 Glades in his sighte to seen:

Fra his face sal letted been;
Of fadre¹ of foundlinges ma,
Of domesman of widous swa.

- 6 God in his hali stede; god þat inwon

Makes in hous of a won²;

- 7 Pat outelesdes bonden-in-wa

In stalworthede in for to ga,
Als-swa þai þat smertes³ ai,
Pat herde⁴ in throghes night and dai.

- 8 God, when þou gas in sight of þi folke es,

When þou forthfares in wildernes,

¹ Ms. fadres. ² V unius moris in domo.
³ exasperant. ⁴ = erde.

folke þat isse; H Shriuen folke god to be the(!), Sh[r]iuen alle folke te the be.
E Faine and glade mote þai alle, Genge þat are grete and smalle, For þou demes folk in euennesse, Þou rihtes genge in erþe þat esse; H F. & gl. mote genge þat esse, For þou demes mare and lesse Folke in euenes ai nou, Genge in erþe rihtes ton. EH Folke to þe shriue god. EH oure god god. E erþe þat isse.

LXVII.

EH in cross rhymes:

Rise vp (Aris) god, in heuen is hegh,
And toscatered be his fas (face),
And fra his lickam flegh (drayhe) on dregh

Þa þat here him hated has (hace).

- 2 Als reke wanes, wane (swurth) to noht;

Swa wax meltes againe fire (fra face of f.)

Als (Swa) sinful to gronde be broht,
Fra godes face (f. of god) is (sa) faire and shire.

- 3 And rihtwise (ete H) þam freli fede
And make am (þam) glade in godes siht,

Þar lif in faines ai to (mot ai) lede,
Þat him seruen (here him menske) wiht (al H) þar miht.

- 4 Singes to lauerd (god), salm(e) saies
Vnto his name; him giues (gif yhe) wai

Þat stegh on setel[g]ange in pas (pais),
Lauerd name be to him ai.

- 5 Glades in his siht to sen

For fra his face sa (E sol) sal be-falle

Of fader of fundyngz letted ben,
Of (H & of) demer of widues alle.

- 6 God is þar he ai sal be,

Wonand in his hele (hali) stede,
God intobige þat (þat inwon) makes he

Alle of o won in hous of bede.

- H 7 (Þat ledes þa þat bunden are
In to stalwurthnes of miht,
Als-sa þa þat sharpen þhare,

Pat won in proymes dai and niht).

- 8 God when þou comes out in siht
Of þi folke mare and lesse,

When þou wiht (purch) þine awen
(þi nawen) miht

Wendes in to wildernesse,

Ms. Vesp. D vii.

- 9 Þe erthe es stired: for þat heuen
Droppes, fra þe face ful euen
Of god of Synay somdel,
Fra face of god of Israel.
- 10 Wilful raine sundre þou sal
Vntil heritage þine al;
Sothlik vnfest es its yhitte:
For þat¹, þou fulmaked its.
- 11 Þine bestes erde in it sal nou;
In swetnes, god, to pour graiþed þou.
- 12 Lauerd sal gif worde to godspelland,
With mikel might, in ilka land;
13 Of loued of loued al-mighti kinge;
And of wlite hous twinne robed
thinge².
- 14 If ye slepe bitwix middes clerkes,
Of feþre of doune of siluered werkes³,
And baft of bak of him be
In golnes⁴ of gold to se.

¹ r. For-þi? ² V et speciei domus dividere spolia. ³ V pennae columbae deargentatae. ⁴ R. palnes, V pallore.

- 9 Þe erþe is stire(d), wha wate whi,
For þat (Bot for) heuen(es) droppen
wel
Fra face of god of Synai,
Fra face of god of Israel.
- 10 Wilful rain, lauerd, sunder
Vn-to þi (þin) eritage þou sal;
Hit is vnfest, (þat H) is na wunder,
For þou (om H) þi-seluen made
it al.
- 11 Bestes þat þine awen is (es),
Þai sal wun þer-in (in hit) ful stille;
Þou graiþed in þi swetnes
To þe pouer, god, at þi wille.
- 12 Lauerd sal gif to þa (þam) þat spelle
God'e) spelles þurt-out (in ani) land
Word wiht miht (mikel mith), forto
(to) telle
To (þe H) folke þat þai bifor am
(H þar) fand.
- 13 Kyng of mihtes, of loue, of loue,
Of fairhed is biginninge;
Late þi heli hous a-bone
Twinne fra folke (al H) robbed
(reued) þinge.
- 14 If ye slep bitwix (bitwixen) fast
Middes klerkes, made of molde
(of feþer on folde)
Of feþres of dounes siluerd, þat last
(Of doune siluerd, þar alderlast)
Of bac in gulnes be of golde.

- 15 Whil schedes of ai lastand kinge¹
Oure it, for-bi ani thinge
Snawe whittened in Selmon be þa,
Godes hille, hil fat als-swa;
16 Lopered hil, hil fat als-swa.
Whi ilhope² ye lopered hilles ma?
17 Hil in whilk welqueminge yhitte
Is to god to won in its;
For þat sothlike lauerd þat is
Wone in ende he sal with blis.
- 18 Goddes wayne to tenthousande
Felefalded, thousandes of fainande;
Lauerd he is ai in þa
In Synay in halw swa.
- 19 Þou stegh in heght, toke wrecched-
nesse,
Name giftes in men marz and lesse:
20 For nocht leuand night ne dai
Inwon lauerd god suld þai³.

¹ V Dum discernit celestis reges. ² V auspicamini. ³ V etenim non credentes, inhabitare dominum deum.

- 15 Whil ai-lastand god (king) sone o-non
Shedes (Demes) kinges ouer that,
Sn[a]we whitned be (ben) þai in Sel-
mon,
Godes hille, hil þat is fat.
- 16 Lopred hil, hil fat als-swa;
Þof þat (om H) yhe be ner so
dregh (drayhen on d.),
In ille hope (hoping) whi haue yhe
tha?
Þe (om H) lopered hilles are so
hegh (þat are h.),
- 17 Hil in (om H) þe whilc is (it is)
quemand (liking)
To god in hit (inne) for to won;
Sohtlic lauerd of al land
(For þat l. of heuen king)
Wun euer in ende (in e. euer) he
mon.
- 18 Godes waine of ten þhousand,
Of faine þhousandes maked (wel)
ma;
Lauerd (God) in tha (þam) is (is ai)
dwelland,
In Syna in þat heli swa.
- 19 Þou stegh in (on) heght (hegh), nam
(toke) wrecchednes,
In men giftes toke (nam) þou þare;
20 For nocht leuand suld be hous-les,
In for to wun þat godes (lauerd)es
ware.

Ms. Vesp. D vii.

21 Blissed lauerd to-dai, ilkedai! smart
wai

Sal make to us god of oure heles ai.

22 God our god sauf of makand qued¹;
And of lauerd of lauerd outgang of
ded.

23 Bot god sal breke heuedes of his
ilwilland,

Scalp of hare in þair giltes gaand.

24 Saide lauerd: wof Basan torne, torne
sal .i.

In depnesse of þe se; for-þi

25 Þat þi fote be lited in blode o lim,
Þe tunge of þi hundes fra faas, of
him.

26 Þai sagh þi steppes, god, steppes
of god mine,

Of mi king, þat halw es ine.

27 Bifor come princes samened to sing-
and þar,

In midde wenchens of timpans war.

¹ V Deus noster, deus salvos faciendi.

21 Blissed god (lauerd) to-dai, ilke-dai!
Smart wai vs make god of our rede.

22 God our god, sauf makand (sal sauue
us) ai;
Of lauerd of lauerd outgange of
dede.

23 Bot lauerd (Poweþer god) sal heue-
des breke

Of his fase þe (om H) mare and
lesse,

Þe scalp of þar heued (har ful) weke
Of goand in þar wickednesse.

24 Lauerd said: of (is of) Basan,
Als (Swa als) .i. wil swa sal it be,
I. sal turne, turne o-nan

In þe depnesse of þe se:

25 Swa (om H) þat þi fote (mot H)
lited be,

Tos (Tas) and hele (heles) alle, in
(E mi) blode;

Þe tunge of þi hundes to se,
Of him fra fas (frendes) are vngode.

26 Þin ingoinges (Þe ingainges), god, þai
segh,

Of mi god þe ingo[i]nges,

Of mi kyng (god) þat is so (sa) slegh,
Pat (E þar) euer (ai) wones in hali
(heli) þinges.

27 Bifor-come princes to syngand
Samenli wiht-oute wans;

28 In kirkes lauerd blisses wele,
Lauer[d] of welles of Irael.

29 Þar Benjamin, yhongest es he,
In outgang of thought to be;

30 Princes of Iuda forthga þai,
Dukes of þa, with am ai;
Princes of Zabulon wele ma,
Princes of Neptalim als-swa.

31 Sende, god, to mighte þine þus;
Fest, god, þat whilk þou wrought
in vs.

32 Fra þi kirke in Ierusalem,
Sal bede giftes kinges to þe als lem.

33 Snibbe bestes of rede þat are,
Sameninge of bules lesse and mar
In kye of folke, þat outsteke þa
þat fanded er with siluer swa.

44 Scater genge þat fightings wilen al.
Come legates fra Egipte sal;
Ethiop bifor come sal he,
Hand of him to god to be.

Bifor þe maidens of þe land,
Of yinge (yhung) wenchens of tym-
pans.

28 In kirkes to (ai) god yhe blisse,
To (om H) lauerd of welles of
Israel.

29 Þar Benjamin þe zungest (yhunist) isse,
In outgange of þoht sum-del.

30 Princes of Iude (Iuda) forth þai gon,
Ilkan dukes als (has) wiht him;

Þe princes of Zabulon,
Þe princes of Neptalim.

31 Send þi miht lauerd (S. god to þi m.)
als þe (om H) leme;

Fest (And f.) in vs þat þou has
(om H) wroht.

32 Fra þe (þi) kirke of (to) Ierusalem
Kynges to þe giftes broht.

33 Snibbe bestes of rede ront,
Samening (Gering) of bolðs þat
(wil H) rare

In ki of folke, þat (þai H) steke out
þa (om H) þat wiht siluer fonded
are.

34 Scater folke wil fihytngz sare (sore).
Of (Fra) Egipt comes of þat (out of
þe) land

Chosen (Legates); anoþer comes bi-
fore,
Etheop to god is hand.

h's. Vesp. D vii.

- 35 Rikes of erthe, to god yhe singe;
Salmes to lauerd of alle thinge;
36 Salmes to god, þat vpstegh mest¹
Our heuen of heuen, vnto þe este.
37 Loke, he sal giue vnto his steuen
Steuens of might: giues blisse ful
euen
To god of Israel; mikelnes his
And might of him in kloudes is.
38 God in his haleghs selkouth to se;
God of Israel giue sal he
Might and strenghte to his folke al.
Blissed god, þat line sal al!

LXVIII.

- Beryhed make me, god, of pine,
For income watres in saule mine.
2 .I. am festened in slime depe esse²,
And es þare na stapelnesse³.
3 .I. come in heghnes of þe see,
And þe storme it sanke me.
4 .I. swanke criand, haase ere made
Chekes mine for pine .i. hade;
Mine eghen waned me of sighte,
Whil .i. hope in mi god of mighte.
5 Felefalded our harte of mi heued ere
þai

¹ Ma. inest. ² V in limo profundis. ³ substantia.

- Pat wilfulli hated me ai;
6 Samen-strenghted ere þai þa
Whilk þat me fileghen, mi faa—
Vnrightwiselike þai dide; for-þi,
Pat .i. noght robbed, þan yhald .i..
7 God, mine vnwisdomes þou wate
bitid;
And mi giltes fra þe noght ere hid.
8 Noght shame in me þam sal bitide,
Lauerd of mightes þat þe abide;
9 [Þai sal be shente in me na-del, H
Pat seke þe, god of Israel.]
10 For vpbraidinge tholed .i. for þe;
Oure-hiled schenschip þe face of me.
11 Fremed am .i. made to mi breþer al,
Mi moder sones pilgrime me kal.
12 For loue of þi hous swa gode
Ete me ai als ani fode,
And vpbraidinges of vpbraidand þe
Alle þai fellen ouer me.
13 And .i. hiled mi saule in fastinge,
And it es made to me in vpbraidinge.
14 And .i. set mi klepinge haire swa,
And in forbisen am .i. made to þa.
15 Againe [me] spaken þat yhate sat inne,
And in me songen þat drunken wine.
16 .I. sothlike, lauerd, mi bede to þe;

- 35 Rikes (of erþe H), to god yhe synge;
Singes to lauerd is mest;
36 Singes to god maked (þat made)
styinge
Ouer heuen of heuen, to þe est.
37 Loke he sal gif his steuen sumdel
Steuens of miht þat (sa H) loudes.
Giues blisse to god ouer (of) Israel;

- Is (His) mikelnes, is blisse (of miht)
in cloudes.
38 God in his (om H) halyhes selkouth
esse;
God of Israel sal giue
Miht and strenght his folke wiht
blisse.
Blissed god þat ai sal liue! amen.

LXVIII.

EH Make me (om H) beryhed g. of sinne, For to mi saule come watres inne. I am
f. in fen ful depe, And noht (Ne) is stapelnes þat me mai kepe. EH I s. c. and
are made Mi chekes hos (hous). E wane to me. E Felefolded o. hore. E wil-
fullike. EH haten. EH filyhen me. E And þat I reft noht. H reued. EH
yheld. H Min unwisdom god. E wel wate tou. E noht hid are nou. H are
þai h. E Shame sal þai in me na-wight, Pat abide the lauerd of miht. H God.
E Noht sal þai be fordome in me, God of Israel þat seken the. H i. pholed upb.
E For for þe vpbraidyng pholde I, Shenship ouerhiled mi face for-þi. H Hiled.
E br. ma, H F. to mi br. made am i. E Pilgrim to sones of mi moder als-swa
H And p. to mi moder sones for-þi. H For þat loue of þi hous ai, Hit ete me
baþe niht and dai. E Hit ete me als. H ouerþw inst. of hiled. E & I h. in
fast mi saule to be, & it [is] m. in vpbr. to me. H clopinge. E om in. EH is
þ made. EH Again me spake. EH sange. H at þe. E Tide. H of wel-

Ms. Vesp. D vii.

- Time welquemed, god, its be:
- 17 In mikelhed of merci þine
Here me, in sothnes of hele þine.
- 18 Outake me fra fen of sinne,
Þat .i. be noghte feste þare-inne;
Þat me hates lese me fra þa,
And fra depenesses of watres ma.
- 19 Noght þai sinke me amange
Storme of watres stith and strange¹;
Ne oureswelyhe² me depenes þat is;
Ne schouue³ ouer me þe pit mouth his.
- 20 Here me, lanerd, witterli,
For frendsme es þi merci;
After mikelhed þat be
Of þine rewthes bihald in me.
- 21 Ne torne þi face fra þi childe dere;
For .i. am droued, swifteli me here.
- 22 Biwald to mi saule, and lese its;
For mi faas, outake me yhit.
- 23 Þou wate mine vpbraidinge,
Mi schenschip, and mi schoninge.
- 24 In þi sight er alle þat droues me;
Vpbraidinge and wrecchednes abade
mi hert to se.
- 25 And .i. abade wha samen was morn-
and
And nane was; wha roned, and .i.
ne fand.
- 26 And in mi mete gaue þai galle to be,
And in mi thriste with aysile dranke
þai me.
- 27 Þaire borde be in snare bfore þa,
And in foryheldinges, and in schame
als-swa.
- 28 Dimmed be þair eghen, þat þai ne se;
And þaire bak ai croked be.
- 29 Yhet ouer þam þi wreth,
And vmgripe þam mote þi breth.
- 30 Wildernesse be mad þaire woninge,
And in þaire teldes wone nothinge.
- 31 For wham þou smate, forthfilyhed
þa,
And ouer sorwe of þair(!)¹ wondes
eked þai swa.
- 32 Set wickednesse ouer þaire wickednes,
And noght inga þai in þi right-
wisenes.
- 33 Of boke of liuand be þai done awai,
And with rightwise noght writen be
þai.
- 34 .i. am pouer and sorwand to se;
Þi hele, god, onfanged me.
- 35 Loof sal .i. name of mi god with
sang,
And mikel him in loof amange;
- 36 And it sal queme to god ouer kalf
newe is,
Forthledand² hornes and klees his.
- 37 Se mote pouer and faine with-al;
Sekes god, and yhoure saule liue sal,
- 38 For lauerd herd pouer if þai wald
oghte,
And his bonden forsoke he noghte.
- ¹ r. mi. ² V producentem.

¹ V Non me demergat tempestas aquae.
² absorbent. ³ urgeat.

queme. EH In m. of þi mercy here me, In soghnesse of (þi H) hele to þe (se).
E filþhe. EH þere. H Þa þat. EH hate. E om me. H þam fra. H om And.
EH depnesse. H als-swa. EH Noht ne, þai om. E þare-amange. H water. EH
þat are (is) str. EH forsswolyhe (E forssvoyhe). d. yhit. E ouer-shoue EH is mouth
the pitte. EH Here me lanerd for frensom (winsom) is merci of þe, After mikelhed
of þi reupes biwald in me. EH And ne. E wate wele. H Min upbraidinge wel
wast tou. E And mi. E scominge, H shoning nou. E In þi siht are alle mi fo, Þat
me drouen and done wo, H Alle mi fas are in thi siht, Þat drouen me baþe dai
and niht; EH Vpbraidinge abode mi hert, And wrecchednesse (wrecchedhed) for mikel
vnquert. EH abode. E who. H ware. H & ne was. H om and. E in snare be.
H bifor þam be in snare. E sclaunder, E sa H mare. EH Dim. E backe in c.
H ai in c. E Yhet o. þ. þi wragh to ga H Yhet þi w. ouer þam swa, EH And
bragh (hatereden) of þi wragh vmgrip þa. E In w. EH om mad. E filihed þai
sa H þai filyhed al. E to sorgh. H mi. E þa, EH om swa. E wicnesse. E Fro
boke. E om with. H And i. H soryhand E sorful. EH onfonged. H Heryhe.
E I sal hergh. EH om mi. EH lof. E queme sal it god. E kles H cles. H isse.
H Pouer mot se. H lauerd. E For herd lauerd ai pouer þat be, And his bunden

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39 Loof him heuens and erthe als-swa,

þe se, and alle crepand in þa.

40 For god Syon sauf make sal he,

And bigge þe cites of Iude;

41 And inwone þare sal þai yhit,

And in eritage winne ite.

42 And sede of his hine agh it mone,

And þat loue his name, in it wone.

LXIX¹.

God, bihald in helpe of me;

Lauerd, to helpe me high þou þe.

2 Schent and schoned be þai, þa

þat sekis mi saule to do it wa.

3 Þai torne hindward and schame mote

þai,

þat willen to me iuels ai.

4 Þai be went sone and schamed swa

þat saies to me: »wa, wa!«²

5 Þai glade and faine þai mote in þe,

Alle þat sekis þe to se;

And saies³: »lauerd be mikled ai«,

Whilk loues þi hele night and dai.

6 Sothlik nedeful and pouer am .i.;

God, helpe þou me for-þi.

7 Mi helper and mi leser arte þou;

Lauerd, dwelle þou noght nou.

¹ Cf. Ps. 39, 19. ² V Euge euge. ³ *al. sain,*
V dicant.

noht forsake he. H om lauerd. H when. H bunden. EH Heryhe. EH om
and. EH alle wurmes in þa. EH bigged ben c. E þai sal. EH om yhit. E w.
it al H w. hit ai. E sal weldet ihit. H louen. E wun in it.

LXIX.

H Bihald god. E high of þe. E alle be þa. EH seke. Þai—ai om in E.
H Þai turn obac and shent þai be, Þai willen iueles unto be. EH turned. H swiftli.
H om and. EH shamand. EH sain. EH om þai mote; H alle in þe. E Whilk þat,
H om Alle. E seke H þe seken. EH forto. EH sain. E ai lauerd mikled be
(Ms. he) H mikled lauerd be ai. E Þat louen ai þe hele of þe H Þat wilen
þi hele niht and dai. H And .i. am nedful & pouer to se, Þerfor god þou helpe
me. H & mi bier. E L. lang ne dwelle þou.

LXX.

H .i. hoped. E n. sh. in ai be Sal .i., in þi r. lese me (and o. me om).
E Helde þine ere vn-to me And sauue me for merci of þe, H Helde unto me
ere thin And s. me ai out of pin. EH Be to me in god forhiler nou And in
st. w. þat me sauf þou. E niht and dai H ai to be. H om mi. H toffeinge.
E art þou ai H art þou to me. E Mi god lese me. H Mi god fra sinful hand
outake oute (r. me) for-þi. EH again l. wicli doand H doand wicli. H mi
þhild lauerd þou art. E yhoughhede H yhou yhede. E mi shilder. EH In þe
ai mi sange (mi singing ai), als fortoken (forto sek) lange Made .i. am (Am .i.
made) to fele, and tou helper strange. H Mi mouth fild be. E Be fild. E s. þi

LXX.

IN þe, lauerd, hoped .i.; noght
schent .i. be

In ai; in þi rightwisenes lese me,
and outake me.

2 Helde to me þine ere of mighte,
And sauue me, bi dai and nighte.

3 In god forhiler to me be,
And in stede warned, þat þou sauf
make me;

4 For mi festnesse ai and nou
And mi toflight best ertou.

5 God, outake [me] fra sinful hand,
And fra hand ogain lagh and iuel
doand.

6 For þou ert mi þilde, lauerd, in nede;
Lauerd, mi hope fra mi yhouthede.

7 In þe fra wambe fest am .i. nou,
Fra magh of mi moder mi forhiler
ertou;

8 In þe ai alle mi singinge.
Made am .i. als fortakeninge

Vnto mani and ful lange;

And þou helper euer strange.

9 Be fulfilled mi mouth with loof, þat
.i. singe ai

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- Pi blisse, pi mikelhed alle dai.
 10 Ne forwerpe me in vnwelde,
 In time when .i. am of elde;
 When mi might it wanes oghte,
 Lauerd, þou forlete me noghte.
 11 For saide vnto me mi faane,
 And þat gete¹ mi saule rede made
 in aȝe,
 12 Saiand: »god forsoket him ai;
 Filiyhes bathe be night and dai,
 And vmlappes² him on-ane,
 For þat outakes es it naner.
 13 God, ne fer þou fra me;
 Mi god, in mi helpe bihalde to se.
 14 Schent and wanande be þa
 Bakbitand to mi saule swa;
 Ouerhiled with schenscipe and
 schame be
 Pat sekis iuels vnto me.
 15 .I. sothlik ai hope sal inwardseli,
 And eke ouer al pi loofe sal .i.
 16 Mi mouth sal schewe pi rightwisenes,
 Alle þe dai pi hele þat es.
 17 For .i. knewe noght boke³ writen al,
 Ingo in mightinges of lauerd .i. sal;
 Lauerd, .i. sal mine witterli
 Of þine rightwisenes aneli.
 18 God, þou taght me fra yhoupe mine;
 And to nou sal .i. schewe [wondres]⁴
 þine.
- 19 And til in vnælde and alderelde¹,
 God, ne forlete [me] in vnwelde,
 20 Til .i. schew þine arme with blis
 To strende alle þat towarde is;
 21 Pi mightinge, and pi rightwisenes,
 God, in til heghist ai þat es;
 Whilk grete things þou made to
 be—
 God, wha like is to þe?
 22 Hou fele þou schewed me drouynges,
 And mani oþer iuel things!
 And turned, þou quikened me to be,
 And fra depenes of erthe led þou
 me.
 23 Þou felefalded pi mikelnes;
 And turned, roned me þou es.
 24 For and² in lomes sal .i. to þe
 schriue
 Of salme pi sothnes, god on liue,
 And singe sal .i. to þe wel³
 In harpe, halgh of Israel.
 25 Glade sal mi lippes when .i. hafe
 sunge to þe,
 And mi saule þat þou boght fre.
 26 Bot and mi tunge sal think alle
 daie
 Pi rightwisenes, whiles liue .i. maie,
 When þai schent and schoned be
 Pat iuels seken vnto me.

¹ V custodiebant.² comprehendite.³ literaturam.⁴ Ms. wordes.¹ V usque in senectam et senium.² Nam

et ego.

³ Ms. to wel.

blisse, Al dai pi mikelhed that isse. H mikelnesse. EH Ne forwerp me in tide (time) of eld þat be, When wanes mi miht ne forsake (noht forlete) me. EH vn-to (to) me saiden. E fon. E in on. E God forlet saiaand filyhe zhe And gripes him for þat outtas nan be, H Saiand god forlete him filyhes with-al And gripes him for is nan þat outtake sal. E Mi god. H ne f. thou noht. E om me. EH and se. EH Shent mot þai be (S. be þai) and wanand, Pat to (om H) mi saule are backebitand. H Ouerhiler. H þai be. EH seken. E om ai. H sal ai hope for-thi. H Al dai. H hele god. E swa inst. of al. E In pi mihtinges lauerd in sal I ga, H In mihtes of lauerd inga .i. sal. EH min sal I. E for-thi. H om Of. EH þi. EH onli. E Lauerd. EH lered. E shew sal [I]. EH wundres. E And in elde and ia vneld þat be, Lauerd ne forsake þou me. H Forsake me noht god in v. H Til þat. E sal shew. E alle strend. EH miht. E Lauerd. EH vnto h. esse. E gretinges. H Pat þou made mikelnesses to be. E Lauerd. E is like H like mai be. E Hou many shewed tou to me Drouynges fele and iuels þat be. H to me. E me þou quikened nou H me q. þou nou. H erpe eft. EH me lede þou. E manifolded. E om and. H i in lomes sal. H om pi sothnes. H god þat is. E oliue. EH to þe sal I; to om. E Mine l. sal glade when I singe to þe. EH om þou. E whil H wil. H shent & sh. þai be. H þinken.

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LXXI.

God, gif þi dome to kyng^e þat es,
And to þe kinges son þi rightwisenes.
2 In rightwisenes þi folk deme þou¹,
And þi poure in dome nou.
3 Nime hilles pais to folke to go,
And knolles rightwisenes als-so.
4 Deme þe poure of folke sal he,
And saufe sal he make to be
Sones of poure men with-alle,
And meke þe crauer² so he salle.
5 And with þe sunne sal he wende,
And bifore þe mone, in strende and
strende.
6 He sal douncome als in flesche³
raine,
Als goters droppand þe erthe ogaine.
7 Springe sal in his daies alle
Rightwisenes to grete and smalle,
And mightsomnes of pees, in ai,
Vnto þe mone be borne awai.
8 And lauerd fra see to see he sal,
And fra streme to meres of world al.
9 Bifor hime falle sal Ethiopes thicke,
And his faas þe erthe sal licke.
10 Kyngis of Thars and of isle lede,

¹ V ludicare (inf.). ² V calumpniatorem,
R challenger. ³ Ms. flescher, al. flees; V vellus.

Giftes gode þen sal þai bede;
Kynges of Arabie and of Saba
Giftes lede þai sal als-swa;
11 And loute hime sal kynges alle,
Alle genge hime-to serue salle.
12 For lese sal he poure fra mightand,
And poure þat had na helpe in land.
13 To poure and helplesse forbere sal he,
And saules of poure make saufe to be.
14 Of okres and wickednes alle
Saules of þam bie he salle;
And worschepfull^e þe name of þa
Bifore hime it sal be swa.
15 And he salle liue, and be gyuen for-þi
To him sal gold of Arabi;
And bid of him sal þai ai,
Blisse him sal þai alle þe dai.
16 Be festenes in erthe sal he
In heghiste of hilles; ouerhouen
sal be
Ouer Yban his fruyte, and blome
sal þai
Fra cite als fra erthe does hai.
17 In werldes name of him haue blis;
Bifore sunne name of him it is;
18 And blissed be in him sal kyndes alle,
Alle genge mykel him þai salle.

LXXI.

E of inst. of gif. H þi d. to þe k. gif. EH To deme (Deme) þi folke in
rihtwisenesse And þi pouer in dome mare and lesse. EH Fange. ga. E He
sal deme pouer of folke, sauf make wiht-al Sones of pouer, and crauer meke he
sal. H om þe. beryhed. þe crauer meke; so om E And he sal be wiht þe
mone (!) in ende, Bifor þe mone. H And he sal be with sunne and bifor mone,
In getinge and getinge sone. EH com doun. E a s rain in flees soft. H flees.
E And. E dr. ouer erpe oft. EH pais, E þerfore. H To. E be out borne. EH &
l. sal he (he sal) fra se to se. of w. þat be. EH Etheops falle sal. EH K. of
Th. and (om H) of yle (E þe) land Giftes bede þai (Bede sal giftes) wiht þare
hand. E om sal; H sal þai lede. EH bid inst. of loute. E kenge. E om to.
H to him serue þai s. E & p. to whom help nan was in land H & p. to whom
nan was helpeande. H Forber pouer & h. E sauf make. E wicnesses. EH
wurchipful. H om þe. E om of; H of þam ai. E sal be ai swa H baþe
niht & dai. EH and (to H) him sal for-þi Be giuen of gold. H biseke. E þai
sal ai H ai sal þai. E om him. E Festenesse in e. be s. he. E vphouen.
H In heghnesses of hilles be, Ouerhouen ouer I. is frut bes ai, And þai sal
blome fra cite als fra erpe hai. E Als fra cise dos of e. hai. E In w. blissed
be name hisse, H His name be blissed in world þisse. EH þe, H mone.
E om it. H euer name hisse. EH And be blissed, E sal in him kinde of erpe
al H in him sal al kinde of land. H sal be him mikelland. E onlike H onli.

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- 19 Blissed lauerd, god of Irael,
 Þat does wondres aneli wel.
 20 And blissed name bi night and dai
 Of his mastehede sal be in ai,
 And be filled with his mastehede
 so fre
 Sal alle erthe, swa be, swa be.

LXXII.

- Hou gode god of Irael es,
 To þa of hert þat ere rightwis!
 2 Mi fete sothlyke negh stired ere þai,
 Negh yhoten ere mi steppes ai;
 3 For .i. loued¹ oure wicke in land,
 Pees of sinful men seand.
 4 For noght es bihalte² to dede of þa,
 And festenes in þare woundes ma.
 5 In swynke of men noght ere þai alle,
 And with men noght [be] swongen
 þai salle.
 6 Forthi helde þam pride; hiled ere
 þai
 With wickednes and þar quednes ai.
 7 Forthyhode als of fattenes wickednes
 of þa;
 Þai fore in ȝerninge of hert swa.

¹ V zelavi. ² respectus.

- 8 Þai thought and spake quedenes
 vnrighte;
 Quedenes spake þai on heghte.
 9 Þai sete þair mouth to be in heuen,
 And þair tunge in erthe it ferde ful
 euen.
 10 For-þi be torned mi folke hider alle,
 And fulle daies in þam be funden salle.
 11 And þai saide: »hou wate god þis?
 And wher wisdom in heght is?»
 12 Bihald, þai sinfull, and in werld
 mightsomand,
 Haden welthes fulle þaire hand.
 13 And .i. saide: »withouten skille for-þi
 Mi hert with-inne me righted .i.,
 And bitwix vnderand ware
 Mine handes wesche .i. þare,
 14 And .i. was swongen al þe dai,
 And in vghteninges mi þhraying¹ ai.«
 15 Ife .i. saide: »i. salle telle swa»,
 Lo, birthe of mennes² sones schoned³
 .i. þa.
 16 .i. wend þat .i. knewe þisse;
 Swynke bfore me mikel isse:
 17 Til in god halines in .i. ga,
 And vnderstand in newest of þa.
¹ V castigatio. ² al. þi. ³ V reprobavi;
 r. schoued?

EH And blissed be niht and dai Name of his mikelhed in ai, And be filde sal
 (H sal be, filde om: wiht mikelhed hisse Alle erpe, swa be swa be, wiht blisse.

LXXII.

H of Israel god. E isse H ise. are. H ai. E yhuten. H Mine steppes negh
 toyhut are þai. H wicked. EH Pais. H om es; E nis. EH bihaldinge. E tham
 H am. E Ne. EH in woundes (wounde) of þam. E For in. E þai are, alle om.
 E noht ben þai sw. H be swungen noht þai; E sare. H For-þi help(!) pride
 þam mare and lesse, Þai [er] hiled wiht wicnes and þar quednesse. E In wic-
 nesse. H Outyhede. H fathed. EH ferd. yhorning. E & þai spake quednesse
 H & qu. spake þai, E In heght þai spaken wickednesse H Wicnesse in heght
 spake þai ai. E Pai s. mouth of þam in h., H Þe mouth of þam þai set in h.
 E & tunge of þam ferd in erpe euen. H ferd in erpe, it om. E went. H here E he,
 H swa. E daies fulle in þo. H sal be funden in þa. EH hou wat (om E) god
 of Israel, Whare wisdom be in heght (is h.) sumdel. E Loke sinful and in werld
 mihtand, H Loke þai sinful and mihtsomande. E Haueden. H In werld haden
 w. in hand. E And .i. saide penne witerli Wiht-out scil mi hert rihted I, H And
 wiht-outen scil saide .i., Rihted .i. mi hert for-thi. EH ma inst. of ware. EH
 Wesshe .i. (om H) baphe (þen) mi hend swa (twa). E swungen H swunge. E om
 And. E vghtendite H uthtentide. E zhraghing H þhraying. E telle sal I.
 swa, H swa telle .i. sal. EH Loke. E þine H þi, sones. H al. EH And
 (H om) I. wende at knawe (þat i knew) to se, Þis swinke is (ai H) bfore me.
 E om in; godes; I inga. H In godes helinesses til .i. inga. EH newist. EH Bot for

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18 Noght-forþi for swikedomes [þou] set
to þam ai;

þou outphrew þam when vphouen
ware þai.

19 Hou ere þai made in vnronyngnesse!

Ferinkli bathe mare and lesse

Waned þai, forworþed þare

For þaire wickenes þai in warre.

20 Als of risand of slepe, lauērd, in þi
cite nou

Liknes of þa to noght thryng sal tou.

21 For inlowed¹ es mi hert,

And mi neres ere torned for vnquert;

And .i. am to noghte for-þi

Thringen, and na thinge wiste .i.;

22 Als mere made .i. am at se²,

And .i. am ai with þe to be.

23 þou toke mi righthand, and in þi
wille

Led me, and toke me with blisse
mi fille.

24 What sothlyke to me es in henen,

And on erthe fra þe, þat .i. wild
neuen?

25 Waned mi flesche and mi hert al dai;

God of mi hert, and mi dele god in ai.

26 For loke, þa þat þam ferre þe fra,

Forworth sal þai euer swa;

¹ V inflammatum. ² *et.* at þe; V apud te.

þou forlest¹ alle sauþe to be

þat strenen² with-ouen þe.

27 And me³, clue to god gode isse,
And set mi hope in lauērd god of
blisse;

28 þat .i. schewe þi spellinges ilkon
In yhates of doghtre of Syon.

LXXIII.

Ware-to outpote þou in ende, god
gode,

Wrathe es þi breth ouer schepe of
þi fode?

2 Mined be þou of þi sameninge,

þat þou aght fra beginninge.

3 þou agaynboghte yherde of þine
critage yhte,

Syon hille whilke þou woned in ite.

4 Heue þi handes in þar pride in ende.

Hou lithered⁴ in hawes es þe fende!

5 And mirthed er þat hated þe

In midde of þi solempnite.

6 þai set þaire takenes, taknes wrange;

And noght knewe þai ouer heght⁵
als in outgange.

7 Als in wodes of trees þat are,

þaire⁶ yhates with axes þai doune
scharē

¹ V perdidisti. ² fornicatur. ³ *et.* to
me. ⁴ malignatus est. ⁵ V super summum.
⁶ r. His.

sw. set þou to þam (am) ai (om H). E outwarpe. whil. H Wil uphouen þai ware
outkast þou þam. E Hou are þai maked for to se In vnronandnes to be. EH
Feringli waned þai mare and lesse, þai forwurþed for þar wickednesse. H om
of; om þi; þar licnesse to noht; E Als of slep risand þat are, In þi cite lauērd
þare Licnesse of tham ouer alle Vn-to noht þringe þou sal. EH inloyhed. E om
And—unquert. H om ere torned. E And to noht þringen am .i., And I ne wist
witerli. H Manged are, and .i. to noht Am þhrungen and noht wist .i. oht.
E And als m. am I made EH at þe. EH om am. H forto. H held. EH in
wille of þe. EH þou led me and wiht blisse kep me. EH For what is to me
(to me is). EH And fra þe ouer erpe. wald. EH om þa; þat ferre (ferren) þam
fra the EH Forwurþhen sal þai euer (sone sal þai) be, þou forlesed (forspilt ai)
alle tha Wiht-out þe þat strenen swa. EH & to me to klue. E om And; H To.
H om god. EH þine. E ilkan. EH doghtres.

LXXIII.

EH Whi. E awaiput H outdrof. EH Wragh is. E bragh H brath. EH om þou.
H Whilke. EH om agayn. H of e. þine, yhte om. H Hil of Syon. E in whilke.
E wones. H ine, it om. EH hand. H in pride of þa. E of inst. of es. E & blisse
maken; hate. H & glade are þat hate mare and lesse In middes of þi mirinesse.
EH tokenes. E langē H ai. E als our heht. H & als in outgange ouer slep(!)
noht knew þai. H trees of wod. EH Wigh axes zhates (his yh.). E In h., in

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In him-seluen; at þe laste

In ax and in thixil þai ite dounecaste.

8 Þai brent þi halines with fire; in
erthe same

Þai fortrade telde ofe þi name.

9 Þai saiden in þaire herte swa

Samen þe kynered ofe þa:

»To reste make we mesdaies¹ alle

Ofe god fra erthe, for oght mai fallen.

10 Oure taknes noght se we; non profete
nane is;

And vs knawe namare sal he for his.

11 Towhen, god, vpbraide sal þe fende?

Gremes wiperthret þi name in ende?

12 Wharto tornes þou þi hand, and
righthand ofe þe

Fra mide þi bosome in ende to be?

13 Bifore werldes god oure kinge, with
hand

Wroght has hele in midde þe land.

14 Pou feste in þi might þe se swa;

Pou droued dragunes heuedes in
watres ma.15 Pou brake dragoun heuedes, mete
gafe him

To folke of Ethiope ilka lim.

16 Pou brake welles and weles nou;

¹ V dies festos.

Stremes ofe Etham dried þou.

17 Pine es dai, and pine es nighte;

Pou smiped griking and sunne brighte.

18 Pou made al meres ofe erthe ma;

Somer and ware¹, þou schope þa.

19 Mined be ofe þis dai and nighte:

Pe faa vpbraided lauerd ofe mighte,

And folke vnwis als-swa þe same

Þai schoned² þi hali name.

20 Ne giue þou to bestes til be

Saules schriuand vnto þe,

And saules of þi poure frend

Ne forgete þou neuer in end.

21 Bihald in þi witeworde swa,

For fulfilled er þai þa

Pat sestrede er in mirkenes

Of erthe til houses of wickednes³.22 Ne be turned þe mekemade yotten⁴
same;

Poure and helpes sal looue þi name.

23 Ris, god, deme þi skille in querte;

Mined be þou in þi herte

Of pine vpbraidinges, of þa whilke ai

Are fra þe biginnand⁵ alle dai.

24 Ne forgete steuens of þi faas;

Pride of þas þat þe hates ai vpstegh
þas.¹ so R; V ver. ² V incitavit. ³ V quia
repleti sunt qui obscurati sunt terrae domibus
iniquitatum. ⁴ V confusus. ⁵ V ab insipiente.

ax yhit And þixel doun þa kusten hit. H om in; þai doun hit. EH Þa(i) brend
wiht fire (þi H) helines þe s. H In erpe þai f. E Alle þe kinreden þat was of
þa, To rest alle make we Fra erpe mesdaies of god þat be; H Þai saide in
þar hert samen kinred of þa, To rest ma we alle messe-daies of god erpe fra.
E Oure toknes that are of miht, Noht se we þam dai ne niht, Nou prophete is
nauther-ware, And vs knaw sal he nomare. H nis, nane om; nomare he sal
what is. EH lauerd. E Tarded wiper-yrhet. E Whi þi hand and þi righthand
turnes tou Fra mid of þi bosome nou. H Whi. of þi. EH God (sothlic H) our
kinge bifore werldes isse (werld þisse) He wroght hele (Broht has he h.) in mid
erpe þisse (þe e. isse). H festened. EH om swa. E Droued heuedes of dra-
gouns. H dragun. EH be inst. of ma. H welles. EH ilkan inst. of nou.
EH Pou dried stremes of Ethan. E Pe fa vpbraided, lauerd mine of þisse, And
tarded vnwis folke þi name þat isse; H Min of þis, upbraided lauerd þe fa, And
folc vnwis wakened þi name als-sa. E Ne g. þou to b. in land Saules þat are
to þe shriuand. H Ne gif to bestes saules shriuand to þe, Ne forgete in ende
saules of þi pouer þat be. H Loke in þi witeword for fild are þai, Pat sestred
are of erpe to houses of wicnesses ai. E For þat. Pat cestered are of erpe
þat esse Vn-to houses of wickednesse. EH om þe. E shent H toyhut, þe s.
E Ris vp god, deme sal (!) mine, Be mined of vpbraidinges pine, Of tha þe whilke
that ware ai Fra bigginge al þe dai; H Ris god, deme mi scil, min þou ai
Of þin upbraidinges þat fra bigginge are al dai. E of þi fas yhit, H of þi f.
al dai. EH Pride of þa the hate (hate þe), E ai vpstiyhes hit H upstiyhes ai.

Ms. Vesp. D vii.

LXXIV.

We salle schrine to þe, lauerd, we
sal schrine,
And we salle kalle þi name biliue;
2 We salle telle þi wondres. 'When
time tane hafē .i.,
.i.¹ rightwisenes deme sal sothli.
3 Molten es erthe and alle þat erd in ite;
.i. festened pilers of it yhte.
4 I saide to wicked: 'nilles do wicli;
And to gilty: 'nilles heue horne for-
þi;
5 Nilles heue in heghte your horne
þat es,
Nilles speke ogaynes god wickednes'.
6 For ne fra este, ne fra weste, ne
fra wilde hilles;
For god demer at his wille es.
7 Þis mekes he ful ofte,
And þis vphene he olofte.
For drinke hand of lauerd es ine
Ful menged with ripe wyne';
8 And he helded fra þis in þis;
Bot dregge of him noght is
Litted, drinke sal al þa
Sinnfulle of erthe þat erē swa.
9 .i. sothlike in werld schewe salle,

¹ Ms. I þi. ² V quia calix in manu domini
vini meri plenus mixto.

Singe to god Iacob with-alle.
10 And alle hornes of sinful breke sal
.i. þa;
And vphouen ben hornes of right-
wys ma.

LXXV.

Knawen in Inde god es wele;
Mikel es his name in Irael.
2 And made his stede es pais opon,
And þe wonyngē of him in Syon.
3 Þare brake he myghtinges righte,
Bogh, schelde, swerde, and fighte.
4 Lightand þou wondrelīke fra hilles
of ai;
Alle vnwise of hert droued erē þai.
5 Þai slepe þaire nappinge, and noght
þai fand,
Alle men of welthes, in þair hand.
6 Fra þi snibbyngē, god of Iacob,
Þai napped þat horses stegh up.
7 Þou aghefulle ert, and wha to þe
Ogainstand sal fra þen þi wreth be?
8 Fra heuen herd dome þou made:
Þe erthe qwoke, and rest it hade';
9 When god raas in dome to stande,
Þat he make sauē alle handetame
of lande.

¹ V quieuit, R was still.

LXXIV.

E god, we sal to þe s. EH wundres. E tide. EH I haue tane. EH I riht-
wisenesses deme sal (sal deme) o-nan. EH Multen. E om þat. E erde H won.
H I sal festen his p. y. EH wicke. E nils wicli H wicli nils EH do (to) þer-form.
EH & to giltyand, nils (ne wiles) vphene yhoure horne. V 5 om in E. H Ne wiles
upheue. H again god unrihtwisnes. H om For. E of; este om. E of. EH
domesman. E alle at. H Pat. he heues op. E Þis mekes he þis heghes he, for
drinc is ine Lauerd's hand ful menged wiht ripe wine. E Bot dregge of him
noht lited is H And his dreg noht l. is. E Drinke sal of hit alle þat are
Sinful of erpe lesse and mare, H Of hit sal drinke and haue in hand Alle þe
sinful of the land. E shew in werld. H To god of I. singe.. E And I. sal
breke alle hornes of sinful ai, And hornes of rihtwise vphouen ben þai. H om
þa; of riht for-þi.

LXXV.

EH Israel. E is his stede. H stede of him made p. is on. E his erdyngsted
H his wonyngē. H Þare þen sal he breke miht. E wunderli H sellic. E þar
slep. H om þai. EH For. E horses þat st. op H þai st. on h. ob. E Agh-
ful þou art and wa againstande Þe, fra þenne þi wragh ande, H Þou aghful
art and wha againstand þe, Fra þenne wil þi wrath mikel be. H When is dome god
was risand. E To sauē make, H Pat s. he make. H alle soft. E wight hert al; l. of

Ms. Vesp. D VII.

10 For thought of man, of hert es alle,
Vnto þe be schriuen salle;
And leuynge of [thought] þat be,
Mesdaie sal þai make to þe.

11 Behetes and yheldes to lauerd god
kyngē,
Alle þat in his vmgange giftes bringe:

12 Til aghefulle, and til him ai
Þat gastes¹ of princes beres awai;
Til aghefulle and ai i[li]ke²
At kinges of erthe þat rike.

LXXVI.

With mi steuen cried .i. to lauerd,
with mi steuen

To god, and he biheld to me euen.

2 In þe daie of mi drouynge
Soght .i. god of alle thinge,
With mi hend ogaine him bi night;
And biswiked .i. am nawight.

3 Forsoke mi saule roned to be:
.i. was mined of god with me,
And .i. am lusted; and fered³ am .i.,
And mi gaste waned for-þi.

4 Vmgriped⁴ min eghen wakyngē;
.i. am droued, and .i. spake nathingē.

5 .i. thought daies alde þat nou ere noght;
And yheres of ai .i. had in thought.

¹ *al. gast.* ² *Ms. ike.* ³ *V exercitatus.*

⁴ *V anticipaverunt.*

6 And .i. thought bi night with mi hert
maste,
And .i. swanke, and .i. swepid mi
gaste.

7 »Whethir in ai god forwerpe sal?
Or noght set þat .i. queme yhit
with-al?

8 Or in ende awai kerue mercy his,
In getyngē and getyngē þat is?

9 Or sal forgete to mylthe god ouer al?
Or his rewthis in his wreth withald
he sal?»

10 And .i. saide: nou bigan .i. negh;
Þis wendynge of righthand hegh¹.

11 .i. Mined of werkes of lauerd for-þi,
For fra biginninge of his wondres
mine sal .i.;

12 And .i. sal thinke in his werkes alle.
And in his findynges be woned .i.
salle.

13 God in his hali wai²:
Wha god mikel als oure god ai?
Þou ert god, and other nane,
Þat dos wondres manyane.

14 Kouth made þou forto be
In folke þe mikle might of þe.
Þou boght in þin arme þi folke at kep,
Sones of Iacob and of Iosep.

¹ *V haec mutatio dexteræ Excelsi.* ² *V Deus, in sancto via tua.*

þoht; Hali-dai; þai om; H For þoht of man shriuen sal to þe be And leuynge
of þoht mesdai make to þe. E Bihotes H Hotes. H om to. E l. our
god E þinge H sum þing. E To dredful and to him þat gast beres awai Of
princes, to dredful at kinges ai. H To dredful & to; beres gast of prince; To
dredful & alle ilike; or e.

LXXVI.

E With mi steuen to lauerd cried I, And he biheld to me for-thi; H To
lauerd .i. kried with steuen of me, With mi steuen and to me biheld he. H Bi-
soht, i om. E In mi drouynge-dai wiht mi hend god I. soht, Be niht again him
and biswiked am .i. noht. E Mi saule forsoke. EH to r. be. H minand.
EH & lusted I am. E ferd. E Griped eyhen mine. E Todreued I am. H om i.
H I þoht daies elde witerli And yheres of ai in þoght hade i. E & be niht wiht
mi h. þoght I m. E swange. EH om i; sweped. E Whore H Whare. E forgh-
werp. H forthwerpe in ai god. E om I. EH swa (sa) yhit; E al. E Ore
awaishere he sal in ende His merci fra strend in strend; H Or he sal awai kerue
is milþe in ende Fra geting and geting of strende. H Anþer, EH god forgetes.
H wiht-al. H ald (with- om). EH manginge. E of þi. EH Of lauerd werkes
mined I witerli. E of þi. E min inst. of thinke. H & wone in his f. EH heli.
H Wha mikel als o. g. is ai. E do wundres. EH Kough þou maked. EH In þin
arm þou b. E and kepe H swa. H om and; of Iosep ma. EH segh. H lauerd.

Ms. Vesp. D vii.

- 15 Watres sagh þe, god; watres sagh þe,
And dredes¹; and droued depenesse be.
- 16 Miklehed ofe din of watres ma;
Stenen gafe þe cloude swa.
- 17 Sothlike þin arwes forthferd wele;
Stenen of þi thoner in a whele.
- 18 Lightned þi brightnes to werld þis;
Þe erthe qwoke and stired it is.
- 19 In fele watres þi styes, and in see
þi wai,
And þine steppes noght knawen er
þai.
- 20 Þow ledde als schepe þi folke on-one,
In hand of Moises and Aarone.

LXXVII.

Bihaldes mi lagh, mi folke, es kouth;
Heldes your eres² in wordes of mi
mouth.

- 2 I. sal open mi mouth in forbi-
seninges;
Speke sal i. fra biginninge forset-
tynges;
- 3 Hou fele we herd and knawen þa,
And our fadres talden vs swa—
- 4 Noght heled fra þair sones ere þai
In other getynges, night ne dai—;
- 5 Looftes of lauerd and his mightes
telland,

¹ al. dred. ² al. ere.

- And his wondres he dyd in land.
- 6 And he raised wittnes in Iacob wel,
And lagh he set in Israel,
- 7 'Hou many sent he, so þai wore,
Til our fadres vs bifore,
To þar sones kouth to make þa;
Þat other strende knawe it swa.
- 8 Sones þat sal be borne and rise,
Salle telle þar sones on ilka wise;
- 9 Þat þai set þar hope in god ai,
And werkes of god noght forgete þai,
And bodes of him dai and night
Seke þai with alle þair might;
- 10 Þat þai ne be, als þar fadres fals,
Getynges wilke and tenefulle als;
- 11 Strende þat noght righted hert his,
And noght leued with god his gaste
it is³.
- 12 Sones of Effrem, bendand and bowe
sendand,
In dai of fight ere ogaynewendand.
- 13 Witeworde of god noght yhemed þa,
And in his lagh noght wald þai ga;
- 14 And ofe his godededes forgate þai,
And ofe his wondres, he schewed
am ai.
- 15 Bifore þar fadres dyd he wondres
mani an

In land ofe Egypt, in felde of Than.

¹ V quanta mandavit patribus nostris nota
facere ea filiis suis. ² et non est creditus
cum deo spiritus ejus.

EH dred. H dreued. EH depenesses. E watres kolde H w. are. E c. bolde
H c. þare. EH forghferden. EH þunner. quel. EH Til erpeli werld lihted
þi brihtnesse, . . esse. H Þi stiyhes in fele w. EH om and; þi waies (wai) in se.
EH þi. be, þai om.

LXXVII.

H Bihald. H Held. EH ere. E talde, H tolde to. E Fra sones of þam
noht helded. . . H Þai are noht heled þar s. fra In o. g. for to ga. EH Telland
louerdes loftes (l. of lauerd) and mihtes hisse, . . he dide wiht blisse. EH rered
witeword. E Hou fele he send to oure fadres ware, Kough to make þa lesse
and mare To þar sones come after þa, Pat o. st. hit knaw swa; H Hou fele he
s. to our f. couth to ma þa, Pat o. getinge knaw þam swa. H om þat. H born
be & sal. E Pat þai set in god þar hope riht And noht forget þai dai ne niht
Werkes of god þat god are are(!) And bodes of him seke thai þare; H Pat þai
s. in god þar h. and noht for[ge]te þai Werkes of god and his bodes seke þai
ai. E als fadres of þa. E om and; tenful als-swa. E Getinge. H Getinge þat
þar hert noht rihted mast, Ne with god leued is þar gast. E Ne leued is his
gast wiht god of blisse. EH om of. H ware bendand. E om and. E -turnand.
H gette. E Ne in lagh his wald þai noht ga. H þa inst. of ga. E godes, dedes
om. E om of. H þam; E anay(!). E om dyd. E om land of. EH om and.

Ms. Vesp. D vii.

16 He brake þe see, and forthled¹ am þare,

And set watres als in bit² ware.

17 And he led am in kloude of dai brighte,
In lightinge of fire alle nighte.

18 He brake þe stane in more³ þat es,
And watred am als in mikel depenes.

19 And he outled⁴ watre of þe stane,
And he led als stremes watres on-anc.

20 And þai set yhit to him to sinne;
In wrath hegh wakened⁴ þai drines inne.

21 And god in þair hertes fraisted þa,
Þat þai asked to þar saules metes ma,

22 And ynel of gode þai spake, saide worde:

»Wher god in wildernes mai graiþe borde?

23 For he smate þe stane and watres outran,

And þe welles vnwatred⁵ þai ilkan.

24 Whether and brede giue mai he,
Outhre graithe borde to his folke to be?

25 For-þi god herd, and he forbare;
And fire kindeled ful brinnand þare

In Iacob, and ire somdele

Vpstege þanne in Irael;

26 For in god noght leued þai,
Ne hoped in his hele na dai.

27 And he sent to kloude fra aboute ware,
And yhates of heuen opened he þare,

28 And manna to ete rained to þa,
And brede of heuen he gaf⁶ am swa.

29 Brede of aungels ete man þat wes;
He gaf⁶ þam metes in mightsomnes.

30 He forthbrought southenwind fra heuen,

And inled affryke in þar¹ might euen,

31 And on am rained flesche als dust might be,

Fogheles fethered als sand of see;

32 And in mid þar kastelles fellen þai,
About þar teldes þar þai lai.

33 And þai ete, and filled þai are Switheweale, þe lesse and mare;
And þar gerninge to þam he broght,
Biswyked of þar yhorninges² ere þai noght.

34 And³ yhit þar metes in þar mouth ware
And wreke of god stegh ouer þam þare,

35 And he sloge þar fattes⁴ ilka del,
And he let þe chosen of Irael.

36 In alle þese, sinned[þai] yhit in thought,
And in [his] wondres leued þai noght.

37 And þair daies waned in vnnaitnesse;
And þair yheres with haste ware lesse.

38 When he had am slaine⁵, him soghten þai

¹ *al.* þurthled; V *perduxit.* ² V in *utre.*
³ in *eremo.* ⁴ in *iram excitaverunt.* ⁵ *inun-*
daverunt(!).

¹ V in *virtute sua.* ² *al.* yhorninges. ³ *al.* om. ⁴ V *pingues.* ⁵ V *Cum occideret eos.*

EH þurthled þam. bitte. EH þam, E als in. EH dai shire. EH Al (And al) niht in lihtinge of fire. E om als. E om V 19. H watres of st. E om þai. EH þai (E þat) wakned hegh. EH And þai fraisted god in þar hertes ai, Þat mete to þare saules aske suld þai. E & þai spake inel of god saiden wic w. H & of god þai spac and saide ille w. E Wor H Ware. E om god. E And. E smot H brac. H water. EH And scaldand. E Whare H Ware. H mai he giue. E And. H to liue. EH For-þi god herd (herd laured) & forbare & kin[d]led is fire (E fis; In Iacob, and in Israel vpstege ire (E fire). EH For þai leued noht in god of blisse, Ne þai hoped in helynge (hele) hisse. E om to. H aboute þat ware. E til etc. H And it rained to þam manna swa. E þam; H he gaf to þa. E Aungel bred. E inled wind. H & winde in þar miht inled he euen. H ouer. E flesche rained ouer þam. E om dust. H to se. EH Fliht-foyheles. E of þar. EH Biside. EH filde. H bathe lesse. EH yhornynge. H And b. EH yhorninge. EH om And. H Par metes yhit. H swa inst. of ware. EH om And. H Wragh. H ouer tha, þare om. EH corn. H om alle. E zhesse. EH þai yhit. H with. H om in. EH his wundres. EH wigh high. E & when he had slain am þai soht him. E . . in griging comen to him; H Þai turned and him soht wen he had am slain,

Ms. Vesp. D vii.

And *turned*, and in þe *grīkyng*e come
to him þat dai;
39 And þai ere mined for god þair
helper es,
And god hegh þar ogainbier es to
blis;
40 And in þar mouth him loued þo:
And in þair tunge þai lighed him to.
41 For þar hert noht right was with
him þare,
Ne trewe in his witeworde had þai
are¹.
42 [Bot]² he es mildert³he⁴, neghsome
made swa
To þair sinnes, and noht lese sal
he þa;
43 And he mightsom⁵ed to torne his
wreth⁶,
And noht kindeled he alle his breth.
44 And he es mined þat þai ere flesche
in land,
Gaste gaand and noht ogaintornand.
45 Hou oft þai gremed in wildernes,
In wreth þai wakened him in drines,
46 And þai ere *turned* and god fanded þa,
And hali Israel gremed þai swa!
47 Noht ere þai mined of his hand,
Dai þat he boghte am of his hand of
drouand,

¹ V nec fideles habitū sunt. ² Ms. For;
V Ipse autem est. ³ r. mildherted. ⁴ V Et
abundavit ut auerteret iram suam.

48 Als he set in Egipte his taknes mani
an,
And his fortaknes in felde of Than,
49 And *turned* in blode þar stremes
ranke,
And þar raynes, þat þai ne dranke;
50 And sent in am hundeflegh and it
ete þa;
Tade, and [it] forspilt þam swa;
51 And to lefoworme¹ þar fruite gaf he,
And þar swynkes to gresshope to be;
52 And þar wineyherdes in haile he
slogh,
And þar molberitrees in froste inogh;
53 And he gaf til hail meres of þa,
And þar aght to fire als-swa;
54 He sent in þam wreth of his mis-
likyng²,
Mislikyng³ and wreth and drouyng⁴,
In-sandes⁵ for euermare
Bi aungeles þat iuel ware;
55 Wai made he to stye of his wreth þare,
And fra dede noht he forbare
Of þar saules, and þar meres ma
In dede bilouked he als-swa,
56 And he smate doune with his hand
Alle firste getyng⁶e in Egipte land,
Pe firste sproutes als-so þe same
Of alle þar swinkes in teldes of
Chame;

¹ V aerugini. ² V immissiones.

And in grīking to him þai come again. EH þat god. isse. EH om ogain.
EH l. þai. EH him ai. E For þar hert to him riht nisse H For þar hert
was noht trew to him bot misse, EH Ne trew are (þai H) hade in witeword
hisse. EH mildherted and winsum; E om made, H om swa. E & noht for-
spilt he þa H & spilt noht þam he hade. E to *turne* his wragh awai H þat
is w. suld *turned* be. E als his wragh ai, H & al his wragh not kindled he.
EH om es. E om þai. H om ere. H fl. liuande. EH goand. EH him in. EH
wragh. E waked. E om ere. EH fonded þai. EH heli. H þai gremed. EH ai.
E þai are noht mined. E whilc. EH þam. E tokninges, mani an om. E & in
feld of Than his fortokninges. EH & he. EH send. þam. EH Froske & hit.
E om to. EH gressop. mulbirittres. 53 in H after 54. E to h. þar mares ma,
H And þar mares he gaf til hail and wa. E He send in þam wragh of misli-
kinge hisse, Mislikyng¹ and wragh þat isse, And drouyng², in-sondes þare Be
a...; H He send in þam alde & yhing³e Pe wragh of his mislikinge, Misli-
king & wragh & drouing mare, Insandes be aungeles iuel þat ware. E To stigh
of his wragh made he wai. E Noht spared fra ded niht ne dai Par saules, and
mares of tha In dede he bil. swa, H Par saules fra ded noht he forbare, And
mares of þam þa þat ware, In ded bilouked he lesse and mare. EH smot.
E fristkinned H first-kined. EH sproutinges als; so om. EH swinc. H outdraf.

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57 And he outbare als schepe his folke
mare and lesse,

And led am als herde in wilderness;

58 And he led am in hope and noght
dred he¹,

And þar faas ourhiled þe se.

59 And he inled am in hille of his
halines,

Hille whilke wan his righthand es;

60 And fra þar face he threwe awai
Genge bath bi night and dai,

And with lote he delt am land

In a rape of to-delegiueand²,

61 And he made to wone fullle wele
In þar teldes kinred of Irael.

62 And þai fanded and gremed god on
heghte,

And his wittenesses noght gafe þai
righte.

63 And þai turned³ þam and noght keped
forwarde;

Als þar fadres, in ill bow er turned
ogainward.

64 In wreth þai wakened him in þar
knolles;

And in þar graues⁴ at nithe þai
forthkalled⁵ him als.

65 God herd, and forsoke⁶ ilke dele,

¹ = þai. ² V in funiculo distributionis.
³ V averterunt. ⁴ V sculptilibus. ⁵ ad
aemulationem eum provocaverunt. ⁶ sprexit.

And to noghte he thrange swythe
Irael.

66 And he awaiwarpe¹ telde of Sylo,
His telde, in men þar he woned so.

67 And he gafe þar might in wretched-
hede,

And in hend of faa þair fairehede.

68 And he vmlouked² in swerd his folke
to be,

And his eritage forsoke he.

69 Pair yhongemen ete fire and brente,
And þair maiden es ere noght mente³.

70 Pair prestes in swerde fellen sare,
And þar widous noght weped þai ware.

71 And wakened es laurd als slepand,
Als mased of wine mightand.

72 And he smate his faas in baft swa,
Vpbraidynge of ai he gafe to þa.

73 And þe telde of Iosep he warp fra
him,

And noght he ches kinred of Effraim.

74 Bot he ches kinred of Iuda,
Hille of Syon, þat he loued swa.

75 And he bigged als of vnicornes his
halines,

In land þat he grounded in werldes es.

76 And he ches Danyd, hyne hisse,
And vpbare him alle with blisse

¹ V repulit. ² al. bilouked; V conclusit.
³ V non sunt lamentatae.

EH folk hesse; mare and lesse om. H om he led. EH fos. EH led, in om. H þam. H helines hisse. E om wan; H biwan. H isse. E And he to-werp folke, and wiht land He delt in streng of to-delgiuand; H And he werped awai þenne þare Fra þar face genge lesse and mare, And with l. he gaf þam lande In a streng of todelgiuande. E & he m. in þar teldes wel To wun þe k. of I. E god hegh ai. E witword, E noht yhemed þai, H get þai noht reht. E went. H am. E & forward noht þai get þare H & f. noht yhemd þai. E fardels. E in il bogh turned þai are, H in a bogh þai turned are ai. EH in þar hals. E niht H nigh. EH om forth. E ilkadel. H & noht warpe he s. I. E & forwarp, H & awai-werp. E theld. H of S. þen. E Teld þer he woned in men so H His teld þar he woned in men. E And in wrecchednes miht of þo, i v. om. H wrecchednesse; fairnesse. E And in swerd his folke bilouked he, And his e. he forsoke to se. H bilouked h. f. in s. E Yungmen of þar fir etc. H fellen in swerd. E widwes H widwed. H wep E werp. EH And wakned als slepand is laurd of blisse (laurd isse), And mihtand mased of win isse (misse). E in fast. H And in baften he smate his fa. H And u. H om þe. E & he warp Iacob telde. E om he. H he ches noht. E þe kynd. E þe kynde. H while. E his helines als vnicorn H als v. helines hisse. H In erpe. E groundet H grounde. E in werld biforn H in w. þisse. E & him vpbare

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- Of herdes of schepe þat be;
 Of after blismed¹ him name he:
 77 To fede Iacob, his hyne, ful wele,
 And his heritage of Irael.
 78 And he fed am alle in querte
 In vnderandenes of his herte,
 And in vnderstandinges ma
 Of his hend þan lede he þa.
- 5 Towhen, lauerd, salton wreth in
 ende?
 Kyndled sal be þi loue¹ als fire þat
 brende?
 6 Yhetz þi wreth in genge þat noght
 knewe² þe,
 And in rikes þat þi name noght kald
 to se;

LXXVIII.

- God, folke come in þin eritage;
 sothli
 Þai fortrade þi kirke hali;
 Ierusalem set þa
 In yherminge of apples ma³.
 2 Þai set dedelike⁴ of þi hyne enen
 Metes of⁵ þe foghles of heuen,
 Flesches of þine haleghs ware
 To bestes of erthe þat are.
 3 Þai yhotten blode als watre strem
 In vmgange of Ierusalem,
 And þar aboute was it nane
 Þat walde biry lepi ane.
 4 Vpbraidinge ere we made al tide
 Til our neghbourghs vs biside,
 Snerynge and hepinge fullang
 To þas þat ere in our vmgange.
- 7 Tite vmgripe⁴ vs þi merci,
 For þat poure made ere we
 Swithe mikel opon to se.
 9 Helpe vs, god, oure hele es þus;
 And for blis of þi name lese vs,
 And winsom⁶ to oure sinnes be,
 For þi name þat es so fre.
 10 Leswhen in genge þai sai:
 »Whare es þar god in wham leue
 þai?«,
 And in berthes vnknawen⁶ be,
 Bifore oure eghen, þat we se,
 11 Wreke of blode, when þat þou wilt,
 Of þine hyne þat es so spiltz.
 Inga in þi sight to scene

¹ V de post festantes. ² V in pomorum
 custodiam. ³ morticina: ⁴ al. to.

¹ V zelus. ² nouerunt. ³ V desolauerunt.
⁴ anticipet. ⁵ propitius. ⁶ V Et inno-
 tescat (!) in nationibus .. ultio &c.

he. H .. of shep ilka lim. E Of afterbredand H Of afterbrodded. H nam
 be him. E om V 77. EH And he fed þam in vnderandnes of his hert, And
 in vnderstandinges of his hend led am (þam led) in quert.

LXXVIII.

E God folke come þine e. ine, Þai fortrade kirke heli þine; H God genge
 in þin e. come ma, Þi kirke heli fortrade þa. E þai. H Þai set I. niht and
 dai. EH ai inst. of ma. EH dedlic. H to (!) þine hine þare. EH to. EH om þe;
 sihtfoyheles. H þat ware. H And fl. of þi halyhes gode To b. of e. þe fode.
 E yhutte H yhatten. E In gange. H om And — ane. E þore. E Whilke.
 E We are made vpbraidinge þus Vnto o n. biside vs, H Vpb. maked are we
 Til o. n. bi us be. H Sweringe. E bismær. E þa, om in H. E wrages tou.
 EH K. is. EH þat knew þe noht. H om þat. EH noht cald ne soht. E For
 þat Iacob eten þai An his stede vnroned ai. E om forþi; H Of oure wicnesses
 ne min þou. E þi mildhertnesses H þine mercies nou. E For þat vnweli for
 to se Swipe mikel made are we. E Help lauerd oure hele for-thi And blisse of
 þi name heli, H Help us god oure hele þat isse And for of þi name þe blisse.
 H om And. E & w. euermore þou be Til oure sinnes for name of þe.
 H Lauerd for þe name of þe. E Leswhenne þai sai in genge swa Whare is
 nou þe god of tha, &c. H Leswhenne [þai] sai in folke whare is god of þa,
 And unkid [be] in birpes bifor oure eyhen twa. EH Wreke of blod of þi hine

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- Sighynge of fotefestes¹ þat beene;
 12 After þe mikelhed of þin arme
 Agh² sones of dedelike³ þat haue
 harme;
 13 And yhelde til our̃ neghburs balde
 In þair bosum seuenfalde
 Vpbraidinge of þa þat be,
 Þat þai vpbraided, louerd, to þe.
 14 And we, þi folke, and schep of þi
 fode al,
 In werld to þe schriuē we sal;
 15 In getinge and in getinge
 Schew sal we þi louinge.

LXXIX.

- Þat steres Irael, take kepe,
 Þat ledes Iosep als a schepe;
 2 Þat sites oure cherubin:
 To schew⁴ bifore Effraim,
 Manasse and Benjamin,
 3 Waken þi might and come nou,
 So þat beryhede vs make þou.
 4 God, þou turne vs and se,
 And schew þi face, and saufe sal we be.
 5 God, lauerd of mightes, houlang
 saltou þis

¹ V compeditorum. ² posside. ³ mortificatorum. ⁴ V manifestare (Imper. Pass.); R be shewid.

- Be wrath ouer bede of þi hine is?
 6 Þou salt fede vs with brede of teres
 eth,
 And gif vs drink in teres in meth?
 7 Þou set vs in gainesagh til our negh-
 burs þus,
 And our faas snered vs.
 8 God of mightes, turne vs and se,
 And schew þi face, and hale we
 sal be.
 9 Winyherde broght þou fra Egypt land,
 Outkeste genge and set it with þi
 hand;
 10 Leder of wai was þou ai
 In sight of it night and dai;
 Þou plantedeste rotes hisse,
 And it fulfilled land þisse;
 11 His schadw ouerhiled hilles hegh.
 And his twigges goddes cedres dregh;
 12 He streked his paltres⁵ to þe se,
 And his sproutes to þe streme to be.
 13 Wharto did þou his stanwallē awai,
 And biripe⁶ ite alle þat gane forbi
 þe wai?
 14 Outended⁴ it bare of wode swa,
 And a beste frate it and nama.

¹ = long, tall. ² EH palmetres, V palmites. ³ V vindemiant. ⁴ exterminavit.

þat spilt is sa (swa), Sikynge of fotefest (fetefest) in þi siht inga. E om þe.
 E arm heli. E Haue þou nou sones of dedli. H to, om in E. E þat are bolde
 H þat are talde. EH bousem. E in seuē folde. EH Of þar (þe) vpbraidinges
 E for to se. EH Lauerd þat þai (Pat þat lauerd) vpbraided the. H om þi.
 E om al. E Be shriuē to þe sal for gode. E & geting al. E And þi louyng
 shew wesal. H þi lof in al þinge.

LXXIX.

E stires. tas. H Bihaldes þat steres Israel, Þat als a shep ledes Iosep wel.
 EH Þat sites oure cherubyn to shew to se (to sheward be), Bifor Effraim (&
 Benjamin and Manasse. H Wacken lauerd E Wake is. E þusse inst. of nou.
 H Swa. E mak þou vs. EH om þou. H t. nou us. E & hale. EH be (ben) we,
 sal om. E Lauerd god of mihtes to-when sal tou Wragh ouer bede of þi hine nou,
 H God of mihtes lauerd mine To-wen sal tou wrath ouer bede of hine pine. E yhit
 inst. of eth; & gif dr. to vs in t. of mete; H Fede us with bred of teres þou sal,
 And g. us d. in t. in met withal. H gainsaingē þus Til o. n. . . E to; ai inst.
 of þus. E vs ai. E wend. H sauf. E we be H be we. E Þou broht wineryerd.
 E Outwarp folke H Warp genge. EH Leder of wai þou was (Þou w. l. of w.)
 in siht hisse, Þou set his rotes and it fild land (erpe) þisse. EH hiled (ouer-om)
 h. ma. E om And. E als-swa H swa inst. of dregh. EH palmetres. EH &
 to þe streme his sproutes. EH Whi. E fordide þou h. s. ai. E om þat.
 EH fare forbi wai. H Þe bare of wode fordide hit swa. E of inst. of a.

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- 15 God of mightes, bihalde and se fra
heuen,
And se and seke þis wineyherde
euen;
16 And fulmake þat þi righthand set
to be,
And ouer mensones¹, þat þou feste
to þe.
17 Kindled to fire and blawen² with-alle,
Fra snibbinge of þi face forworth
þai salle.
18 Ouer man of þi righthand þi hand be,
And ouer son of man þat þou feste
to þe.
19 We sal nocht wite fra þe; quyken
vs þou sal,
And we sal calle þi name ouer-al.
20 Lauerd, god of mightes, bihald
and se,
And schewe þi face, and hale be we.

LXXX.

- Glades to god our helper with
blis,
Mirthes to god of Iacob is.
2 Nimes psalmes³, and giues timpan,
Sautre winsome with harp on-an.
3 Blawes in beme of newmone be⁴,
In miri dai of your solempnite;
4 For boden itz es in Irael,

¹ V super filium homines. ² Incensa igni
et suffossa. ³ V psalmum. ⁴ Buccinate in
neomenia tuba.

- And dome to god of Iacob wel.
5 Wittenes in Iosep forto be
þat ilka thinge set he,
Fra þe land of Egipte when he ferd;
Tunge þat he ne knewe he herd.
6 He turned fra birthines his bake ai;
His hend in hoper¹ serued þai.
7 In drouinge kalledeste þou me,
And .i. lesed þe; and .i. herd þe
In hidel of storme: þe fanded .i.
Ate watre of againsaw for-þi:
8 'Here, mi folke, and .i. sal witnes þe;
Israel, if þou had herd me,
Fresche god bes nocht in þi thoughte,
Ne fremed god bid salton nocht.
9 .i. sothlike am lauerd to se,
þi god, whilke þat outled þe
Fra land of Egipte at þi wille;
þi mouth outsprede and .i. it sal fille.
10 And nocht herd mi folke mi steuen,
And Irael nocht biheld to me euen.
11 And .i. left² am after þar herte
gerninges;
þai sal ga in þair findinges.
12 If mi folke haued herd me,
Israel in mi wais if gane had he,
13 For nocht thurgh hap had .i. meked
þar faas,
And sent mi hand ouer drouand þas.
14 Faas of lauerd to him lighed þa,

¹ V in cophino. ² dimisi.

EH turne bihald fra h. H & f. m. it þat set þi r. h. best. EH sone(s) of man
(men). H to þe fest. H Kindel. EH wiht. EH blaw. EH And fra (for). H þi
hand ouer m. of. H And we ne sal w. E And noht sal we wite fra the. þat
sal quiken vs, and þi name cal sal we. H with-al. EH turne vs & se. H ben.

LXXX.

EH o. h. (help) is he; To God of I. mirþe yhe. EH salm. H winful. E om harp.
E b. newledand be H and newmoned be. EH oure. E to I. E of god to.
E om for; .. þen set; H Witenesse euer for to be In Iosep þat fet he. EH om þe.
E he noht knawed had H he had knaw noht. EH Fra birþ(i)ns his bac he wend,
In hoper serued his hende. EH kaldest. E tou. E And þerfor lesed I the, rest om.
H om and. E hiddel H hildel. E fraisted. E witerli inst. of for-þi. E fremd
H god fremde. E I s. am and ai sal be Lauerd þine þat led the; H .. l. to
be; God þin þat outled þe. EH Fra l. of E. bred (breded) is yhit þi mouth
and I. sal fulfil hit. E om And. E biheld noht, H to me noht biheld. EH delt.
H þam. EH yorninges. H If þat. E hade h. H herde hade. E Israel if in.
EH For noht hade I meked þar illeweland And ouer am (om H) drouand send
mi hand. EH Louerdes faas. E l. þai H liyhed to him wide. E .. in world

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And þar time sal be in werldes swa.

16 And with fatnes of whete he fed
am ai,

And of stane of honi he filled am ai!

LXXXI.

God stode in sinagoge of goddes ma;
In middes sothlike goddes demes
he þa.

2 »Towhen deme ye wickenes þat be,
And face of sinfull^e nime ye?3 Faddeles and nedefulle deme¹ to þa;
Meke and poure rightwises swa;4 Outakes poure, and nedefulle ai
Fra hand of sinful leses al dai.5 Þai ne wist ne vnderstode; in mir-
kenes þai ga;

Alle groundes of erthe stired ere þa.

6 .I. saide: 'goddes ere yhe,
And sones hegh² al on to se.'7 Yhe sothlike als men die sal alle,
And als an of princes sal yhe falle.³8 Rise, god, deme þe land nou,
For in al genge herde³ saltou.

LXXXII.

God, wha like to þe be sal?

Ne stint ne blinne, god, with-al.

¹ al demes. ² filii Excelsi. ³ V heredi-
tabis (!).

2 For loke, þine faas dined ai,
And þat þe hated heued vphoue
þai.3 Ouer þi folke liþhered þai rede,
And ogaines þi haleghs thought þai
quede.4 Þai saiden: »comes nou to ga,
And fra folke forlese we þa,
And be mined sal na dele
Ouer¹ þe name of Israele².5 For þai thought hali samen ai,
Ogaines þe bi night and dai
Witeword set þai, for [to] wite:
Teldes of Idume and Ismaelite,6 Moab, Agariene, Gebal,
Amon, Amalech with-al,
Outen als of oþer land
In townes of Tiri war² wonand³;7 Sothlike Assur with þam come he,
In helpe of sones of Loth to be.8 Als Sisar and Madian make to þa,
Als Iabin in scaldand³ Cyson, swa—9 Þai forworthed in Endor,
Þai ere made als thoste of erthe þar-
for.10 Als Oreb set þe princes of þa,
Als Zeb and Zebec and Salmana;

11 Alle þar princes whilke saiden he:

¹ V ultra; = R. ² V alienigenae cum
habitantibus Tyrum. ³ in torrente.

sal be ai, H And in werldes sal be þar tide. EH om he; fed he þa. H ston.
EH om he. E fild þam swa H fild are þai swa.

LXXXI.

EH in kirk of godes to (þat) be. H And. EH in mid. H om sothlike. H of
godes. EH om þa. EH wickednesse; þat be om. E nimes þat esse; H &
nimes þe f. of sinful esse. EH Nedeful and faderles demes þa E Meine. H ma.
H om ai; E nedful and pouer þat be. E lese yhe; H Leses fra hand of
sinful. E Be stired alle groundes of e. ma. E arte. E dei. E om alle. H sal
dee als men. E om an. H And falle als on of princes þen. E werld. EH erde.
E salt tou H salt pou.

LXXXII.

EH God wha sal be like to þe, Ne stint (þou H) god ne letted be. EH þi
faas þai. H om þat. E hated þe. EH vpbare. H þai liþer. EH again.
E þhot. E Comes alle þai saiden swa H Þai saiden comes a[n]d we sal ga.
H genge. E om þe. H Þe name ouer of Israel. H hollic. E For on hollic samen
zoht þai. H Again. H baþe n. H Set þai witeword. EH for to. E Of þar teldes.
Ydum. EH Withouten of. E Do to þa als Madian and Sysar land H Make to
þa als M. & Cysar. E Als Iabin [in] Cyson scaldand. H þar inst. of swa. E zhost
H þost. E Set pr. als O. H om þe; principes. E Alle pr. þat saiden of tha þat be

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- In eritage goddes halines hagh we.
 12 Mi gode, als whele set þam,
 Als stubble bifore wind lickam¹.
 13 Als fire þat brennes wode, swa,
 Als lowe swiþand hilles ma,
 14 Swa in þi storme filghe þas þou
 sal,
 And in þi wreth todrene am al.
 15 Fille þar face with schenschip ai,
 And þi name, lauerd, seke sal þai.
 16 Þai schame and be let in werld of
 werld swa,
 And þai be schent and forworthe þa;
 17 And þai knawe þat name to þe,
 lauerd is;
 Þou ane heghiste in alle erthe þis.

LXXXIII.

- Hou loued þine teldes bene,
 Lanerd of mightes, albidene!
 Gernes and wanes mi saule als-
 swa
 In porches of lauerd to ga;
 2 Mi hert and mi flesche onhand
 Gladed in god liuand.
 3 And sothlike ilka sparw
 Findes him hous, wide or narw,
¹ V ante faciem venti.

- And þe turtil to him a neste,
 Par he mai with his briddes reste.
 4 Weuedes þine, lauerd of mightes,
 Mi kinge and mi god dai and
 nightes!
 5 Seli þat in hous þine won;
 In werlde of werldes loue þe þai
 mon.
 6 Seli man of wham es helpe fra þe,
 Vpsteghynges in his hert to be
 Sete, in dene of teres ma,
 In stede whilke he sete swa.
 7 Sothlike blissinge giue sal
 Lagh-berer; þai sal ga with-al
 Fra might in mighte; be seene on-on
 God of goddes sal in Syon.
 8 Lauerd, god of mightes, here bede
 of me;
 God of Iacob, with eres bise.
 9 Oure forhiler, bihald nou,
 And in face of þi crist se þou;
 10 For better es a dai dwelland
 In þi porches, ouer a thousand;
 11 I. ches outcasten forto lin
 In þe hous of god is min,
 Mare þan forto won with-inne
 Teldes of þam þat ere in sinne.

Godes helines in eritage agh we, H Als þe pr. þat saiden mare & lesse With e.
 agh we godes helinesse. E quel H a quel. E s. þam to find. EH And als.
 E bifor þe face of wind. H om fire. E wod in land H wode of tre. E Als
 blastes hilles ar swiþand H Als logh mas hilles to brennand be. EH In þi storm
 salt þou filyghe þam swa. EH to-dryue (dreue) þa. EH al inst. of ai. E seke
 lauerd. EH þai sal. E be dreued H be to-dreued. EH ai inst. of swa. E For-
 done and for-wurþen be ai H And shente and forwurþen be þai. EH lauerd
 to þe. E one.

LXXXIII.

EH wel loued. E teldis. E mightis. EH Yhorned and waned saule of me.
 E for to. EH be. H Mi flesche and mi hert in land EH Þai gladed. H yhit
 ilka; Hous to him findes. E And sohtlic sparow hous findes hiw to, And turtur
 nest þer may his briddis do. EH Lanerd of mihtes weuedes þine, Mi kyng art
 þou and god mine. H Blissed. E whilc. EH in þi hous wun. E In werldes of
 werld. H of werld. H þai loue þe. E whilc. E Vpstiyhinges in hert sette he H In
 is hert upstiyhinges wel set he, EH In þe dale of teris ma. H In þe st. E while
 þat, H þat. E S. blissinges giue sal ai Berere of lagh, ga sal þai, .. Sal god.
 H For laghberer blissinges giue sal, Þai sal ga fra miht with-al, Be sen þen he
 sal o-non God of g. in S. E god loke nou. H bihald god mine. E .. of crist
 þin bihald þou, H And loke in face of crist þine. E outkaste f. be. E of
 god of me. E Mare þan to wone teldis inne Of sinful þat lin in sinne. E For

Ms. Vesp. D vii.

- 12 For mercy and sothnes loues god alle,
Hap¹ and blis lauerd giue salle.
13 He sal noght schere fra godes þa
In vnderandnes þat ga.
Lauerd god of mightes, blissed be
Þe man þat hopes ai in þe.

LXXXIV.

- Þou blissed, lauerd, land þine esse,
Þou torned Iacob wricchednesse².
2 Þou forgafe of þi folke wickedenesse,
Þou hiled þar sinnes mare and lesse.
3 Þou leyd alle þi wreth þat þou
was inne,
Þou torned fra wreth of misliking þine.
4 Torne vs, lauerd, our hele es ai,
And turne þi wreth fra vs awai.
5 Wher þou salt wreth to vs with-
outen ende?
Or streke þi wreth fro strende in
strende?
6 God, þou turned qwycken vs sal,
And þi folke sal faine in þe al.
7 Schew til vs, lauerd, þi merci,
And þi hele gyue vs for-þi.
8 .I. sal here what lauerd god spekes
in me,
For in his folke pais speke sal he
9 And ouer his halyghes al in quert,
¹ V gratiam. ² captiuitatem.

- And in þas þat turned ere til hert.
10 Powheþer negh dredand him his
hele isse,
Þat in our land mote wone his blisse.
11 Merci and sothnes with him¹ met þa;
Rightwisenes and pais kissed ere² swa.
12 Sothnes fra erthe sprongen es,
And fra heuen forthloked rightwise-
nes.
13 Sothlike frendsomnes lauerd giue sal,
And þe erthe sal giue his fruyt
with-al.
14 Rightwisnes bifore him sal ga ai,
And his steppes sal he set in wai.

LXXXV.

- Helde, lauerd, þine ere and here me,
For helpes and pour .i. am to se.
2 Yheme me³, for halgh .i. am in land;
Saufe make þi hine, mi god, in þe
hopehand.
3 Haue merci of me, lauerd, ai,
For to þe cried .i. alle dai;
Faine saule of þi hine for-þi,
For to þe mi saule houe .i. .
4 For þu, lauerd, softe and milde to se,
And of fele rewthes til al kalland þe.
5 With ere bise mi bede, lauerd kinge,
And bihald to steuen ofz mi bisekinge.
¹ V obuiuerunt sibi. ² osculatae sunt.
³ V animam meam.

god loues sothnes with-alle. H For god loues merci and sothnesse, Lauerd giue
sal hap and blesse. E Noht sal sckre. E vnderandnes. EH om god. H om man.
H ai hopes.

LXXXIV.

EH erþe. H þat inst. of þine. E om of. H for solke þine w. H slaked. E om
þat. E om es. EH & fra vs wend þi w. E War þi wrath is ai sal til vs wend.
H om to vs. H Oper. E salte streke. H tu. EH in þe with-alle. E Shew lauerd
þi merci til vs. EH til us, E þus. E spekis. E pais in his folk sp., H speke
pais in his f. E þo H þa. EH Bot. E hele isse his H h. is hisse. E wone
mot, H inwun (mot om). E om his. E .. þai, .. ai; H With him met merci
and sothnesse, Kist are pais and rihtwisnesse. EH is sprongen euen. EH And
rihtwisnes biheld (loked) fra heuen. EH And f. EH om ai. E And in wa sal
he set his st. swa, H & h. st. in wai sal be swa.

LXXXV.

EH þin ere lauerd. EH am i. EH Yheme mi saule for haligh am I to be.
E mi god þi hine H þine mi god. EH hopand in þe. EH al þe day. E s.
& meke, H milde and meke. EH om of. H mercies. E Bise mi bede with
eres þine, H With eres bese lauerd mi bede nou. E .. of by-seking meine;
H And steuen of mi sekinge bihald þou. E om i. H Is nan like to þe in godes

Ms. Vesp. D vii.

- 6 In day of my drouynge cried .i.
to þe,
For þat þou ai herdeste me.
- 7 Nane es in goddes to þe, lauerd, like,
And after þine werkes es nane slike.
- 8 Alle genge, whatkins þou made to be,
Sal come and bide bifore þe,
Lauerd, bath day and nighte,
Mirþe sal þi name of mighte.
- 9 For mikel ertou, and wondres doand;
Þou ert god ane in alle land.
- 10 Lede me, lauerd, in þi wai þat esse,
And .i. sal inga in þi sothnesse;
Euer faine mote mi herte,
Swa þat it drede þi name in querte.
- 11 .I. sal schryue to þe, lauerd god, in
alle hert myne,
And in ai sal blisse name þine;
- 12 For mikel es þi mercy ouer me to
dwelle,
And mi saule þou toke fra inreste
helle.
- 13 Lauerd, wicked inrase in me,
And sinagoge of mightand be,
And soght mi saule dai and nighte,
And noght set þai þe bifore þar
sight.
- 14 And þou, lauerd, rewer and milde-
herted maste;
Tholeand, and ofe fele milþes, and
sothfaste.
- 15 Bihald in me witterli,
And ofe me þou haue merci;
Gife heste¹ to þi childe in to wone,
And saufe make þi handmayden sone.
- 16 Make taken in gode with me,
Þas þat me hates þat þai se²;
For me, lauerd, helped þou,
And me roned ertou nou.

LXXXVI.

- Groundewalles his in hali hilles;
Lauerd he loues, als his will es,
Yhates of Syon, wele mare
Ouer alle teldes þat Iacobes ware.
- 2 Blissefullike³ es saide ofe þe
Þat erte goddes aghen cite!
- 3 Mined ofe Raab sal .i. be,
And ofe Babiloyne, witand me;
- 4 Loke, outen, and Tirus mare,
And folke of Ethiopie, þai war
þare.
- 5 Nou whar Syon sai sal: »man» yhit,
And a man es born in ite,

¹ V imperium. ² et confundantur, is om.
³ Gloriosa.

auerd mine. E lauerd to þe l. EH And is nane after þi werkis like (a. werkes þine). EH Alle genge whatkins þou made com þai sal (sal þai) And bid (om E) bifor þe lauerd and blis þi name al (ai). E For þou art and doand wundres swa, Þou art g. ane and no ma; H For þou mikel doand for-thi Wundres, þou art god onli. H om lauerd. E Lede [me] lauerd in þi wai, And inga sal I. night and day In þi sothnes, faine mot hert mine, So þat hit drede ai name þine. H Faine sal mi hert þe same Swa þat hit ai drede þi name. EH .i. mi god in al mi hert, And blisse þi name in ai with (in) quert. EH þi merci is mikel. H nam, E An þou outake mi s. EH God. E ouer. E Þai soht; bi dai; And noght forsete þe in þaire s.; H Ouer-al in saule þai soht, And bifor þar siht þai set þe noht. H lauerd god. E rewand H rewþeful. EH om of; mercis. E Se is me and haue merci of me, Giue host to þi child wil be, Sauf make to won is blis Son of þi handmaiden esse. E tokenen; H Tokeninge in gode m. E to. EH Þa. haten. E For þou lauerd helped ay And roned art me be niht and day; H And be shent, for þou niht and dai Me helped lauerd and roned ai.

LXXXVI.

E His groundwallis is hillis hey, H Groundes of him in hilles heli; EH L. he l. witerli. E Yhatis. EH al þe. E Cite of god swa faire to se. EH Of Raab sal I, E be wonand H mined be. E & B. me are wittand. E Syon inst. of outen. H Nouwhat. E Nou Syon sai sal man & man born is hit isse,

Ms. Vesp. D vii.

And he itz grounded forto be,
Heghiste es of alle to se?

6 In writtes of folke lauerd sal telle pare
And princes, of þam þatz in itz ware.

7 Als of alle fainede may be,
L¹ þe woningstede in þe.

LXXXVII.

Lauerd, god of mi hele, in dai
cried .i.

And bi nighte bifore þe, sothli.

2 Inga in þi sight bede mine,
Vnto mi praier helde ere þine.

3 For fulfilled es mi saule of wa,
Mi life neghed to helle als-swa.

4 .i. am wened in ilka land
To þas þat ere in flosche falland²,
Made am .i. als man to se
Withouten help, bitwix dede fre;

5 Als wounded, slepand þat are
In throgthes, of wham mined [þou]
es namare,

And þai oute of þi hand for ai
Ere outschouned³ nighte and dai.

6 Þai set me in slogh inrest⁴ esse,
In schadow of dede, and in mir-
kenesse.

¹ Ms. in. ² V Aestimatus sum cum descen-
dentibus in lacum. ³ repulsi. ⁴ in lacu inferiori.

7 Ouer me es þi wreth stedde,
And al þi stremes ouer me þou in-
ledde.

8 Fer made þou mi kouth fra me,
Þai set me wlatinge to þam to be.

9 .i. am giuen, and .i. noght outyhed;
Mine eghen heuid¹ for mi wrecched-
hed.

10 Lauerd, to þe al dai .i. cried,
Mine hend to þe .i. outspred.

11 Wher wondres to dede saltou do?
Ore leches sal rere, and schrine
þe to?

12 Wher ani in thrughes sal telle þi
milthnes,
Ore in tinsel² þi sothnes?

13 Wher knawen sal be þi wondres in
mirkenes,
Ore þi rightwisenes in land of for-
getelnes?

14 And to þe, lauerd, cried .i.,
And mi bede bifore-come þe ari.

15 Wharto, lauerd, awaipettes þou bede
mine,
Fra me þou turnes face þine?

16 I am poure, fra mi youth in swink
and wa;

¹ V languerunt. ² so R. ³ V praeueniet.

And he grounded hit, heghest in blisse. H And he þat wones ai in blisse
Grounded hit, þat heghist isse. E Lauerd sal telle in writtes of folc yhit And
of princes, of þa þat war in hit, Als of al gladand þat be, Woningstede his in
the. H telle sal; & of pr. of þa; Als of fainande alle m. b., Is.

LXXXVII.

E I cried be day; H in daies liht Kried .i. bifor þe and bi niht. E ai inst.
of sothli. E Inga in bedde in sight þine, Helde þine ere to bone mine; H Inga
in þi siht mi bede nou, To mi beene þin ere helde þou. EH For filde is mi
saule with iuels ma (& wa). H & mi l. H in h. EH wend. E þurgh-oute þe
l. E Wigh. H þa, om in E. E I am made ... be, H Als a man made is of
me. E Als wounded in throgthes slepande, Of whilk þat namare in land Nis
minde, and fra þi hand be þai Outshouued baþe n. & d.; H Als w. þat slep-
pand ware, Of þe whilke minde is nomare, And þai are baþe niht & dai Out-
shouued of þi hande ai. E and of m. E O. me fest is þi brath nou H O. m.
festened is wrath of þe. E ouer me led tou H led þou ouer me. H me fra.
H to þam swa. EH noght out l. EH soryheden for w. E I kried to þe lauerd niht
and dai, I spred to þe mi hend ai; H To þe lauerd ai .i. gredde, Al dai to þe
mi hende .i. spredde. E Whore H Whare. EH rise. E Whare telle sal ani in
progh þat esse Þi mercy or in ... H Whare telle sal ani in proghes þi mild-
hertnes, Oper ... E Whare sal þi wundres þi merknes Or in land of forgetting
þi rightwisnes. H ben, sal om. E forthcom sal H sal forthcom. EH Whi.
H mi bede fra þe, Turnes þi lickam fra me. E om þou. E Pouer am I. E om

Ms. Vesp. D vii.

I am vplifted, .i. am meked, to-
droued swa.

17 In me forthferd wrethes of þe,
And þi radneses todroued me.

18 Þai vmgafe me als watre al dai,
Þai vmgafe me samen ai.

19 Neghbu[r]gh and frend fered þou
fra me,
And mi kouthē, fra wrecchedhed
to be.

In strende and strende, þe se[t]e¹ of
þe.

6 Schriue sal heuens þi wondres, lauerd,
swa,

And þi sothnes in kirkes of halyhes,
ma.

7 For wha þat in kloudes, sal
Euened be to lauerd al,
Like to lauerd sal he be
In sonēs of god forto se?

8 God, þat blissed es dai and nighte
In rede of his halyhes brighte,
Mikle and aghfullē es fullange

Ouer alle þate ere in his vmgange?
9 God lauerd of mighthes, wha to þe
like mai be?

Mightand erton, lauerd, and þi sothnes
in vmgange of þe.

10 Þou lauerdes of mighte of see nou,
And stiringe of his stremes slakes
þou.

11 Þou meked, als wounded, proude
swa,

In mighte of þine arme forspilte þi
faas².

LXXXVIII.

Mildehertnesses of lauerd in ai
Sal .i. singe, bi night and dai;

2 In strende and strende schew sal .i.
Þi sothnes in mi mouth for-þi.

3 For in euer, saidest þou,
Þi merci sal be bigged nou
In heuens; graipēd sal¹ be als-swa,
Sal þi sothfastnes in þa.

4 *I graipēd witworde to be with
Mi chosen; .i. swore to Dauid,
Mi hync: til in euermore
Sal .i. graipe þi sede mare,

5 And bigge sal .i., for to be

¹ om?

¹ Ms. sede. ² r. faa (pl.).

fra. E wo. EH I am heyhed and mekid and droued so (swa). E In me
burghferden wragh þos(!) of þe H In me feirden þine wraghes ma. H & þine
radnesses me droued þa. E Samen þai vmgaf me ai. E Pou fied frend and neghbur
fra me; H Pou feired fra [me] neghburgh & frende, And fra wr. mi kouþe kende.

LXXXVIII.

E Mercis of lauerd ouer al In euer-mare singe I sal. H baþe n. 2 om in H. E In
st. & st. shew and ma kouth Sal I þi sothnes in mi mouth. E For in ai said þou
witerli, Be bigged in heuens sal mercy; H For þou saide in ai with steuen, Þi
merci bigged bes in heuen. E For graipēd sal be day and nighte Þi sothnes in
þam ful right; H For gr. wel sal be swa Þi sothfastnesse mast in þa. EH I
set my (om H) witword to chosen mine, I swore to Dauid (Dani) mi hine, Til in
euermore (euer) þat be (for to be) [Sal I forgrape (set) þe sed (sete) of þe. E And
til in strend and in strende Sal I bigge þi sede (r. sete) in ende; H And als-
swa i bigge sal In strende and st. þi sete with-al. E Heuenes lauerd þi wondres
shrine sal H Shrine sal h. lauerd wundres þine. H For þi s. kirkes of h. is ine.
E al inst. of ma. E For who in kloudes bes euend to lauerd þat wones, Like
bes he to god in godes sonēs; H For wha in cloudes to lauerd sal euened
be, In godes sonēs to lauerd like bes he. EH God þat glades, E niht and dai
H with his miht. E ai inst. of bright. E is amange H is he lange. H To þat are.
E Lauerd god of mighthes mast to se, Wha es may be like to þe?, H Lauerd god
of m. þat is ai, Wha is like to þe be mai?; EH Mihtand art (þou H) lauerd and
strong (amang), And þi sohtnes in þin vmgang. H of mighthes of þe se, nou om.
EH leyes tou, H adds: þat be. E proude in might H pr. dounriht. E Of þin
arm forspilte þou þi fas dounriht, H Pou to-spilt þi fas in arm of þi miht.

Ms. Vesp. D vii.

12 Pine ere heuens, and land þine isse;
 Ertheli werld and folhed hisse
 Þou grounded; þe north to be,
 And þou maked als þe se.

13 Thabor and Hermon in þi name
 Sal glade; þine arme, with mighte
 þe same.

14 Feste be þi hand in ilka land,
 And vphouen be þi righthand.
 Rightwisenes, and dome als-swa,
 Forgraiþinge ofe þi sete ere þa.

15 Milthe and sothnes sal forgan
 Þi face. seli folke þate mirthinge
 kan.

16 Lauerd, in lighte of þi likame
 Sal þai ga; and in þi name
 Glade sal þai alle þe dai,
 And in þi rightwisenes be vphouen ai.

17 For blisse ofe þar might ertou biforne,
 And in þi welequeme vphouen bes
 oure horne.

18 For ofe lauerd es oure vptakinge,
 And ofe hali Israel oure kinge.

19 Þan spake þou in dreame to þa
 Pine halyhes, and saidest swa:
 »I. sete helpe vnto mihtand,
 And vphone chosen ofe mi folke in
 land.

20 .I. fand mi hine þat es, Dauyd,
 And mi hali oyle .i. smered him with.

21 For mi hand sal helpe him beste,
 And mine arme ite sal him feste.

22 Noghte frem¹ in him sal þe faa,
 Ne wicke son² set to dere him swa.

23 And .i. sal slide³ fra his face his
 illewiland,
 And torne sal .i. in fleme him hatand.

24 And mi sothnes and mi merci with
 him al;
 And in mi name his horne be vp-
 houen sal.

25 And set his hand .i. sal in see,
 And in stremes his righthand to be.

26 He called⁴ me: 'mi fadre þou erte,
 Mi god, and keper of mi querte'.

27 And .i. firstgeten sal set him reghte,
 Forbi kinges of erthe on heghte.

28 In ai sal .i. yheme to him mi merci
 And mi witeworde trewe to him for-þi.

29 And .i. sal set in werld ofe werld
 sede his,
 And his trone als daies ofe heuen,
 in blis.

30 And ife sones ofe him forlete mi lagh
 And in mi domes noghte haues gane
 with agh;

31 Ife mi rightwisenes wemmed haue þai
 And mi bodes noghte yhemed ai:

32 .I. sal seke in yherde wickenes of þa,
 And in sweepinges þar sinnes swa;

¹ V proficiet. ² filius iniquitatis. ³ al.
 slitte; V concidam. ⁴ V invocabit.

EH erþe. E Werld of erþe. EH And (Þou) stapeled. E to þe. H om And.
 H als-swa. H name riht. H Þai sal glade, þin arm with miht. E Be fest be(!)
 þi hand of might H Þi hand be fest als alweldand. E hand riht. EH Merci.
 EH mirþe kan. H of miht of þam. E þou art. H art þou al. H queming, wele
 om. E þair h.; H our h. be uphouen sal. EH heli. E i dreame sohtli To þi
 halyhes þat are heli. H are and. E And saidest I set help in mihtande. H vnto
 om; mihtand for-thi. E mi corn of folce. H And chosen of mi folke uphoue i.
 EH heli oli. E wiht H wid. E Mi [hand] sothlice. H Ne sun of wicnes ...
 wa. EH slit, sal om. E om his face. EH om sal i. E alle him H are him.
 H om merci. H with him þerform. E be houenup. H uphouen bes his horn.
 E & hand sal I set i þe se H & .i. sal set his hande in se. E his rithand
 in stremes. E & fonger. E & firstkinned him set sal .I. H & .i. first-kined
 sette him salle, EH Hegh for-be kinges of erþe for-þi (alle). E wisli inst.
 of for-þi. E om of werld. EH his sede euen, And his sete als daies of
 heuen. E And if his sones mi lagh forlet þo H & if sones forlete mi lag swa,
 EH And in mi (om H) domes noht wil þai (wil noht) go (ga), Mine rihtwisnes(ses)
 if wecme þai oght (om H). H mine. E yheme H yhemmen; E i þoght.
 E wicnes H wicnesses. E of am. E sinnes of þam. H ma. EH Bot mi

Ms. Vesp. D vii.

- 33 Bot mi merci noght sprede fra him
sal .i.,
Ne dere in mi sothnes, for-þi;
34 Ne wemme mi witeworde, and þat
forthga¹
Of mi lippes, vnspedy noght make þa.
35 Anes swore .i. in mi haligh—ife .i.
liegh Danyd?—:
His sede in ai sal wone me with,
36 And his setel als sowne in mi sighte,
And als mone þat schines brighte
Fulmade in euer newe,
And wittenes in heuen trewe.
37 Pou awaipute and þou forsegh,
Forbare þi cristē þat es slegh.
38 Pou towarp witeworde of þi hine es,
Pou wemmed in erthe his halines.
39 Pou forðide his haies² mare and lesse,
Pou sete his festninge ferednesse.
40 Bireued him alle forthgaand þe wai,
He es made vpbraiding til his negh-
burghs ai.
41 Pou vphone righthand ofe him thrin-
gand,
Pou sayned alle his illewillande.
42 Pou towarp help of swerde his,
And noght helpand him in fight þou is.
43 Pou forðede him fra klensingē klene,

¹ V quae procedunt. ² sepes.

- And his sete in lande þou gnade bidene.
44 Pou lessed daies ofe his time ware,
Pou toyhet¹ him with schenschip þare.
45 Towhen, lauerd, turnes tou in ende
at laste?
Als fire sal bren þi wreth faste?
46 Min whilke mine aghte²; for sothlike
nou
Wher mēnes sones vnnaitelike set
þou?
47 Wha es man þate liues, dede sal
noghte se?
Fra hand ofe helle his saule take
sal he?
48 Whare, lauerd, þine alde mercies
ere þa,
Als to Danyd in þi sothnes sware
þou swa?
49 Mined be, lauerd, ofe vpbraidinges
of þi hine,
Ofe fele genge .i. witheld in bosume
mine;
50 Þat þe vpbraided þi faas, lauerd ofe
blis,
Þat vpbraided of manginge of þi
criste is.
51 Blissed in ai lauerd of mighte:
Swa be, swa be, dai and nighte.

¹ perfudisti. ² V Memorare quae mea substantia.

milþe (merci) noht spred him sal I (sal i sp. him) fra. Ne dere him in mi sohtnes swa.
EH Ne ine sal wemme (om E). E om þat. E Fra. EH Enes. E om mi. E if
Dauid a dai Legh I, his sede sal wun in ai. H wid. E sete als sinne(!); .. þe
mone shinis bi night, F. maked in euermare n.; H And setel of him als briht Als
þe (sun) is in mi siht, Als mone ful maked in ai new. E Pou sohtlice H And
þou. EH awaidrof. E om þou. EH Hiddest. swa s. H to-wurp E to-wurd. isse.
EH helinesse hisse. H ford[i]dest. E festnes H festinge. ferednesse. H Alle
bireued him. EH forbi-yhode (yhed) way. H om made. EH to. H om right.
E gladed. EH to-wurp. E helper of swerd H swerd of helper. E in fihht noght
helpand him H in f. him helpand noht. H om in land. EH tognod; þou om.
EH Daies of his tide (time; made þou lesse. E forspilt H toyhut. E with shendnesse
H wiht drenednesse, þare om. E turnes tou lauerd in ende H l. in ende turnes
tou, E Brennis þi wrath als fire þat brende H Als fir brennes þi brath nou.
E Min whilke is mi stafhelnesse, For þou set men sones in ydelnesse; H Min
whilke mi sped, for soghlic yhet Vnnaitlic alle mēnesones þou set. EH Who.
H om man. H noht sal. H His saule fra h. of h. EH tak he. EH Þin elde
(alde) mercies lauerd whare are, Als tou to Dauid in þi sothnes (To D. in þi s. als
tou) sware. EH Min. H of upb. lauerd. E vpbrayding. E Þat of fele folce I
helde H Of f. folc þat .i. withheld. EH bosem. EH Pat þai (Pai þat) vpbrayded,
E þe louerd þi fa H l. þi fas þat be. E Pat þai vpbrayded þe of manginge
of þi crist swa H Manging of þi crist þat þai upbr. þe. E Blissid lauerd ai be he
H Bl. lauerd is in ai. E In euermare sal be sal be. H niht & dai.

Ms. Vesp. D vii.

LXXXIX.

- Lauerd, þou ert made toflighte til vs
Fra getinge in getinge þus.
2 Ere þat hilles ware þat bene,
Ore schapen was land bidene
And werld, fra werld and in werld
isse
Þou ert god ai, fulle of blisse.
3 Ne turne þou man in mekenes nou;
And þou saideste: «mensones, torne
you».
4 For bifore þin eghen a thousand
yhere
Als yhistredai þate forthyhed here,
5 And yheminge¹ in night; for noght
ere hade,
Yheres of þam sal be made.
6 It wites als gresse areli at dai;
Arelī blomēs, and fares awai;
At euen down es it broght,
Vnlastes², and welkes and gas to
noght.
7 For þat we waned in þi wreth,
And to-dreued ere we in þi breth;
8 Þou set oure wickenesses in þi sight
to be,
Oure werld in lightinge of face of þe.

¹ V custodia. ² V induret (!).

- 9 For alle oure daies waned þai,
And in þi wreth waned we ai.
10 Oure yheres til vs ere ai,
Als spinnandweb¹ thought þai;
Daies of oure yheres in þa
Sexti yhere and ten als-swa,
11 And ife in mightandes, fourskore
yhere;
And mare of þam swinke² and sorw
here;
12 For ouercomes þan haadtamenesse,
And we ben mended mare and lesse³.
13 Wha knawes might of þi wreth es,
And telle þi wreth for þi radnes?
14 Þi righthand kouth make þou swa,
And lered of hert in wisdome
ma.
15 Turne — towthen, lauerd mine? —
And winsome⁴ be ouer þi hine.
16 Fullefilled ere we wele areli
Thurgh þi mighte with þi merci;
And we gladed ere, grete and smale,
Lusted in oure daies alle.
17 We ere fained for daies whilke þou
meked vs,
Yheres in whilke we segh iuels þus.
18 Bihald in þi hine, and in þi werkes
ma,

¹ V aranea. ² V quoniam supervenit
mansuetudo, et corripiemur. ³ deprecabilis.

LXXXIX.

E L. in-flith art made to vs H L. to us made art in-flieinge. E and g.; H and in getinge. H om þus. E Er hilles ware nou þat are, Or þat erþe shapen it ware Or werld, fra w. and vn-to w. þisse, ... H Er hilles ware made or shaped erþe nou Or werld, fra werld in werld god art þou. EH om þou. H to be inst. of nou. EH said. E þat gane es here. E zemninges. H of n. H & gas awai. EH At euen late. EH welyhes. EH gos. E om þat. EH wanen. E wraht H wragh. E braght H bragh. EH om to be. E lithing H lithing. EH of þi face briht. E om V 9. H wane. E Oure zheres als irain þhohte are swa, Daies of oure zheris sexti ten in þa; H Oure yheres til us are wroht Als an irain are thai þhoht, Daies of oure yheres als-swa Sexti yher & ten in tha. E If sothlic. EH in weldinges. EH faur-skore. E soryhe. H soryhe and swinc. E sal mended be. E of þi wrath to se H of wrath of þe. EH Or for þin agh (þi radnes) dar (om H) telle þi wragh what be. EH Þi righthand make swa (swa make) kouth in quert, And in wisdom lered of hert. E Turne lauerd to nou, and be Bisekandlic ouer hine of þe; H Turne l., towhenne nou, And bisekandlic ouer þi hine be þou. EH At moryhen er we filde (filde are we) erly, Þurgh þi might with (of) þi merci, We (And) gladed and lusted are we In al oure daies for to se (be). V 17 om in H. E whilc þou mekednes (!), And zheris whilc iuels seh we þus. EH Bihald in þine (þi) hine swa (ma), And in þi werkis, right and (om H)

Ms. Vesp. D vii.

And stere ai wele sones ofe þa.

19 And brightnes of lauerd be

Our vs, ofe oure god, to se;

And werkes ofe our hend ouer vs
righte,

And werke ofe our hand righte dai
and nighte.

XC.

Þat wones in help heghist¹ mai be,
In forhilinge ofe god ofe heuen dwelle
sal he.

2 He sal sai to lauerd: mi helper ertou
And mi toflight; mi god, in him
hope sal .i. nou.

3 For he lesed me fra snare ofe hun-
thand,
And fra wither-worde² in land.

4 With his sculdres sal he vmschadow
þe al,

And vnder his fethres hope þou sal.

5 With scheld vmgifte þe sal his soth-
nes;

And noght saltou drede fra drede
þat night es³,

6 Fra arwe þat es in daie fleghand,

¹ V in adjutorio Altissimi. ² V a verbo
aspero. ³ a timore nocturno.

Fra wighte¹ þat es forthgaand

In mirkenes, and ofe inras ai,

And of þe deuel ofe middai.

7 Falle sal þai fra þi half bi tale

A thousande ofe grete and smale,

And ten thousand fra þi halves righte;

Bot to þe sal þai negh na-wight.

8 Bot with þine eghen bihald þou sal,

And foryheldyng ofe sinful se with-al.

9 For þou ert, lauerd, hope mine;

Heghist set þou toflight þine.

10 Noght sal iuel to þe helde,

And sweepinge sal noght negh to þi
telde;

11 For to his aungels sente he of þe
to sai,

Þate þai þe yheme in al þi wai;

12 In handes þai sal þe bere on-ane,

Þat thurgh hap þou ne spurn þi fote
til stane.

13 Oure aspide and basiliske saltou ga,

And fortrede lioun and dragoun al-
swa.

14 ».I. sal lese him, for he hoped in me;

Forhile him .i. sal, for mi name
knewe he.

¹ V a negotio.

sones of þa. E And be shining þat is so bright Of lauerd our god ouer us liht,
H And be shining of lauerd briht Of our god ouer us dai and niht. E And
werkis of oure hend right nou Ouer us, and werkis of oure hend right þou.
H ouer us r. þou, ... riht ouer us nou.

XC.

E in heghest help he salle. E In for[hil]ling H I[n] shilding. E om be. H Vnto
lauerd sal he sai. E keper H onfonger. H art þou al. H And als mine in-
feling al. E I sal hope in him n. H i sal, nou om. EH For snare ofe honters
lesid he me fra. EH als-swa inst. of in land. E om his. EH axeles (axles).
E shadw þe he salle. E hope sal tou alle. E om scheld. H sal umgif þe.
E for niht-drede esse H fra nihtlic radnesse. E Fra arwe þat fliyhand is in dai,
Fro with goand in merkesse ai, For in-renning nane þat mai be, And for
deuel of middai to se; H Fra þe a. in dai fliyhande, Fra þe wiht þat is goande,
Fra merkenesses, fra inres ai, And deuel of m. E Fall sal fra þi side of þa
A þhousan, and ten thousand ma Fra þi riht halues, bot to þe Noght sal þai
negh ne derand be; H Fra þi side sal þai falle A thousand falli with-alles, ...
(= V). E Bot bihald þou salt þine eghen withal H Bot b. wiht þine eyhen þat
be, EH & f. of sinne (sinnes) se þou sal (sal tou se). EH in-feling. E Noght
com to þe sal iuel to weld H Noht to þe sal come iuel þinge, E Ne swinginge
sal negh þi telde H And noht negh sal to oms tou) þi teld swinginge. E For
with his angels he send for þe, Þat þai zheme þe, in al þine waies be; H For
til aungeles his of þe send he, In alle þi waies þat þai yheme þe. EH hende.
EH ilkane. E on H to, stane. E sal to. E om and. H om al. EH him

Ms. Vesp. D vii.

- 15 He cried vnto me witerli,
And .i. sal here him for-þi.
With him .i. am in drouinge hisse,
.i. sal him outake and him blisse;
16 With lenghte of daies fille him .i. sal,
And schew to him mi hele with-als.

XCI.

- Gode es to lauerd for to schriue,
And salme to þi heghist¹ name bi-
liue;
2 To schew areli þi mildehertnes,
And bi night þi sothfastnes;
3 In a tenstringed saute,
With sange in harp and mikel gle.
4 For þou lusted me, lauerd, in þi
makinge al,
And in werkes of þi hende glade
.i. sal.
5 Hou mikel, lauerd, þine werkes ere
þai!
Swyth depe þine thoghtes ere ai.
6 Man vnwise sal knawe noght,
And foele noght vndrestand þese
oght.
7 When sinful ere sprungon als hai,
¹ V Altissime.

- And schewed ere al þat wirke wicke-
nes ai:
8 Þat þai sterue in werld of werld, þis¹;
And þou, lauerd, heghist in euer is.
9 For loke, lauerd, þine faas alle,
For loke þine faas forworth þai salle,
And to-sprede sal mare and lesse
þas þat wirken wickenesse.
10 And vphouen als vnicorne sal be mi
horn,
And mine elde in merci ofe fulhed²
þar-for.
11 And forsegh min egh, lokande,
þas þat ere mine illewillande,
And riseand in me liþerande
Here sal min ere in ilka lande.
12 Rightwis als palme blome sal he,
Als cedre ofe Yban manifalded be.
13 Set in hous of lauerd, in porches swa
Ofe hous ofe our gode blome sal þa;
14 White felefold in elde ofe fulhed þai
sal,
And welequemand³ be; þat þai
schewe with-al:
15 For⁴ rightwis lauerd our god he esse,
And in him is noghte wickednesse.
¹ = þis is. ² V in misericordia uberi.
³ V bene patientes (tr. r. placentes). ⁴ V ut
annuncient quoniam.

lese. EH I sal him forhil. E He kried to me, I sal for-þi Here him, for with
him am I, In drouinge be niht and dai, I sal him outake and blis him ai; H He
cried to me .i. sal here him, wiht him am .i. In drouing, .i. sal outtake him,
glade him for-þi. EH om him H .i. fille.

XCI.

E To shriue to lauerd gode it esse, And singe to hegest name hisse; H Gode
is to shriue to lauerd of blisse, And singe to his name hethist isse. EH erli þi
mercy, And þi sothnes bi niht for-þi. H strenged. E sautery. E mekil. H With
singinge in harpe þat be. E For þou me lusted in makinge of þe And in hend-
werc þine glad sal I be. E mekled H mikled. E þi. EH ai. EH made are
þai. H Vnwisman, E be noght knawand H sal noht knaw in land, EH &
fole sal nogh zhees (þese noht) vndirstand. EH sprungon are. E shewden
H shewen, ere om. E om al. EH wicnes wirken. E þat isse H nou, inst. of þis.
E & þou art louerd in ai heghest in blisse, H Lauerd heghist in ai art þou. E For
lo lauerd þi fas, lo þi fas forwurth salle, And þat wirke wicnes to-sprede bene alle.
H ben þai m. & l. Alle þat. E be houes . . sal mi. E fulli inst. of ofe fulhed.
EH And forsegh mi min, egh mi fas and in me risand, And here sal mine ere
(Mi e. sal h.) in me (to) liþerand. H And als. EH felefolded. E Planted in
hous of lauerd ai, In porches ofe godis hous blome sal þai. H al inst. of swa.
H he sal. E And zhit in eld of fulhed manifal þ. s. H felefolded . . ben þai. E And
þai sal be wel þholand þat þai shew al. H om be. H be sal þai inst. of with-al.
H riht. EH na w.

Ms. Vesp. D vii.

XCII.

Lanerd riked, fairhed schred he
to se;
Schred is lanerd strenghte¹, and him
girdz he.
2 For he festned werld ofe erthe al,
Whilke þat noht be stired sal.
3 Graipd þi sete fra þenne and nou;
God, ofe þe werlde² ert þou.
4 Þai vphoue, lanerd, stremes euen,
Vphoued stremes þair steuen.
5 Vphoued stremes þar flodes amange,
Fra steuens ofe watres fele strange.
6 Selkouth are heuinges ofe þe se:
Selkouth in heghtis lanerd es he.
7 Þine wittenesses leuelike³ are þai
Maked swith mikle, nighte and dai.
Þi hous, lanerd, halines its feres⁴,
In leaghte ofe daies and ofe yheres.

XCII.

God ofe wrekes lanerd, ai sal be;
God ofe wrekes frefli⁵ dide he.
2 Þat demes land, vphoue nou;
To proude foryheldinges⁶ yheld þou.
¹ V indutus est d. fortitudinem. ² a seculo.
³ credibilia. ⁴ decet. ⁵ Ms. ferli. ⁶ al.
foryheldinge.

3 Towhen, lanerd, sinful þatz isse,
Houlange sinful sal make blisse?
4 Þai spake and saiden¹ wickednes,
Þai sal speken, al þat wirken vn-
rightwisenes.
5 Þi folke, lanerd, meked þa,
Þine critage þai swanke als-swa.
6 Widow and comelinge slogh þai,
And stepchildre þai drape al dai.
7 And þai saiden: »god sal noht se,
Ne vndrestand god Iacob sal he«.
8 Vnwise in folke, vndrestand yhite;
And foles, oþerwhile yhe wite²!
9 Þat planted ere, noht here sal?
Ore þat feinyhes³ egh, noght sees
with-al?
10 Þat vndretakes⁴ genge, noht threpe
mon,
Þat leres man wisdom to kun?
11 Lanerd he wate mennes thoghte,
For⁵ vnnaite ere þai and worth noghte.
12 Seli man, lanerd, wham lere þou
sal
And of þi lagh teche him with-al;
13 Þat þou slake him fra daies ille,
Whils dike be doluen sinful tille.
¹ V Effabuntur et loquentur. ² V aliquando
sapite. ³ r. feinyhed. ⁴ V corripit.
⁵ quoniam.

XCII.

H om riked. EH he sherd fairhed. E Sherd, is om. H He sherd fai[r]hed.
EH F. werld of erþe (erþeli w.) festened he a. H W. be stired noht hit sal. E Gr.
is þi sete nou H Gr. þi sete god is nou; EH For þan of. EH om Þai. E flodes
lanerd H stremes lanerd. E Vphoue H Vpraised. E þe flodes. E Vphoue
flodes. EH þar stremes (steuen) strang. E Fra st. of fele watres amange
H Fra watres ful mani amange. E hauenes E Þine wittenesses leuandlic is ai
Swipe mekil maked are þai, H Þine wiknesse(!) niht and dai Mikel leuandlic made
are thai. EH om lanerd. E feres helinesse. H and in. E daies marz and lesse.

XCIII.

E wrekis. EH lanerd sothli. EH he did frefli. E Vphoue þat demes þe erþe
swa, Yheld foryhelding to proude ma; H Vphoue þe land þat demes nou, To
proude foryheldinge yhelde þou. E To-when sinful lanerd alle, To-when sinful
glade salle. H s. þat are ai; . . blisse make sal þai. E Þa said and spaken.
E Al spake, H Þai saide alle. EH wirke. EH Widw. E þai drape ai H drape
þai with wogh. E slogh thai H als-swa þai slogh. E noht se sal lanerd þis
H god noht se sal. E god of I. isse; H Ne god of I. understande al. E Vndir-
standis unwis in folke þat be H Vnd. wise (!) in f. yhit. E witte yhe. H set.
E sal with-al H sal he. H And. E feinhed H feinyhen. E noht bihald sal
H noht sal se. E þhretes H ayhes. EH he mun. EH mannes. E ydel.
E whom lered has tou H þat lered in sagh. E him taght has nou; H & þat
þou taht him of þi lagh. EH leyhe. EH Whil. E sinful dike be d. EH For

Ms. Vesp. D vii.

14 For lauerd sal nocht his folke schoune
awai,

Ne his heritage forlete neuer a dai.

15 Vntil þat rightwisenes

Be turned in dome þat es;

And whilke bisiden ite in querte?

Alle þat rightwise are ofe herte.

16 Wha sal rise with me ogain liþerand?

Ore wha sal stand with me ogain
wickenes wirkande?

17 Bot for þat lauerd helpe[d] me snel,

Littelles² woned mi saul in hel.

18 Ife .i. saide: »stired mi fote be³,

Þi merci, lauerd, helped me.

19 After mikelhed ofe mi sorwes in herte,

Pine roninges fained mi saule in
querte.

20 Whor sete ofe wicknes sal cleue to þe,

Þate feinyhes swinke in bode to be?

21 Þai sal yherne in saule ofe right-
wise ai,

And blode ofe vnderandes⁴ fordo sal
þai.

22 And made es god toflighte to me,

Mi god in helpe ofe mi hope es he.

23 And yhelde to þam he sal wickenes

Ofe þam, and in þar iuelnes

¹ Ms. helpes. ² V paulo minus. ³ motus
est. ⁴ et sanguinem innocentem condemnabunt.

Forlese he sal þam fra blisse,
Forspille am lauerd our god þate isse.

XCIV.

Comes, to lauerd mirthe we;

Singe we to god our hele es he;

2 In schrifte his face bifore we nim,

And in salmes mirth we to him.

3 For god mikel lauerd apon to se,

And kinge ouer alle goddes es he.

4 For alle endes of land in his hand

ere þa,

Heghnesses of hilles his ere al-swa.

5 For his es þe see, and ite made he,

And drinnesse schope his hand to be.

6 Comes, bid we¹ and dounefalle,

Wepe we bifore lauerd alle,

Þat vs maked til his blisse;

For þate he lauerd our god isse,

7 And we folke ofe his fode in land

And þe schepe ere ofe his hand.

8 Ife yhe haue herd his steuen to-dai?

»Ne willes harden your hertes ai,

9 Als afre dai in taryngnesse

Ofe fandinge in wilderness²,

Þar your fadres fanded me swa,

Fraisted, and segh mi werkes ma.

¹ V adoremus. ² V sicut in irratione,
secundum diem tentationis in deserto.

1. nocht awaiput sal (utput lauerd sal noht) folc his, Ne his h. forsake (forlete his h.) þat is. E Vnto þat þenne; & biside it alle . . . Whilke þat . . .; H Vnto þat rihtnes be turned in dome with quert, And biside hit alle rihtwise of hert. E Or stand. EH om þat. E me helpes. EH Litellesse. EH mi fote stired. EH it helpid (helped). soryhes. E Þi. E fained mi hert; in q. om. H Whare. EH cliue. E þat friþes(!) s. in bedde. EH zhorned. H of rihtwis gode. E vnderand blode. H And þai sal fordo unrihtwis(!) blode. E & lauerd made inflit is t. m. H lauerd infl. EH And. E om mi. E g. helper . . to be. E And he sal yheld þo þar wicnes, and [in] þar iuelnes Forlese am, forlese þam sal lauerd oure god es; H And he sal yheld until þam ai Wicnesse of þam niht and dai. And in þar iuelnesse forlese þa, Forlese þam lauerd oure god sal swa.

XCIV.

EH glad e' we. EH Mirthe. E Bifor-nim we in shrift face his. H His f. in sh. E spalmes. E to him with blisse. 4 om in E. H For mikel god lauerd and king of blisse, Mikel ouer alle godes he isse. E in his hand al endis of erþe. H erþe. EH And h. H hees. E of him ar ma. E & he made itte; H For hit made his is þe se. E & d. hand of him shoþe yhitte. H down we. H And wepe b. E Bifor god and wepe we alle. H m. us to. E Whilk þat vs maked for to be. E l. o. g. es he H god oure lauerd he isse. H om haue. E His steuen if zhe h. h. H wiles E whillis. E hertis. E taringis; H Als in taringe after dai esse. EH fondinge. EH Þer (Whare) fonded me zhourc fadres warc. H Fonded.

Ms. Vesp. D vii.

- 10 Fourti yhere to þat strende wrath
was .i.,
'Pai dwele' in hert' and ai saide .i.,
11 And þai knewe noghte mi waies;
als .i. stired swa²
In mi wreth: In mi rest: if þai salingax.

XCV.

- Singes to lauerd a newe sange,
Singes to lauerd alle erthe amangt.
2 Singes to lauerd, and his name ye blisse;
Schewes fra dai in dai hele hisse.
3 Bitwix genge his blis schewe ye;
In alle folke þat his wondres be.
4 For mikel lauerd, swith looflike to se;
Aghfuller ouer alle goddes es he;
5 For alle goddes of genge deuclnesses³
ere þa,
Lauerd sothlike heuens made ma.
6 Schrift in his sighte, and fairnes;
Halines and miklehed in his hali-
hingnes⁴.
7 Bringes to lauerd, genge of contré⁵,
Bringes to lauerd blisse, þate be,
And worschip als-swa; þe same

¹ Ms. dwelle. ² V ut (R et, aL quibus)
juravi. ³ daemonia. ⁴ sanctificatione.
⁵ patriae gentium.

- Bringes to lauerd blisse to his name.
8 Beres offerandes, and ingas in por-
ches his;
Biddes lauerd in porche hali hisse.
9 Stired fra his face alle erthe be;
Pat god riked, in genge sai yhe.
10 For he righted werld, noght stired
sal be;
Deme folke in euennes sal he.
11 Faine heuens and [glade] land þisse;
Be stired þe se and fulhed hisse;
Mirthe sal faire feldes ma,
And alle þat euer es in þa.
12 Pan sal glade alle trees of wode
Of face of lauerd faire and gode,
For he comes with mikel blis,
For he comes to deme land þis.
13 He sal deme þe werld in euennes,
And þe folke in his sothnes.

XCVI.

- Lauerd riked: glade land for-þi;
Faines¹ yles mani blissefulli.
2 Kloudes and dimnes amange,
Pa sal be in his vmgange;
¹ r. Faine.

H seggen. EH w. þarz. E Faurti zhere to þat str. knelid [I], H F. y. kliued
i þis str. bi. EH And, E in hert dwele þai H þai d. with hert ai s. I. H swar.
E And þai zhere knew noght right Waies mine day and night, Als in mi wrath
swore I best, If þai sal inga in mi rest.

XCV.

EH om a. E new s. with blisse. E al e. þat isse. E blisse ze ay. H lof
hisse; E Sh. his hele fra day in day. H In alle folke. H In alle genge,
EH wundres his (his w.) þat be. E and inst. of swith, H and swipe. louelic.
E Shipe (r. Swipe) aghful. H Ouer alle g. aghful. E riht H ma, inst. of er
þa. E m. with might H maked þa. E In his siht shrift and fairhede. E He-
lines H Helinesses. E helihed H heliness. EH cuntre. H Blisse to l. bringe
yhe. E gode þing þat be. E Blis and w. als, H And w. bringe yhe, . .
H Blisse to l. to . . E ingos. H & in is porches in yhe ga. EH in his p. heli,
E isse H swa. E Al erpe of his f. st. be. EH lauerd. EH For he rihted
stered) erpeli werld be stired (þat stire) noht sal. E D. sal he folc in e. al.
H sal he al. EH Faine sal h., E and glaþe erpe þ. H & þe erpe glad be.
E Stire. H And with his fulhed be stired þe se. E Make blis sal þe f. ma, H Þe
feldes faire þai sal make blisse. H om alle. E are. H in þam isse. E Penne
al trees of wodes sal glade. E For face of l. þat þam made, H For þe f. of
l. gode. E erpe H þe erpe. EH He sal deme erpeli werld in euennesse,
E And his folc in sothfastnes H & þe f. in his sothnesse.

XCVI.

E g. þe erpe with-all H g. þe e. with gle. E Ylles mani glade þai sal
H Faine mote ylles mani be. E ful lange, þai. H Kloudes in is umgang and

Ms. Vesp. D vii.

- Rightwisenes and dome als-swa
 Rightinge of his sete ere þa.
 3 Fire bifore him sal forgane,
 And in his vmgange swiþe sal he
 his faane.
 4 Lightend his leueninges to werld of
 land þis;
 Segh and stired þe erthe it is.
 5 Hilles als wax stremeden þai
 Fra face of lauerd night and dai;
 Fra face of lauerd, es swa brighte,
 Alle þe land thurgh-out his mighte.
 6 Heuens scheweden rightwisenes his,
 Alle þe folke þai seghe his blis.
 7 Alle schente be þat bidden graues¹,
 als
 Þat mirthen in þar vigours² [f]als³.
 8 Biddes him, his aungeles ilkon.
 Herd and fained es Syon,
 9 And gladeneden doghtres of Inde,
 Lauerd, for domes of þe.
 10 And⁴ þou, lauerd, heghist ouer alle
 land nou;
 Swiþe mikle vphouen ouer alle god-
 des ertou.
 11 Þat loues lauerd, iuel hate yhe;
 Lauerd swa wele yhemes he

¹ V sculptilia. ² = figours; V simulacris.
³ Ms. als. ⁴ *et*. For; V Quoniam.

- Saules ofe his haliyhes, swa
 Fra hand¹ of sinfuller leses he þa.
 12 Light to rightwise sprongen es,
 And to right of herte fainenes.
 13 Faines in lauerd, rightwise, with
 blisse,
 And schriues to minde of halines
 hisse.

XCVII.

- Singes to lauerd newe sange þat be,
 For wondres mani an did he.
 2 He kepde to him righthand hisse²,
 And his arme þat hali isse.
 3 Kouth made lauerd his hele esse,
 In sighte of genge he vnheled his
 rightwisenesse.
 4 Mined he es ofe his merci wele,
 And ofe his sothnes to hous ofe
 Irael;
 5 Alle meres ofe land þai seghe
 Þe hele of oure god swa slegh.
 Mirthes to lauerd, alle land, with gle;
 Singes and glades, and salme yhe.
 6 Singes to lauerd in harp euen,
 In harp and ofe salme with steuen;
 In bemes ledandlike³ to se,

¹ Ms. land. ² V Salvavit sibi dextera ejus
 (nom.). ³ in tubis ductilibus.

dimnesse, Rihting of his sete dome and rithnesse. E forga lange. H sal he scald
 his fa; E And in-loyhe (ms. soyhe) it sal his fas in his vmgange. E Lighteden
 H Lihted. E om his. EH leueninges. E to erþeli werld H til erþe þ. H Segh
 þe erþe & st. E Hilles als w. melted þai For louerd's face, for louerd's face
 al erþe ai; H Hilles stremed als wax for lauerdes face, For lauerdes al erþe
 þat wace. E Shewden heuens. E om his; H his r. E And folc seghe his blis
 more and lesse H And seghe al folke his bl. þat esse. EH Shent be al,
 E þat loute bries als. EH Pat (And þat) blis man (make). E licnes EH fals.
 E alle halyhes o-non. E gladed H fained. EH For lauerd heghest ouer al erþe
 (H ouer al erþe lauerd heghist) art tou. E om mikle. H om vp. E art nou
 H nou. E louen. H Hates iuel þat lauerd loue. E ful wele loues(!). H L. yhemes
 þat is aboue. E of helle lesid. E isse. EH F. rihtwis in lauerd of b. E om
 And—hisse.

XCVII.

EH New sang to l. sing yhe For þat (om H) w. done has he, He helid to
 him his hand rihte And his heli arme of (wiht) miht. E his h., in sight esse
 Of genge vnheled h. r.; H his h. to be, In s. of g. his r. vnheled he. E Of
 his mildher[t]nes mined he w. H He is mined of his mercis sum del. E om his.
 H of þe hous. EH erþe. H seh þai. H god is ai. E al erþe þisse. Herþe.
 H om and. H gl. al with blisse E ful euen. E in salme. EH in st. E beme.

Ms. Vesp. D vii.

- With steuen of beme horned þat be.
 7 Mirthes in sighte of kinge lauerd is;
 Stire þe se, and fulhed his;
 Werld of erthes do so yhitte,
 And whilke þat erden in ite.
 8 Stremes sal plaie handes, samen
 Hilles glade sal with gamen,
 Of sighte of lauerd alle-mightand,
 For he comes to¹ deme þe land.
 9 Deme sal he þe werld in right-
 wisnes,
 And þe folke in euennes.

XCVIII.

Lauerd riked: folke wrethed²; he
 þat sites ouer cherubin: þe erthe
 stired be.

- 2 Lauerd in Syon mikel isse,
 And hegh ouer al folke in blisse.
 3 Be schriuen to þi mikel name be þai,
 For aghfulle and hali es ite ai,
 And þe worschip of þe kinge
 Loues dome ouer alle thinge.
 4 Þou graiphed rightinges; dome nou
 And rightwisnes in Iacob made þou.

¹ Ms. do. ² r. wrethe? V irascantur.

- 5 Vpheues lauerd oure god, and biddes
 yhitte
 Schamel of his fete, fore hali es ite.
 6 Moyses and Aaron in his prestes be,
 Samuel bitwix am for¹ his name
 kalled he;
 7 Þai kalled to god, and he herd am;
 In beme of kloude he spake to þam;
 8 Þai yhemed his wittenesses ma,
 And þe bode þate he gafe to þa.
 9 Lauerd oure god, þou herd am swa,
 Neghsom was tou vnto þa;
 And wrekanð bi nighte and dai
 In alle þar findinges was tou ai.
 10 Vpheues with alle your mighte
 Lauerd our god of heuen brighte,
 And biddes in hille hali his,
 For hali lauerd our god he is.

XCIX.

Mirphes to lauerd, al erthe þate es;
 Serues to lauerd in fainenes.

- 2 Ingas of him in þe sighte
 In gladeschip bi dai and nighte.
 3 Wite ye þat lauerd he god is þus;

¹ r. þat? V qui.

E ledenlic, E with gle H þat ben. E And st. H h. bidene. H M. to lauerd
 kinge þat isse. EH Be stitid. EH als-swa inst. of do so; H þa. E & þe
 swilk þat wones i. h., H & al þat euer wun in þam ma. H plaie sal. H hende
 E with hend. E vpheue sal for. H sal þai. H In s. E of l. for to se H of
 l. for mikel blisse. E For to deme þe land coms he. H þe erpe þisse. E He
 sal deme EH erþeli werld.

XCVIII.

H þe folke, E wragh ma H wraghed yhit. E stire þe e. swa H þe e.
 stire hit. H mikel is in Syon. E is he. H Heghist ouer folke ilkon. E al
 f. to be. EH To þi mikil name, E shriuen be þai H be þai sh. forþi.
 H For hit is mikel and heli. E dome þat es, Þou made in I. and rightwisness.
 E .. and loutes wisli Þe sh. of his fete for it is beli; H .. wihte blisse, Loutes
 be sh. ... it isse. EH Moyses in his prestis (In his preste M.) Aaron þe same,
 And (om H) S. bit. am þat kald his name. EH kald. EH om to; H him.
 H And in. H Witnesses of him yhemed tha. H om And. EH om þat. H to
 þam als-swa. E þou h. þa H þa herdest þou. EH to þam, E swa H nou.
 E And wr. of al þinges Was þou is al þaire findinges, H God and als-swa
 wrekanð In alle þar f. here in lande. EH Vpheues lauerd oure god is blis (in
 ai), E And biddis is hille heli hisse, For þat euer isse heli Lauerde oure god
 sothfastli; H And biddes him baþe niht and dai In the hil swa heli hisse,
 For heli lauerd our god he isse.

XCIX.

H god. E Inga zhe ai is s., H Ingas in his s. to se. E .. þat is so
 bright; H In gladnes and mikel gle. E yhe wele H yhe lauerd. EH þat god

Ms. Vesp. D vii.

And he vs made, and oure-selfe
noghte vs.

- 4 His folke, and schepe ofe his fode,
Ingas his yhates þat ere gode
In schrift; his porches þat be,
In ympnes; to him schriue yhe.
5 Heryes ofe him name swa fre,
For þat lauerd softs es he;
In euermare his merci ease,
And in strende and strende his soth-
nesse.

C.

- Merci and dome with-alle,
Lauerd, to þe singe .i. salle.
.I. sal salme, and vnderstand in
vnwemmid wai,
When þou salte come to me ai.
2 .I. thorghyhode¹ in vnderandnesse
ofe mi herte

- In mid ofe mi hous in querte.
3 Noght set .i. to be in sighte
Bifore min eghen thinge vnrighte;
Wemmednesses ere doand
Hated .i. in ilka land.
4 Noght kleued to me wickeherte
for-þi;
Heldeand fra me liþer noght knewe .i.

¹ V Perambulabam.

- 5 Dernlike his neghburgh bakbitand
Him filyhed .i. with fote and hand.
6 With proude egh and vnfillandlike¹
herte,
With its ete .i. noghte in querte.
7 Min eghen to trew of land þat be,
Swa þat þai ai site with me;
Gaand in vnwemmid wai,
He serued me nighte and dai.
8 Noghte sal he won me biside
In mid ofe mi hous, þat does pride;
þat spekes quednes, noghte righted²
swa
In sighte ofe min eghen twa.
9 In vghteninge .i. slogh with hand
Alle þe sinful ofe þe land,
þat .i. forspille fra goddes cite
Alle þat wickenes wirkand be.

CI.

- Lauerd, here þe bede of me,
And mi krie mote come to þe.
2 Noghte turne þi face fra me; in
whatkin dai
.I. be droued, helde þin ere to
me ai;
3 In whatkin dai .i. kalle þe,
Swithlike þan here þou me.

¹ V insatiabili. ² direxit.

es he þus. E He made vs. E Folk his. EH shep. EH Inga zhe (Ingas in)
his zh. gode. E p. billue H yhour liue. EH to him ye shriue. E Loues his
name with mekil blisse, For þat soft lauerd he esse; H Name of him ai loue
yhe, For soft is l. for to se. H In ai merci of him e. H and in.

C.

H witerli E es so fre. H sal i, E L. sal I sing to þe. E And I sal vnd. ...
When þat þou coms ...; H In vnwemmed wai when þou comes to me, I sal
salme & understand be. H I þurthyhode wiht mikel quert In underandnesse of mi
hert. E with quert. H And noht set i dai ne niht. E Noht set I before mine
eghen þing vnriht, Doand wemmednes hated I with miht. H þat ware w. d.,
I hated. E N. clined with me hert wicke f., H N. c. to me hert untrew.
E Boyhand. H i knew. H Stilli. E Bacbitand dernli neghburyhe hisse, Him
f. i with-outen misse. E om egh. H unfilland. H With him. H at trew. E of
erþe be H of hert to se. EH om ai. E sal sit. EH Goand. H He sal noht wun.
E spekis. EH rihted I. H om swa. H of m. e. for-þi. EH In morning sal I
(om E) slo w. h. EH forles. E fro.

CI.

EH Ne turne. E in what dai H to be, H In what [dai] i be dr. E þin ere
held. H om ai. E kald haue I þe H i kalle þe sal. EH Swiftli. H here þou me

Ms. Vesp. D vii.

- 4 For waned als reke mi daies swa,
And mi banes als krawkan¹ dried þa.
5 .i. am smiten als hai, dried mi herte,
For .i. forgate to ete mi brede in
querte.
6 Fra steuen of mi sighingnesse
Klined mi mouth to mi flessche.
7 Like am .i. made to pellicane of
annesse²;
Made am .i. als nighte-rauen in
housefes³ esse.
8 .i. woke, and made .i. am for-þi
Als a sparw in hous aneli.
9 Alle dai vpbraided me mi faa,
And þate me looned again me swore
þa:
10 For askes als its ware brede .i. ete,
And .i. mengid mi drinks with grete;
11 Fra face of wreth, of dedeinyhe
of þe;
For vpheueand tognodded þou me.
12 Mine daies als schadwe helded þai,
And .i. dried als it ware hai.
13 And þou, lauerd, erte with-outen
ende,
And þi mininge in strend and strende.
14 Þou riseand, lauerd, onon
Saltz hane merci of Syon;
For time of its to haue merci,
For þat time comes, witerli.
15 For quemed to þi hine his stanes ai,
And ofe land ofe it hafe reuth sal
þai.
16 And drede sal genge, lauerd, þi
name þat is,
And alle kinges of erthe þi blis,
17 For bigged lauerd Syon bidene,
And in his blis its¹ sal be sene;
18 He biheld þe bede of meke þat be,
And þar praiser noghte forsoke he.
19 Be writen pese² in othre strende al,
And folke þat sal be made loone
lauerd sal.
20 For he forthloked fra his hali heghte,
Lauerd fra heuen in erthe biheld
righte;
21 Þat he herd sighinge ofe fotefeste
sone,
Þat he lesed sones ofe fordone;
22 Þat þai schewe in Syon lauerds name,
And his lose in Ierusalem þe same,
23 In comand³ þe folke in on ai,
And kinges þate lauerd serue þai.
24 He answerd him in wai ofe his mighte.
Feunesse of mi daies schewe me
righte.
25 Ne againekalle me in mid of daies
mine,
In strende and strende ofe yhere
pine⁴.

¹ V cremium. ² V solitudinis. ³ Ms. houseses; V in domicilio.

¹ R he. ² V haec. ³ Ms. Incomand. ⁴ V anni tui, pl.

with-al. E For mi daies als reke waned þai And mi bones als kraukan dried þai. H ai, ... þai. EH and dried. H For. E sikingnesse; H of siking strange. EH Klines. E flesse, H flesshe lange. EH I am made E like H als; to om. E wilder- nesse. EH I am made a(l)s. E houseuesese H housheues esse. E I am made. H I woke, als sparw and made [am] .i. In a hous that isse oneli. E Als sparw in h. þat es onli. EH Mi fos (fas) vpbrayden (upbraided) me al dai. E om þat; loved me. EH þai. H For þat. E aske als ware b. H bred als aske. E & mi drinks menged I. E For face of wragh of þe mislikand, For þou to-gnod me vpheuand. H For ... of mislikinge of þe; .. tognod. EH shadw. E ai. E als dos þe h. E lauerd risand. E For comen is þe time H For time comen is. EH his stones to þin hine qu. (qu. to þi hine). EH & of his [land] merci hane. E & dr. sal þi name al geng þat isse, H & þi name lauerd dr. sal folc .. EH om alle. EH For lauerd bigged Syon to bene. H om his. EH om þe. E & bede of þam. H bene. EH In oþer strend (kinde) be pisse writen alle. E om folk, EH om þat. H lauerd loue. H om forth. EH heli. H fra erþe to heuen. EH segh recht. E om he. EH siking. EH om And. E om folk. H an. EH om al. EH þat þai serue (serued) lauerd (om in H) ilkone. H om him. E Fewnes H Fonenesse. E om me. E middes. H stapled þou. H om sal.

Ms. Vesp. D vii.

26 In beginninge, lauerd, þou grounded
land,

And heue[n]s ere werkes of þi hand.
27 Þai sal forworth, and þou sal be ai;

And als kleþinge elde sal alle þai,

28 And als hilinge wende saltou þa,
And þai sal be turned swa:

And þou þi-selfe þat ilke ert al,

And þi yheres noght wane þai sal.

29 Sones of þi hine þar-in sal wone,
And þar sede in werld be righted
mone.

CII.

Blisse, mi saule, to lauerd ai isse,
And alle þate with-in me ere¹ to hali
name hisse.

2 Blisse, mi saule, to lauerd of alle
things,

And nil forgete alle his foryheldinges;

3 Þat winsom es² to alle þine wicke-
nesses,

Þat heles alle þine sekenesses;

4 Þat bies fra steruinge þi lif derli,
Þat crounes þe with rewþes and with
merci;

5 Þat filles in godes þi yherninges al:
Als erne þi yhouthe be newed sal.

¹ V omnia quae .. sunt.² propitiatur.

6 Doand mercies lauerd¹ in land,
And dome til alle vnright tholand.

7 Kouthe made he to Moises his waies
wele,

His willes til sones of Israel.

8 Rewful and mildeherted lauerd gode,
And mildeherted, and langmode.

9 Noghte wreth he sal in euermore,
Ne in ai sal he threte, þar-fore.

10 Noght after our sinnes dide he til vs,
Ne after our wickenes foryheld vs
þus.

11 For after heghnes of heuen fra
land,

Strengþed he his merci ouer him
dredand;

12 Hou mikle estdel stand westdel fra,
Fer made he fra vs oure wickenes
swa.

13 Als rewed es fadre of sones,
Rewed es lauerd, þare he wones,

Of þa þat him dredand be;

Fore our schaft wele knawes he.

14 Mined es he wele in thoghte
Þat duste ere we, and worth noghte:
Man, his daies ere als hai,
Als blome of felde sal he welyen
awai.

¹ Ms. laued.

H om and. H salt. H And alle als. EH om alle. H om als. H mange.
E sal þou. H manged. EH & þou þat ilke þi-self is al. EH om þai. E þai
inst. of þarin. wun. E be rihted in w. mun.

CII.

EH Mi saule to lauerd þou blisse. E þat in me are H þat is wiht me.
EH om to. EH heli. EH om to. E ouer þinges H als kinge. H nil þou.
H om alle. H foryheldinge. EH winsomes. H þi wickednesses. E al þi.
E Þat fra steruinge þi lif boght he H þat boht fra steruinge þi lif wisli. E Þat
with merci and reuthes corounes þe. E þi yhorning al H y. of þe. E Be
newed als of erne þi zhouþe sal H Newed als e. þi y. sal be. H Lauerd
mercis is doande. E to. E His waies to M. kouth m. he w. H his w. to M.
EH And his. to. EH Merciful. E Mikil m., H And mikel m. EH and of.
E long. EH Noht in euermore (euer) E wragh sal he H w. he sal. E þretand
sal he be H sal he þr. with-al. E efter. H om he. EH wicnesses yheld to (til)
vs; E om þus. E fro h. to l. H He stre[n]þed. H euer. EH fra westdele esse.
E wickednesse; EH om swa. EH Als rewes fader þe (of) sones als-swa Is
lauerd rewful (Rewþed is l.) vn-to (to) þa, Þat (þam) him euer dr. be. E He is
mined þat we er dust of wai, Man his daies als þe hai, Als blome of feld bi
niht & dai Swa sal he welyhe al o-wai; H He mines þat we are dust man als
hai, His daies als blome of felde swa welyhe sal þai. H in him þhurthfare.

Ms. Vesp. D vii.

- 15 For gaste, thurghfare in him it sal,
And noghte vndrestand¹ he sal with-
al;
And knawe namare sal he
His stede where þat ite sal be.
16 And lauerdes merci eue dwellande,
And til ai our him dredeande;
17 And in sonen ofe sonen his right-
wisenes,
To þas þat yhemes witeworde his,
18 And mined sal þai be² nighte and dai
Of his bodes to do þam ai.
19 Lauerd in heuen graiped sete his,
And his rike til alle sal lauerd in
blis.
20 Blisses to lauerd with alle your mighte,
Alle his aungels þate ere brighte,
Mightand ofe thew, doand his worde
swa,
To here steuen of his saghs ma.
21 Blisses to lauerd, alle mightes his,
His hinc, þate does þat his wille is.
22 Blisses lauerd with wille and thoghte,
Alle þe werkes þate he wroghte,
In alle stedes ofe his lauertschipe ma.
Blisse, mi saule, ai lauerd swa.

¹ V subsistet. ² V sunt.

CIII.

- Blisse, mi saule, lauerd non!
Lauerd mi gode, swith mikel erton.
2 Schrifte and fairehed schred þou
righte;
Vmlapped als kleþinge with lighte.
3 Strekand heuen als fel with blis;
þat hiles with watres ouerestes¹ his,
4 þat settes þin vpsteghinge kloude,
þate gaas ouer fetheres of wyndes
loude;
5 þat makes þine aungels gastes fligh-
and,
And þin hine fire brinnand.
6 þat grounde[d]² land ouer stapelnes
his —
Noghte helde sal in werld ofe werld
þis.
7 Depnes als schroude his hilinge³ alle;
Ouer hilles his⁴ watres stande salle.
8 Fra þi snibbinge sal þai fle,
For steuen ofe þi thoner fered be.
9 Vpsteghes hilles, and feldes doungas
In stede whilke þou grounded to þas.
10 Mere sete þou whilke ouerga þai ne sal,

¹ V superiora. ² Ms. groundes.
³ V amictus. ⁴ *af.* om.

EH om he sal. E And *is euer* (!) know sal he Mare his stede where it . . H And noht sal he know mare His st. where þat hit was are. EH *merci* of lauerd fra *euer*. EH & to in ai. E And his rihtwisnes *is* sonen of sonen To þa þat is witword zemes and mones. H rihtw. his. yheme his witeword isse. E And mined are of his bodes ai To do þam bi niht and dai, H And his bodes are minande To do þam in alle lande. E diht. H gr. his sete al. E om rike. E sal l. to al in blisse H til alle louerd sal. E Blisses lauerd dai and niht Al his angels faire [&] briht, Mihtand with þew doand his word, To here of sayhes of him þe rorde; H Blisses lauerd alle aungeles hisse isse, Mihtand with þew doande word hisse, Forto here euer the steuen Of his sayhes gode and euen. H om to. E Al his mihtes lauerd zhe blisse. E . . yhe þat don willes hisse H . . þat done his wille þat isse. E Blisses lauerd al þat is oht, Werkis of him . . H Vnto lauerd blisse yhe Alle werkes of him þat be. EH stede of lauerdship hisse. EH Mi saule ai lauerd þou (in to l.) blisse.

CIII.

EH Mi s. blisse lauerd ai and non. E mikled. E kyng inst. of right. E V. with lith als with kleþing, H V. als with shroude with liht. H Spredand heuenes. E hilest. E ouemast H houermast. E setted. H upstying þine þe kloude. EH mas. H gastes þine aungeles briht. E þi. H fir br. liht. EH grounded. H ouer stapel[n]esse þe land. EH In werld of werld E noht held sal misse H bes noht heldand. EH watres, his om. EH For. þunner. EH Vpsatyhe sal h. . . ga. EH to þa. H þou set mere þat forbi-ga . . E til.

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- Ne *turne* to hile þe lande with-al.
 11 Pat outsendes welles in dales ma;
 Bitwix mid hilles sal watres ga.
 12 Drinkz sal alle bestes of felde wide;
 Wilde asses in þar thriste sal abide.
 13 Ouer þa wone sal foghles ofe heuen;
 Fra mid of stanes gife sal þai steuen.
 14 Fra his ouermastes hilles watrand;
 Of fruite ofe his werkes filled bes
 þe lande;
 15 Forthledand hai to meres ma,
 And gresse to hinehede¹ of men swa;
 16 Pat þou outelede fra erthe brede,
 And herte of man faines² wyne rede;
 17 Pat he glade likam in oyele beste,
 And brede þe herte ofe man sal feste.
 18 Be fullefilled sal trees ofe felde ilkan,
 And þe cedres of Yban
 Whilke he planted with his hand;
 Þar sal sparwes be nestland,
 19 Wilde haukes hous [es] leder of þa.
 Hilles hegh til hertes ma,
 And þe stane bi dai and nighte
 Vntil irchones es toflighte.
 20 He made þe mone in times lange;
 Þe sunne, it knew his setelgange.
 21 Pou sete mirkenesses, and made es
 nighte gode;
 In its sal forthfare alle bestes ofe wode:
- 22 Lyoun whelpes romiand þat þai reue
 swa,
 And seke fra god mete vnto þa¹.
 23 Sprungen es sunne, and samened
 ere þai,
 And in þar dennes bilouked sal be al dai.
 24 Oute sal man ga vnto his werke,
 And til his wirkeinge til euen merke.
 25 Hou mikelde ere, lauerd, þine werkes;
 ma
 Alle in wisdom made þou þa;
 Ilka land fulfilled es ite
 With þine aghte thurgh þi wite.
 26 Þis see mikel and roume til hende:
 Þar wormes ofe whilke es nan ende,
 27 Bestes smaller with þe mare.
 Þider schippes sal ouerfare;
 28 Þis dragoun þat þou made biforn
 For to plaie with him in skorn.
 Alle, fra þe þai abide
 Þat þou gife þam mete in tide.
 29 Giueand þe to þam, gedre þai sal;
 Þe oppenand þi hand, with-al
 Alle sal þai mare and lesse
 Be fulfilled with þi godenesse.
 30 Þe sothlike turnand þi likam,
 Þai sal be dreued; þe gaste ofe þam
 Pou salte outbere and wane sal þai,
 And in þair duste sal turne for ai.

¹ V servituti. ² r. faine.¹ V sibi.

H erþe. EH om out. E hilles. E in d. bare. H in d. þare. EH farz inst. of ga.
 E of wode when am liste. H of felde in list. EH Abide sal wild asses in þar þristz.
 EH sal wun. H flit-foyheles. E om of. EH þai sal giue. E Fra ouemast his
 h. springand. H Hilles fra his ouemastes springande. E be fult sal. H fille sal.
 E Fortheledend. E to mares hai. H hai to m. þen. H om swa; E ai.
 E lede out. EH faine sal. EH oli. E om þe. H & hert of man bred.
 EH Be fult (fild). H Whilke þat he sette. E be sparowes nesteland. es om. E to h.
 E ston. EH þat lies in ling(e). EH Til. EH is inleinge. EH In time
 (times) he made þe m. for lange. EH om it. H þe s. E merknes. H om and.
 E om es. H niht is. E þurghfare. H forthfare sal. E whelpis. E r. at reue
 þa. H r. smale and grete. E m. þam swa; H Pat þai reue and seke fra god
 þar mete. H Þe sunne is sprungen. H om and. E þai are. H are þai
 þenne. E And byloked in þar dennes are þai þare. H & b. are þai in þar
 denne. E Outga sal man. H to. E to, om in H. E derke. E loured ar.
 H Hou m. are þai for to se. Þine werkes loured, þou made to be Alle in
 wisdom bi dai and naht, Fulfild is þe erþe with þin aht. E Þe land ouer-al
 it is fulfult. With þine aght swa als þou wilt. E roume end. EH wurmes.
 E Shipes þare-þurgh (ouer þare) sal fare. E Þi. H tou. EH shope. E Al.
 H Openand þe. E Al sal þai sothlic. E wendand. H om sal. E lette.
 EH & wane (E wans) þare mayne. E sal þai. EH t. ogyane. H om and.

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- 31 Outsend þi gaste and made þai sal
bene,
And new saltou þe face of erthe
bidene.
- 32 Be blis of lauerd in werlde þis;
And¹ faine sal lauerd in werkes his.
- 33 Þat bihaldes land and to qwake
makes it;
Þat neghes² hilles and þai smoke
yhite.
- 34 .I. sal singe to lauerd in mi life for-þi,
.I. sal salme to mi god hou lange am .i..
- 35 Winsome³ to him be mi speche al;
.I. sothlike, in lauerd like sal.
- 36 Wane sinful fra erthe, and wike þat
isse,
Swa þat þai noght be. mi saule,
lauerd blisse!

CIV.

Schriues to lauerd, and his name
ye kalle;

Bitwix genge schewes his werkes alle.

- 2 Singes to him dai and nighte,
Alle⁴ salmes to him; telles righte
Alle wondres of him witerli;
Heryed be his name hali.

¹ al. om. ² V tangit. ³ lucundum.
⁴ r. And.

- 3 Faine mote herte of lauerd sekand.
Sekes lauerd in ilka land,
And ye be feste; whil þate yhe mai,
Sekes þe face of him ai.
- 4 Mines of his wondres þat [h]e¹ made
kouth,
Fortaknes and domes of his mouth.
- 5 Sede of Abraham, hine hisse,
Sones of Iacob, his chosen to blisse,
- 6 He lauerd oure god in euermare;
In alle erthe his domes are.
- 7 He was mined in werld of his wite-
worde hende,
Of word þat he sente in thousand
strende;
- 8 Þat he welesete for Abraham sake,
And of his aath vntil Ysaace;
- 9 And he set it to Iacob in bode wele,
In witeworde ai² to Iraele;
- 10 Sayand: .i. sal gine þe þe land of
Chanaan
Stringe of pine heritage on-an;
- 11 When þai ware of schorte tale,
Fone and his tilthe grete and smale³.
- 12 And þai fore fra genge in genge þare,
And fra rike til other folke þat ware.

¹ Ms. be. ² = ece? cf. ayhed v. 22; V in
testamentum aeternum. ³ V paucissimi et
incolae ejus.

E be made þai sal H made ben þai nou. E om þe; f. of e. alle H þe f.
of e. salt þou. E In werld be of l. blisse, H In w. þ. blisse of l. be. EH om
And. H Lauerd in his werkes faine sal he. EH erþe. E om and. EH mas.
E is lif min wisli. EH om sal. E Blipeful be mi speche for-thi, Sothlic in l.
like sal l. H Blipeful. EH Sinful fra erþe (H euer) wane þai (þa), E And
wicked als baþe niht and dai H Fra erþe, wicked do als-swa, EH Swa þat
noght (om H) be þai (þai be) bot to (forto) misse, Mi saule vn-to lauerd blisse.

CIV.

EH & kalles name his. H Shewes bit. g. EH werkis his is (om H).
EH Singes to him and salmes him to, Telles al his wundres mo (to), Heryhed be
yhe witterly (mare and lesse), In his name þat es heli (In his heli n. that esse).
E Faine mot hert of þe sekand, Lauerd þat wones in ilk a land, H Faine hert in
ilka land Of þat are lauerd sekand; EH Sekes lauerd and fest be yhe (ben), Seke
(Sekes) his face (name) ai to (forto) se. H of him. EH while. H His fortoknes.
E hine his ai. E his ch. are þai H Lauerd our god in ai is he, And in al
erþe his d. be. E Mined of his witword is world was he H He mined of his
w. in w. to wende. EH om þat. E str. to be. H om wele. E agh H agh.
E om it. EH And in. E to ai in H in ai to. EH Kanaan land EH Streng.
H om þine. E erit. þi hand H in þi hand. EH When of short tale (Of sh. t.
whenne) þai ware, E To fone and his erers thare H Few and of his comeling
þare. EH And fra geng (folke) in genge (folke) fore þa (ferd þai), E Fra rike
to oþer geng als-swa H And fra r. in folke oþer ai. H om he. H to dere

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- 13 Noght lete he man dere to þa;
And kinges for þam threth he, swa:
14 »Nil yhe negh min cristes nou,
And in mine prophetes nil lithre þou».
15 And he called hungrē ouer land
brode
And alle festnes of bred forgnode.
16 He sent bifore þam berne to be;
In hine salde Ioseph es he.
17 Þai meked of him fete þare
In fotefest[li]es¹, harde þat ware;
Irue thurghyhode his saule ful grim:
Til þat worde come of him.
18 Speche of lauērd þat was of mighte
Inlohed him bi dai and nighte:
Þe kinge sent, and lesed ilka lim;
Prince of folke, and forgafe him.
19 Lauērd of his hous him he made,
And prince of alle þe aghte he hade;
20 Þate he lered his princes als him-
selfe reghte,
And his aldemen teched sleghte.
21 And inyhode Irael in Egipte hand;
And Iacob tiler was in Cham land.
22 And he ayhed² his folke swith mikel
on-an,
And he feste him ouer his faan.
23 He turned þair herte, þate þai suld
hate folke his,

¹ Ms. fotefestnes. ² V auxit.

- And do swikedom in his hine is¹.
24 He sent Moises, his hine was, so,
Aaron wham he chese him to.
25 He set wordes of taknes in þam,
And of fortaknes in land of Cham.
26 He sent merkenesses, and dimmed þa,
And noghte gremed his saghes swa².
27 He turned þair watres in to blode,
And sloghe þair fisches þate ware
gode.
28 He forthbroghte froskes, þe land of
þa,
In thirles³ of þar kinges ma.
29 He saide, and hāndflegh⁴ come to
falle,
And gnattes in þar endes alle.
30 He set þar raines haille ful schire,
In land of þam brennand fire.
31 And smate þar vinyhes and figetres
in-twa,
And forgnode tres of endes of þa.
32 He saide, and gressop sone come
þare,
And brese of whilke na tale ne ware;
33 And he⁵ ete in land of þas alle þe
hai,
And it ete al þe fruyte of þar land
awai.

¹ V in seruos ejus. ² V et non exacerbavit sermones suos. ³ in penatralibus. ⁴ Ms. handflegh. ⁵ r. it.

þa E d. þam amange. H om And; .. ma, E And he þret for þam kynges strange. H þou; criste. E Ne wiles negh mi cristis be. EH mi. E liþer nil yhe H noht l. wil þou. EH erþe. E He send a berne by-for þa. H Iosep in hine salde. E is I. swa. E Þai meked baþe niht and day In fote-festeles his fete ai. H fete of him þat ware. festles. E þurhtfor H þurthferd. EH Vnto. E Speche of lauērd at þe end Inloyhed him þe kyng send, And he him lesid ilkalim, H Speche of l. inloyhed him, Þe king send and lesed him. H Þe prince .. E and he lete him. E he him. H als h. ware. E & þat he taht his elde sleght H & his elde sleght tath þare. E outlend, H was tiler. E Cam. H swiþe mikel his folc. E onon. E fon. E þat is folc hate suld þa; H To hate his folke turned he hert of þa. H To do. E sw. do. E swa H als-swa. E He send his hine þat es Moyses, Aaron him whilc þat he ches; H He send M. hine hisse, A. whilke he ches to blisse. EH Wordes of (his H) tokenes he set to (in) þam (E þat). EH He merkenes send (s. merkenesses) and cestrēd þa. H gr. he þar EH sayhes. E watres of þam in b. EH in l. E of þam. E of kynges of ham. E houndflegh. E þaire endis. E hail swa, Fire brenand in land of þa. H In þar l. þe. H And he. E smot. H win-yherdes. E om and; þar figetres þare. EH tognod tre. E of þar e. þarz. EH grishop (gressop) com onon. H breses. EH na (E to) tale was on. EH it. in þair l. al þar (þe). H om þe; E þar. E erþe. E firstgeten H firstgoten.

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34 And he smate al firstskinned in land
of þa,

Sproutes¹ of þar swinke als-swa.

35 And he led am with siluer and golde,
And was nane in þar kinne seke on
molde.

36 Fained es Egipte in forthcome of
am,
For inlai drede of þa ouer þam.

37 He spred kloude in þar forhillinge
brihte,
And fire to schine to þas bi nighte.

38 Þai asked, and come þe edisshenne²,
And with brede of heuen he filled
am þenne.

39 He brake þe stane, and watres out-
sprange,

Yhoden stremes in drie ful strange.

40 For he mined of his worde hali and
milde

Þat he had to Abraham, his childe.

41 And he led his folke in gladnesse,
And his chosen alle in fainnesse;

42 And gaf þam rikes of genge þare,
And swinkes of folke aghte þai mare:

43 Þat þai yheme his rightwisenesses ai,
And lagh of him seke nighte and
dai.

¹ V primitias. ² coturnix.

CV.

Schriues to lauerd, for gode he is,
For in werld es merci his.

2 Wha sal speke of lauerd mightinges,
Herd sal make alle his louynges?

3 Seli þat yhemes dome þat es,
And in alle time does rightwisenes.

4 Mine of vs, lauerd, in welqueme of
folke þine;

Seke vs in þi hele, god mine:

5 In godenes of þi chosen to se,
To faine in faines of þi genge þat be;
Þat þou be loued nighte and dai
With þine heritage in ai.

6 We sinned with our fadres mide;
Vnrighte we dide, wicnes we dide.

7 Our fadres in Egipte noght vnder-
stode

Þine wondres þat ere swa gode;

Þai ware noght mined for-þi

Of mikelhed of þi merci.

8 And þai taried vpsteghand in se,

Rede se. and þam sauued he

For his name, swa hali isse,

Þat kouth sulde þai make mighte hisse.

9 Ande he snibbed þe rede se,
And drie es it made to be;

E is þaire land. E First groyhen H Al firstgroyhen. E of al s. of þar land.
EH þam. E non. EH kinde. EH of m. E in þar cominge swa. H inyhede
radnes. E of þam ouer þa (ms. ga). E He shewed is þar forth-com coulede (r.
cloude) br. H riht. EH to liht to þam. H om þe. H edishehenne. H om
with. E om brede. H om he. E fed. H þam. V 39 om in E. H water.
H And stremes yhoden in drie amang. E heli worde. E And led. H outled.
H corne in to f. E als in. EH And rikes of folc (genge) he gaue þam þ.
E swinc. E agh H aht. H rihtwisnesse, ai om.; E rihtwissnesse his. E &
seke þe lagh of him þat isse, H & seke his lagh þe mare and lesse.

CV.

E goude. E his merci isse. E Who. E om of. E Herd make al of him l.
EH Seli while þat (om H) zhemen dome ai (dome yh.) wide, And done rith-
wisnes (Pat r. done) in al tide. E Lauerd in queme of þi folc min of vs, In
þi hele þou seke vs þus. H Seke us hele þenne þou art ine. E To se of þi
chosen is godenesse, To faine of þi genge is fainnesse, Pat þou .. H For
to se ai in godnesse Of þi chosen mare and lesse, In fainnes of þine genge nou,
In þin eritage lououed be þou. E with o. f. þat be, H Oure fadres we sinned
mide. H Vnrihtli .. wicli. E did we .. did we. EH om in Egipt. E so.
H minande. E ln H Þe. H upstiyhand E up[s]teyhand. E om se. H beryhed.
E isse ful of blisse H swa gode þat isse. EH make (E made) sulde þai (he).
E m. misse. H dried. E And he snibbid þe rede se, dried it isse, And he led

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- And he led am in depnesse
Als it ware in wildernesse.
- 10 And he sauued am ofe hand ofe
hatand,
And boghte am ofe hand ofe ille-
willande.
- 11 And he hiled with watre þam dro-
uand;
Ane ofe þam noghte left in land.
- 12 And in his wordes leued¹ þai,
And looued his lofe nighte and dai.
- 13 Tite dide þai², his werkes forgate;
Þai held noghte vp³ his rede with
þate.
- 14 And þai yherned yherninge in wil-
dernes,
And þai fanded god in drines.
- 15 And he gaf to þam þair askinge,
And to þair saules he sent fillinge.
- 16 And in castelles Moises taried þa,
Aaron, ofe lauerd halgh, als-swa.
- 17 Þe erthe es opened and swelyhed
Datan on-on,
And hiled ouer sameninge ofe Abiron;
- 18 And brinte in þar sinagoge fire ful
brighte,
Þe lowe it swath sinful dounrighte.
- 19 And a kalfe in Oreb maked þai,
And baden þe graue nighte and dai,

¹ Ms. noghte l.² R þai had done.³ V sustinuerunt.

- 20 And þair blisse turned þai
In liknes ofe a kalfe etand hai.
- 21 Þai forgate god þam sauued hade,
Þat mikelnesses in Egipte made,
Wondres in land of Cham to be,
Aghfulnesses in þe rede se.
- 22 And he saide, forlange biforn,
Þat he suld am haue forlorn;
If noht Moises his chosen righte
Had standen in breking in his sighte,
- 23 Þat he suld turne his wrath am
fra,
Þat tospilte he had noghte þa.
And for noghte þai had þe land
Þat yhernandlike was in þar hand;
- 24 Noght leued þai to his worde oghte,
And morkedene¹ with þair thoughte
In þar teldes þare þai lai;
Steuens of lauerd noghte herd þai.
- 25 And he houe his hand ouer mare
and lesse
For to felle þam in wildernesse,
- 26 And ate² he toworp in birthes sede
ofe þa
And forspilt þam in rikes swa.
- 27 And bigunen es Belphegor þe quede³,
And þai ete offrand ofe þe dede.
- 28 And þai gremed him in þair findinges:
And felefaldede in þam ere fallinges⁴.

¹ V murmuraverunt.² overl.³ V Et⁴ initiati sunt (!) Beelphegor. ⁵ ruina.

am in depnes als in wildirnesse. E And fro hand of hatand sauued he þa, And he boght þam of hand of fa. H s. þam fra. H & ouerhiled water. E helid. H of þa. E Noht of þam left on liuand. E And þai leued wordes his ware. H l. þai ma. E And þai loued his loue þare H And his herying heryhed þa. EH Sone. E om dide þai; H þai dide. E þai f. EH yhorned. E yhorninges. H & god þai fonded. E And he send in þar s. f. E godes H lauernes. E And þe. EH om es. E swoloyhed H swolyhed. E om onon. E Abyran. E & in þaire s. brend fire þare, Þe lough swape sinful þat ware. H And þe lough swoth. E of O. E And þai bade þe deueles vigour ai H And deueles uigours þai bad aldai. E manged. H þai ai. H Vnto a kalfe ware etande hai. E And þai. H sauued þam. EH in Cam land. E Aghnesses H Vggilis. EH þam. E Ne had .. Standen. H corn. EH And (Þat) he turned his wrath þat ne tint (& noht forles) þa, And for noht þai had þe land zhoranlic sa. E Þai trowed noht his worde þare And þai groched les and mare In þair teldes and noht herd þai Steuens of l. niht no dai; H Þai leued noht is word and murkeden un-euen In þar teldes and herd noht lauernes steuen. E ouer þam his hand þat esse. EH Þat he feld þam .. H And outwurpe; E And in byries he outkast of þa. E ma. E & offred B., H & b. are .. quedes. EH offrandes. H dedes. E in his f. EH is in þam. E sqwattinge H swacching.

Ms. Vesp. D vii.

- 29 And Finess stode and quemed wele :
And þe scatthinge¹ leste ilkadele ;
- 30 And it es wened to him in right-
wisenes,
In strend and strend til in ai þat es.
- 31 And gremed þai him in scornings
At watres ofe againesaingē ;
And swonken es Moises for þa ;
For þai gremed gaste ofe him swa,
- 32 And he twifalded² in his lippes.
Noght spilt þai
Genge whilke saide lauerd til am ai ;
- 33 And menged bitwix genge þai are,
And þai lered þar werkes þare ;
And þai serued fals vigours ofe þam,
And in sclaunder es it made til am :
- 34 And þai offred[þar] sones and doghtres
als
Vnto deuels þate ere fals,
- 35 And þai spilt blode vnderand swa,
Blode ofe þar sones and doghters ma,
Whilke þai offred blode and bane
To fals vigours of Chanaane.
- 36 And dropen³ esþe land in blodes swa ;
And smitted in werkes ofe þa ;
And þai streden mare and minne
In þar findinges al with sinne.
- 37 And wrath es lauerd with his folke
in wrath,
And his heritage he has in wlatfi.
- 38 And he gafe þam in hend ofe genge
ma ;
And lauerdes ere of þas, þat hated
þa.
- 39 And þai droued þam swithe sare
Þat þar iuel frendes¹ ware ;
And meked vnder þair hend þai are.
Ful ofte he lesed am of kare,
- 40 [Bot]² in þair rede þai gremed him ai ;
And in þar wickednesses meked ere
þai.
- 41 And he sagh when droued þai ware,
And þar bede herd he þare.
- 42 And he mined ofe witeworde, him
rewed for-þi
After mikelhed ofe his merci ;
- 43 And in mercies gafe he þam,
In sighte of alle þat þam nam.
- 44 Saufe make vs, lauerd our gode, þus,
And fra birthes samen vs ;
- 45 Þat we be schriuen to þi name hali,
And glade in þi loofe witerli.
- 46 Blissed lauerd, god ofe Israel,
Fra werld and vnto werld wel ;

¹ quassatio. ² distinxit. ³ V infecta, R interfecta.

¹ V inimici. ² Ms. For.

EH wend. E Fra st. in st. E om til. H til in aines. E þai gremed H þai
taried. E om him. H water. E of þa. H & for þam swanke M. ilka lim.
H om þai. E his gast swa H þe g. of him, swa om. EH And he twifolded in
his lippes two (twa), Noht tint (forles) þai genge þat (while) lauerd said to þa.
EH & þaire werkis l. þai þ. EH & þaire fals vigours (uigours) serued þai, And
it is made (om H) to þam in sclaunder (shame) ai. E om þai ; E þar s. þar d. a.
H & þai o. þar sones swa And þar doghtres to deuels ma. E of vnderand.
E om swa ; H þare. E d. in land ; H And þar sones and þar dohtres ware.
H had offred, EH euerilkane. E & d. is þe l. blode inne, And bismitted is hit
with sinne, In werkis of þam niht and dai, And in] þaire findinges streden þai ;
H And slain is þe land to dede In blodes that ware swa rede, And bismitted in
þar werkes it is, And þai streden in þar findinges mis. E & lauerd is wragh in f.,
E with wragh H with bragh. H om he. EH is lagh. E om of. E þare inst.
of ma. H lauerd are of þam. E And þat hated lauerd ouer þam are. E And
þen (ms. þou) droued þam þar fa. And al meked are þai swa Vnder hend of þam
to ga, Ful oft [he] lesed þam of wa ; H And þen droued þam in land Pa þat
war þar ilwilland, And meked under þar hende are þai, Oft lesed he þam niht
and dai. EH For. EH And in (om E þar wicnesses. EH þai droued w. H he h.
þar bede. H om And. EH of is w. EH & in his m. E al þa þat. E Lauerd oure
god vs sauf sauf(!) þou. H nou inst. of þus. E And samen vs fra birþes nou
H & fra b. vs s. þou. EH Þat in þi heli name (In þi h. n. þat) we be shriuen,
An[d] glade in þi loue is while (whil, in om) we liuen. E va-to in w. in wel.

Ms. Vesp. D vii.

And alle folke with hert sal saie
Swa be, swa be, nighte and daie.

CVI.

- 1 Schrines to lauerd, for gode he is,
 For in werld¹ es merci his,
 2 Saie þai with gode wille and thohte
 Whilke þat ofe lauerd ere boght,
 Wham he boght of hand of faa,
 Fra rikes samened he þa,
 3 Fra sun-sprunge to setelgange,
 Fra north, fra þe see swa lange.
 4 Þai dweled in annes, in drihede; wai
 Of cite ofe woningstede nocht fand
 þai;
 5 Hungrand and thristand als-swa, —
 Þe saule ofe þam waned in þa:
 6 And þai cried to god when droued
 þai ware,
 And of þar nedinges he outnam þam
 þare;
 7 And he led þam in right wai,
 In cite ofe woningstede þat ga suld þai.
 8 To lauerd his mercies be schriuen,
 And his wondres to mensones þat
 liuen:
 9 For vnnaite saule he filled with fode,
 And hungrand saule he filled with
 gode.
 10 Sittand in schadow ofe dede and
 mirkenes,

¹ V in seculum.

- Bunden in iren and wrecchednes,
 11 For speches ofe god gremed þai
 And taried rede ofe heghist ai,
 12 And meked in swinkes es hert ofe
 þam,
 Þai ere sekte, and nane was þate
 helped am:
 13 And þai cried to lauerd when dro-
 ued ware þa,
 And ofe þar nedinges he lesed þam
 swa;
 14 And he outled am fra schadow ofe
 dede and mirkenes,
 And brake þar bandes mare and
 lesse.
 15 To lauerd mercies ofe him be schri-
 uen,
 And his wondres to mensones þat
 liuen:
 16 For he forgnod yhates brased ware,
 And slottes irened brake he þare.
 17 [He toke þam fra wai of þar wicnesse, H
 For þai are meked for þar unriht-
 wisnesse].
 18 Alle mete es wlatod þar saule suld
 fede¹,
 And negh þe yhates of dede þai
 yhede:
 19 And þai cried to lauerd when droued
 ware þai,
 And fra þar nedinges he lesed am ai;

¹ V Omnem escam abominata est anima eorum.

E . . þerto sai þai H þat isse þai sai. H om be₁. E mot it ai.

CVI.

E of inst. of es. E Sain þat are boht of lauerd while he boht fra Hand of fa,
 fra rikes samened he þa. H Pa whilke. Whilke. E is drines ai, Wai of . . non.
 H Þai dweled alle in onnesse, In unwattri, in drinesse, Wai of cite niht and dai
 Of wonin[g]stede nan fand þai. E Hongrand. E om Þe. EH lauerd. H ware þai.
 E outoke H lesed. H am ai. EH His mercies to lauerd. EH For he fild empti
 (tome)s. EH and in m. EH with. EH Speche of l. for. E þa. EH & rede of
 heghest þai taried swa (ai). EH For. E es þar hert H is þar h. in swinkes onan.
 EH And þai. EH om and. E nis þat helpis in quert H wha helped ne was
 nan. EH war þai. E fro. EH am ai. EH & fro merkenes and shadw of ded
 led (om E) he þa And þar bandes he brak in-twa. EH His mercis to l.
 E For he gnod brasan zhates swa H For brasan yh. to gnod he. EH And
 iren bandes (slottes) brak he ma (he brak in þre). E He nam þam fra þaire wicked-
 nesse. E fra. E Par saule is wlatod als (r. al) mete gode H Al m. wlatod is
 saule of þa. E om negh. zhode; H And to yh. of d. neghed þai swa. E om þai.

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20 He sent his worde, and heled þam,
And fra þar steruinges he þam nam.

21 To lauerd his mercies be schriuen,
And his wondres to mensones þat
liuen;

22 And offre þai offrand ofe loofe þat is,
And in gladeschip schewen werkes his.

23 Þat in schippes in¹ see ere dounga-
ande,

In fele watres wirkinge makande,

24 Þai sagh werkes ofe lauerd þare,
And wondres of him in depe þate are.

25 He saide, and stode of storme þe gaste,
And vphouen ere stremes maste.

26 Þai vpstiyhen vntil heuen,
And þai douna to depnesses euen;
Þe saule ofe þam lesse and mare
In iuels sculked² ite þare.

27 Þai ere droued and ere stired als
dronken mis,
And al þe wisdom ofe þam swe-
lihyed is:

28 And þai cried to god when droued
ware þai,
And ofe þar nedinges he outeled
am ai;

29 And he setz in winde³ his stormes
stithe,

And his stremes leften lithe⁴.

H 30 [And þai fainned þat þai ware stille;

¹ *et. þe.* ² *V tabescebat.* ³ *in auram;*
R in soft wind. ⁴ *siluerunt.*

And he led þam in hauen of wille].

31 To lauerd his mercies be schriuen,
And his wondres to mensones þat
liuen;

32 And in kirke of folke him vphoue þa,
And in setel ofe elde¹ þai him loofe
swa.

33 Stremes in wildernes sete he,
And outgange ofe watres in thriste
to be;

34 In saltmersche land fruitberande,
Fra iuel ofe in it wonande.

35 He set in weres² ofe watres wildernes,
And in outgange ofe watres land
watrees.

36 And þare bilouked he hungrand ware,
And cite ofe woningstede sete he³ þare;

37 And þai set wineyherdes, and feldes
þai sewe,
And þai made fruite ofe birthe newe.

38 And he blissed am, and felefalded
þai be;

And þare meres noghte lessed he.

39 And þai ere fone made, and swon-
ken ere þa,
For drouinge of iuels, and sorw and wa.

40 Yhotten es a fittinge⁴ oure princes a
dai,

And made to dwele in wigelinge⁵,
and noghte in wai.

¹ *V seniorum.* ² *stagna.* ³ *constituerunt.*
⁴ *V contemptio, R contentio.* ⁵ *V et errare*
fecit eos in inuio.

H þai ware. EH of. H am þare. E om þar. H outnam. E Mercies of him to l. . .
H Shriuen be lauerd mercies hisse And his w. to m. with blisse. EH & þai
offre o. of l. esse (al dai). E And shew his werkis in gladnesse H & his w. in
gladship shewen þai. H þe se E þe se iz shippes. E dounstiyhand. H mani.
H doand. E Werkes of l. al þai segh And iz depnes his wondres slegh.
H & his w. in depe þat ware. EH and blast of storme (it H) stode. EH his
stremes wode. E Þai stiyhe to heuen, þai ga to depenes, Þair saule sculked in
euelnes; H Þai upstiyhe til heuenes and to depe down ga, In iuels sculked þe
saule of þa. H om ere. EH droued. H als drunken and stired misse. E om
ere. EH & al þar w. swolohed (swolyhed) is. EH lauerd. EH led, oute om. þam.
E inset in. EH storme. EH wexen. E are faine. E & iz hauen he led þam
of þar w. E Mercies of him to l., H His m. to l. E þai; H & þai uphewe
him in kirke of f. ma. EH þai loue him, E ai. H He set stremes in wilder-
nesse. H . . þat esse. E euelnesse H iuelnes. E He set dam of w. w., H In
weres of w. he set w. H erpe. V 36 om in E. H & þare he louked
þat . . H þam. E felfolded H Swipe mikel & þar mares n. l. he. EH &
fone made ar þai (are þai m.). E om and. E þai are. H for sorch. E s.
sare. E A flit is yhotten. H flitte. E ouer þar p. þai To dwelle in. H And

Ms. Vesp. D VII.

- 41 And he helped poure fra wrecched-
hede,
And he set als schepe hinede.
42 Rightwis sal se, and glade with-al;
And al wicnes his mouth stoppe sal.
43 Wha wys and sal yheme pesein land?
And mercies ofe lauerd sal vnder-
stand?

CVII.¹

- Graiþhed mi hert, god, graiþhed
mi hertz is;
.I. sal singe and salme in mi blis.
2 Ris, sautre and harp for-þi;
In þe grikinge rise sal .i. .
3 Schriue to þe, lauerd, in folke i sal,
In birthes singe to þe with-al;
4 For mikel ouer heuens þi merci es,
And to þe kloudes þi sothnes.
5 Vpheue ouer heuens, god, and ouer
al land ai
Be þi blisse; þat þi loued lesed be
þai,
6 Saufe make þi right hand, and here
me.
God in his halegh spake he:
7 „I sal glade, and drihed² twinne .i. sal,
And dene of teldes mete with-al.
8 Mine es Galaad, Manasse mine leued;
And Effraim fanger ofe mine heued.

¹ Cf. Ps. 56, 10—14; 59, 5—13. ² V Siccimam.

- 9 Iuda mi kinge es ofe blis,
Moab ketel of mi hope is;
10 In Ydume sal .i. þinne mi scho;
Outen, frendes ere made me toæ.
11 Wha sal lede me in warned cite?
In Ydume wha sal lede me?
12 Noghte-ne þou, god, outdrafe vs swa?
And in oure mightes, god, noght
saltou outga?
13 Gif til vs helpe of droninge;
And¹ hele ofe men ful vnait thinge.
14 In god might make sal we,
And to noght our faas lede sal he.

CVIII.

- God, mi loof ne lete þou²!
For þat mouth of sinful nou
And mouth of swikel, þat does mis,
Ouer me open it is.
2 Þai spake againe me with tunge
swikel,
And with wordes ofe hatred mikel
Vmgafe þai me witerli,
And ouerwonnen me selwilli³.
3 Als⁴ þai me loued, me bakbate þai;
And .i. sothlike badde night and dai.
4 And þai set againes me for godes wa,
And hatereden for mi louerede swa.
5 Set ouer him sinful in land;
Þe deule on his righthalues stand.

¹ al. For. ² V ne tacueris. ³ gratis;
R of selfe will. ⁴ V Pro eo ut.

made am to. E And poure and helples helped he And set his hinede als shep
to be. EH Se sal rihtwise & faine w. E Wha w. and is þis zhemand.
H and yhemes. EH sal he.

CVII.

H Graiþhe E Diht. EH lauerd. H d. is mi hert. H & s. in quert. E Rise
mi blisse rise sautre f., And herp in grikin r. s. I H Aris s. ris h. f. EH To
þe in folc lauerd (l. in folke) shr. I sal. E And in birþe salme .. E isse. EH om
þe. EH om Be. E þi corn. E Hale. E riht half. EH spoken has. E twin
with-al; H & dele dr. .i. sal. EH dale. E mete I sal. H keper. EH mi. EH I.
kyngz is of mi b. E pot. E Ydum. H are frendes. E me lede. EH Vntil Y.
E Whare noht þou, H Whare þou, noht om. E lauerd. E outdraue H output.
E om our. E to. EH For. man. E oure fas to n.

CVIII.

For—nou om in E. of sinful, E for to se H ouer me, EH Opened it is
(is hit) E ouer me H (to be. H With swikel tunge again me spake þai. H sayhes.
EH hateredene, H ai. H alle for-thi. E self wisly. EH om And. bade.
E again H gain. E loue[e]den. H again. E And þe d. EH om his.

Ms. Vesp. D vii.

- 6 When he es demed, fordone outga
he;
And his bede in sinne it be.
- 7 Fone be þe daies ofe him,
And his bischeoprike þate other nim.
- H 8 [His sones be faderlesse þar lif,
And a widw be his wife].
- 9 Drecchand¹ his sones be outborne
awai,
And thigge mote þai night and dai,
Outekaste be þai for euermare
Fra þar woningstedes þat ware.
- 10 Ransake mote ganeler his aghte;
And outen reue him swinke and
maghte.
- 11 Nane be him helper þat him knew;
Ne be, þat his stepchilder rew.
- H 12 [þe sones of him in were² be ai;
In o strende his name be don awai].
- 13 In minde tærne þe wickednesse
Of his fadres mare and lesse
In sight of lauerd; and sinne na
dai
Ofe his moder be done awai.
- 14 Again louerd ai be þai swa,
And forworth fra land þe minde ofe
þa:
For þat nocht es he witerli
Mined forto do merci;
- 15 And filiyhed helples and thiggand,
¹ V Nutantes. ² in interitum.
- And stungen with herte, to quelle
in land.
- 16 And he loued malloc dai and night:
And come sal it on him to lighte;
And blissinge wald he nocht swa,
And ferred sal it be him fra.
- 17 And malloc he cled als wede —
And als watre it inyhede
In his inwards al at anes,
And als oyle in his banes.
- 18 Be [it] to him als schroude with whilke
hiled he is,
And als girdel þat ai gird es mis.
- 19 Þis mote be þe werke of þa
þate bacbite me atz lauerd swa,
And þat spekes iuels ma
Again mi saule to do it wa.
- 20 And þou, lauerd, do with me for-þi
For þi name, for soft es þi merci.
- 21 Lese me, for poure and nedful
am i.,
And mi herte es dreued with-inne
me, sothli.
- 22 Als schadw when heldes, fornomen¹
.i. am,
And forschaken² als gressop, with
gram.
- 23 Mi knees vnfeste for fast ere þa;
And mi flesche es manged, for oyle
swa.
¹ V ablatius. ² excussus.

EH om es; demde. E forspilt. H in s. made be. EH be made daies.
E wedu. E Drecchand ouer born be is sones and bigge ai, Outkast fra þar
woningstedes ai be þai. H Dr. be þa o. a., And þiggande þai n. & d. H om
for. EH al his. E r. his sw. H & reue mote fremde his s. E .. þat linand
esse; .. rew st. hisse. E And in a. H againturne w. E and þe sinne
H & sinne yhit, E Of his moder neuer blinne H Of his m. fordon noht be hit.
H Ai be þai againe l. s. EH erpe. E For þat þat he mined noht To do
merci in hert ne þoht. H he is noht. H And he. EH man helples. H to
sla. H & malloc loued he niht and dai; E .. in to gan. E An com to him
it sal o-man H And hit sal com unto him ai. H als-swa, E hane noht wald he.
E fra him sal it be. E inrest. EH ones. EH oli. E bones. EH om it. H hiled
with (whilk om). E is he. E om als. E with while he ai gird sal be H he
gird is ai with misse. E Þis werke of þam be to se. Þat at lauerd bacbite me,
& þat speken i. als-swa, A. saule mine to sla; H Þis werke of þam at lauerd
þat bacbite me, Þat speken iueles again mi saule to be. E & þou l. for þi
name do to me, For soft is þe mildhert[ne]s of þe. EH nedful & pouer. EH in
me, E for-þi H dreri. E kusten inst. of fornomen. E forsaken. E grishop
H gresshop; E þat is am H am i lame. EH M. k. for fast (fasting) E vnfest es
shent H are manged shent, And for oli my fleshe is went. E to EH þam.

Ms. Vesp. D vii.

24 And .i. am made vpbraidinge til am ai;
 Pai sagh me, and paire heuedes
 stired pai.

25 Helpe me, lauerd mi god, and me
 Make saufe, for þe merci of þe.

26 And wit pai þat þi hand þis yhite,
 And þou, lauerd, maked ite.

27 Pai sal werye him,¹ and blis saltou.
 Þas þat in me rises nou,
 Schente mote pai be, nighte and dai;
 Þi hine sothlike faine sal ai.

28 Kled mote pai be als, þe same
 Þat bacbite me, ai with schame,
 And hiled be pai mare and lesse
 Als twifold kloth² with paire schend-
 nesse.

29 To lauerd in mi mouth sal i. schriue,
 And in mid of fele loofe him mi line:

30 Þat on righthalues of pourc es stan-
 dand,
 Þat he saufe make mi saule fra fili-
 yhand.

CIX.

Lauerd saide to mi lauerd of might:

»Site opon mi halues righte,

2 Whils .i. sal set þe faas of þe
 Schamel of þi fete to be.

3 Yherde of þi mighte on-on
 Send sal lauerd fra Syon,

¹ V illi, nom. pl. ² sicut diploide.

To be lauerd¹ thurgh þe land
 In middes of þine illewilland.

4 »With þe, biginninge in dai of þi
 mighte,

In schineinges of haliyhes brighte;
 Of wambe, in þis werld to be,
 Bifore daistern gate .i. þe.

5 Lauerd sware, and noghte² with-al,
 And forthinke it noght him sal:
 »Pou ert preste, ofe for to recke³,
 After ordre of Melchisedekes.

6 Lauerd fra þi righthalues breke
 Sal⁴ kinges in dai of his wreke.

7 Deme in birthes he sal to se,
 Fulfille fallinges als sal he,
 Sqwat sal he heuedes, blode and bane,
 In þe land ofe maniane.

8 He drank of wel in þe wai;
 For-þi he heued his heued vp ai.

CX.

In al mi hert, lauerd, to þe schriue
 .i. sal,

In rede of rightwise, and sameninge
 al.

2 Grete werkes of lauerd ere wroughte,
 In alle his willes ere pai soghte.

3 Werke ofe him schrifte and mikel-
 nesse;

And in world es his rightwisenesse.

¹ V Dominare. ² al. a nothe. ³ V Tu
 es sac. in aeternum. ⁴ V confregit.

EH segh. E om me. H om þair. EH heued. EH Sauf make. EH om þe.
 E Pai sal wery him & pou sal blisse þat rise is me, Þi hine sothlic faine sal
 he. H .. & pou blisse sal Þat in me inrise wiht-al, Sh. be þa be n. & d. ..
 E Þat bacbite me kled be þai Wiht shame baþe bi niht & dai; H Pai be kled
 in werld þe same, Þat .., ai om. E ouerhiled. EH twifald. E mantel
 H klagh. E To l. swiþe mikel in ... E om of. H on pouer righthalues.
 H To sauf make.

CIX.

H apon. EH Whil. E foos. E om to. E For to lauerd þurgh-out. E In-
 mid of þi. E of dai. E With brihtnesse of h. liht. E Of wombe ful witerli,
 .. þe gat I. EH swor a nothe. E in ai to reke. H After hode. E sal breke,
 Kinges in his dais sal wreke. H in his dai of w. E Dome in b. so sal he.
 E .. for to be. E Swatche H Squatche. H heues. E bone. one. E of
 bourmand. E For þat heued he heued vp ai. H om he; heuen.

CX.

E om lauerd; shr. sal I þe to. E so. E are ai; .. soth are pai. E Shrift
 his werk. E in w. of werldis his. E Mildherted and mil[s]ful l. isse, Minde he

Ms. Vesp. D vii.

- 4 Minde he made of wondres his;
Milde-herted and rewfulle lauerd is.
Mete he gaf in ilka lande
To þas þate ere him dredande.
- 5 Mined of his witeworde in werld sal
he be;
Mighte of his werkes to his folke
schew sal he,
- 6 Þate heritage of genge gife he to þa.
His hendwerkes sothnes, dome als-
swa.
- 7 Trew al his bodes, in werlde of
werlde feste ai;
Made in sothnes and in euennes ere
þai.
- 8 Byngē to his folke lauerd sent he;
He bade his witeworde in [ai] schulde
be.
- 9 Hali and aghfulle es name his.
Beginninge of wisdomē lauerd drede
is;
- 10 To alle him doand, gode vnderstan-
dinge.
In werld of werld es his loueingē.

CXI.

- Seli man þat dredes lauerd of blis,
Swith mikel he wille in bodes his.
- 2 Mightand in erthe his sede bes alle;
Strende of rightwise blissed be salle.
 - 3 Blisse in his hous, and ricchesse,
And in werlde of werlde his right-
wisnes.

- 4 Sprungen in mirkenes to righte lighte
is,
Mildeherte and rewfulle and rightwis.
- 5 Blithesfulle man he es for-þi
He þat lenes and has merci,
Welc-settes his saghes in domes al;
For in ai noghte be stired he sal.
- 6 In euer minde rightwis sal be¹;
Of iuel heringe noght drede sal he.
- 7 Graipe es his herte, nighte and dai,
To hope in lauerd; fest es ai
His hert; noght stired sal he be,
His faas til he forse².
- 8 He tospred, gaf to poure þate had
nede.
Þe rightwisenesse of him, to mede,
Wones in werlde of werld þer-
forn;
In blis vphouen sal be his horn.
- 9 Sinful sal se, and wrath he sal,
And gnaiste his tethe he sal with-al,
And sal sculke to be awai;
Yhoringe of sinfulle forworth sal ai.

CXII.

- Herihes lauerd, þat childer be;
Name of lauerd herihe ye.
- 2 Name of lauerd ai be in bliase
Fra heþen forth into werld þat isse.
 - 3 Fra sunne springe to setelgange
Herihandlike¹ name of lauerd amange.
 - 4 Hegh ouer alle genge lauerd isse,
And ouer heuens es his blisse.

¹ V In memoria aeterna erit justus. ² V despiciat. ³ V laudabile.

m. of w. h. E þo H þa. E hand-werks. E shened he. E Þat giue erit.
of g. to þo. E handwerke. deme als-so. E Trew are al his bodes ai, Fest is
werld of werld ar þai, Maked most in sothnesse, And als-swo in euennesse.
E send inst. of bade. E in ai to be. E om es. EH dred of lauerd. E Til.

CXI.

E dredis. E om he; wil in b. isse. E & werld. E To riht in merkenes
liht sprungen isse. E Milsful. EH sayhes. EH dome. E In eueninge rihtwis
rihtwis sal be. E Of heryng iuel. E Graiped til hope is lauerd hert hisse,
Same festened hert hisse isse, He ne sal noht stired be Til þat his foos ..
H His wipewines. H and gaf. EH om had. E om Þe. E þar-forn. E &
he. H tegh. E om he sal. E & he. E Sinful þhoringe. E sal I ai.

CXII.

E childre. EH ai haue bl. E For þis nou vntil is. E Herghlic. EH is.

Ms. Vesp. D vii.

- 5 Wha als god oure lauerd þate wones
in hegh,
Meke things in heuen and in erthe
he segh¹,
6 Fra þe erthe helplesse raisand,
And ofe thoste þe poure rerand,
7 With princes þat him bilouke² he,
With princes ofe his folke to be.
8³ Pat geld in houses makes wonand,
Moder ofe sones to be faincand.

CXIII.

- 1 IN outegate ofe Irael,
Oute ofe Egipte come swa wele;
Iacob hous—was glad for-þie —
Ofe þe folke ofe barbarie:
2 Made es lude his halinesse,
Israel his might he esse.
3 Þe see segh, and flegh onane,
Hindeward turned es Iordane;
4 Hilles als wetheres fained þare,
And knolles als lambes ofe schepe
þate are.
5 What es þe, see, þat þou flegh nou?
And þou, Iordan, obake þat went
ertou?
6 Hilles, als wetheres gladed ye?
And, knolles, als lambes ofe schepe
þat be?
7 Ofe face ofe lauerd þe erthe stired
isse,
Ofe face ofe god ofe Iacob blisse;
8 In weres ofe watres þat turnes stane,
And kliffes in welles ofe watres to
ganc. —

¹ V respicit. ² collocet.

- 1 Noghte til vs, lauerd, noght til vs
nou,
Botē til þi name blisse gife þou,
2 Ouer þi merci and þi sothnesse;
Leswhen sai genge: þair god whar
esse?
3 Oure god sothlike in heuen es kid;
Alle þat euer he wald he did.
4 Lickenes ofe genge, siluer and gold,
Werkes ofe men hend ofe mold.
5 Þai haue mouth, and sal noght speke
with-al;
Eghen þai haue, and se þai ne sal.
6 Þai haue eres, and here ne sal þai
oghte;
Nese-thirles þai haue, and smel sal
noghte.
7 Hend þai haue, and noght sal þai
Grape with þam, night ne dai;
Fete þai haue, and sal noghte ga;
In þaire throte noght crie sal þa.
8 Like be to þam þate make am swa,
And alle þat traistes in þam ma.
9 Israel hous hoped in lauerd ofe
blisse;
Par helper and þar forhiler he isse.
10 Aaron hous in lauerd hoped þai;
Par helper and þar forhiler he es ai.
11 Pat dredes lauerd, in lau[er]d hoped
ma;
Helper and forhiler es he ofe þa.
12 Lauerd ofe vs was minand,
And vs he blissed with his hand.
He blissed þe hous ofe Irael;
He blissed þe hous ofe Aaron wel.

E Who. EH louerd oure god. E Mekenesses. E Help[er]es fro þe e. risand.
E ȝost H þost. EH hous. E erand. E swo fainnande; to be om.

CXIII.

EH outgang. E barbari. EH helinesse. E Þe se he s. E a-non. E Hinward.
EH is. E wepers H Als. E ware. EH & Iordan. E fained. E meres. E to þi
n., H om til. E milþe. E werkis. H wid-al. E se ne þai. E & here sal þai
noht oght H & noht here sal o. EH Grope. H bi niht. E go. E Noht kri
in þar throte sal þo. H Leke be þam. E þo so. EH traisten E oght in
þo. EH louerd. E forheler. E hoped in I. so. E Helper & forhiler he is of
þo. EH dreden. E in him h. þai, Par h. & þar f. he is ai. E he was.
E he vs. E vs inst. of þe hous. H dreden E dredend. E þe mekil. E om

Ms. Vesp. D vii.

- 14 Pat dredes lauerd, al blissed he,
Pe littel with þe mare to be.
15 Eke mote lauerd ouer yhou,
Ouer yhou and ouer yhour sones
nou!
16 Blissed ofe lauerd be yhe ma,
Pat maked heuen, erthe als-swa.
17 Heuen ofe heuen to lauerd be;
And erthe to mensones gafe he.
18 Noghte dede, lauerd, sal looue þe
alle,
Ne in to helle þa þat doune falle.
19 Bot we þate liuen, lauerd we blisse,
Fra hethen and in to werld þate isse.

CXIV.

- I leued, for þat lauerd ofe heuen
Ofe mi bede sal here þe steuen.
2 For he helded to me his ere wiseli,
And in mi daies kalle sal .i. .
3 Sorwes ofe dede vmgafe me ai,
And wathes ofe helle me fand þai.
4 Drouinge and sorwe bath fand .i. :
And name ofe lauerd .i. kalled for-þi,
5 »A, lauerd, lese mi saule«. mildeful
lauerd al
And rightwise, and oure god milse¹
sal.
6 Yhemand smalle lauerd es he;
.I. am meked, and he lesed me.
7 Turne, mi saule, in þi rest to be,
For lauerd wele did he to þe.

¹ Ms. misse.

- 8 For he toke mi saule fra dede, min
eghen twa,¹
Mi fete fra slithinge þer .i. ga.
9 Qweme to lauerd .i. sal in land
In þe rike ofe liueand.

CXV (continuation of preceding).

- 10 I leued, .i. spake for-þi;
Swithe mikel sothli meked am .i. .
11 .I. saide in min outgange² :
»Ilke man ligher es amange«.
12 What sal .i. yhelde to lauerd fre
For alle þat he has yholden me?
13 Drink ofe hele take .i. sal,
And name of lauerd kalle with-al,
14 Mi behotes yhelde sal .i.
Bifore alle his folke for-þi.
Derworthi es in lauerd sighte
Pe dede of his haliyhes brighte.
15 A, lauerd, for .i. am þi hine;
.I. þi hine, ande sone ofe hande-
maiden pine:
16 Pou brake mi bandes, .i. sal to
þe
Offre offrand ofe lofe þate be,
And name ofe lauerd ful ofe mighte
Sal .i. kalle bathe dai and nighte,
17 Mi behotes yhelde sal .i.
In sighte ofe alle his folke for-þi;
18 In porches ofe lauerdes hous brighte
als beme,
In mid ofe þi Iherusaleme.

¹ V oculos meos a lacrymis. ² excessu.

mote. E Blisse yhe louerd with hand Pat maked erþe als-so þe land. E of
heuens. E herýhe. E Noht in til. E om þa.

CXIV.

EH leued. H his ere to me. E For louerd heldid his ere to me al. E I
sal. E Sorghes H Sorihes. E woþes H woþes. H fonde E onfong. E ai.
E þo inst. of bath. E om of. EH kald. E milsful. EH om lauerd. E Louerd
and r. E fra ded and pine, Mine eghe for (r. fro) teris, fro slidyng fete mine.

CXV.

E For þat I spack leued I, I sothlic mikild and (!) meked for-þi. E lither,
E helynge. E yheld for-þi. EH þe folke. E sal I. E mi l. E Pou br. mi b.,
vnto þe Offre o. I sal þat be Of herzing, and name with-al Of louerd euer I
sal [cal]. EH Mine hotis. E y. ful witerly. E .. sal I. EH louerd. E And in mid,

Ms. Vesp. D vii.

CXVI.

Heriyhes lauerd, alle genge þat be;
 Alle folke, him heriyhe yhe.
 2 For ouer vs feste his merci esse,
 And in ai es lauerdes sothnesse.

CXVII.

Schriues to lauerd, for gode he isse,
 For in werld es merci hisse.
 2 Saie nou Irael: for gode he isse,
 For in werld es merci hisse.
 3 Saie nou Aaron hous for-þi:
 For in werld es his merci.
 4 Þat dreden lauerd, saie þai:
 For in werld his merci ai.
 5 Fra drouinge lauerd kalled i;
 And lauerd herd me in brede for-þi.
 6 Lauerd helper to me es he;
 Noghte sal i. drede whate man does
 me.
 7 Lauerd helper es to me;
 And mi faas i. sal forse.
 8 Gode to traiste in lauerd it es ai,
 Þan traiste in ani man be mai.
 9 Gode to hope in lauerd es its,
 Þan to hope in pri[n]ces yHITE.
 10 Alle genge vmyhode me ma;
 And in name ofe lauerd for i. am
 wroken in þa.
 11 Vmginand vmgafe me swa;
 And in name ofe lauerd for i. am
 wroken in þa.

12 Als bees vmgafe þai me þare,
 And þai brente als fire in thornes ware;
 And in name ofe lauerd for-þi
 Wroken wele in þam am i.
 13 .I. am pute, i. am turned¹, þat i.
 suld falle;
 And lauerd vpfange me with-alle.
 14 Mi strenghte and mi lofe lauerd es he;
 And made its² es in hele to me.
 15 Steuen ofe gladschipe and ofe hele
 sal rise
 In þe telde ofe rightwise.
 16 Lauerdes righthand made might,
 lauerd hand righte
 Vphoue me; lauerd righthand made
 mighte.
 17 Noght sal i. die, bote liue i. sal;
 And lauerd werkes telle with-al.
 18 Zraihand³ lauerd me zrahed³ he,
 And to dede noght gafe he me.
 19 Rightwise⁴ yhates open to me þa:
 And in þam i. sal inga,
 .I. sal schriue to lauerd. þis yhate
 lauerdes isse,
 Rightwise sal ga in its with blisse.
 20 .I. sal schriue to þe, for þou herd me,
 And made ere tou me in hele to be.
 21 Þe stane whilke biggand forsoke,
 Its es made in heued ofe þe noke⁵.
 22 Fra lauerd maked es þisse,
 And in oure eghen wonderfulle its isse.
 23 Þis es þe daie þat lanerd made to be;
 1 V Impulsus eversus sum. 2 r. he. 3 = ags.
 þreagan þrean (pr. breade) castigare. 4 r.
 rightwisenes. 5 V in caput anguli.

CXVI.

E him ai H lauerd. E hergh H heyhe. E fest ouer vs. E And sothnesse
 of lauerd is its ainesse.

CXVII.

E his merci isse. H Irael hous. E his merci esse. E Sai nou Aaron hous for
 god he isse. E his merci isse. E sai þai for-þi. E is his merci. E Fro.
 E And its brede louerd herd me f. V 6 om in E. E Gode is to traist its loue[d] of
 blisse. E man þat isse. E To hope its louerd it is gode yhit. H traist; E pr.
 wiht. E mo. E in þo. E so. þo. E þai vmgaue me þore. E brind. E For
 þat wroken in þ. EH onfonge. E strenth H streng. E om lof. E om sal rise.
 E In teldis of r. and lele. EH Louerd. E and riht. E did might. E I sal noht
 degb bot l. with-al And werkis of l. tel I sal. H dee; lauerdes. E Þraghand
 .. þraghe, H Zrayhand .. zrayhed. E Open me rihtwis yhates so. H om to.
 E go. E louerd yhate þisse. E its hit sal go. EH art to. E om þe. E of
 noke. E Of. E And wundre its oure eyhen. H om þat. E om to be.

Ms. Vesp. D vii.

- Glade we in itz, and faine we.
 24 A lauerd, saufe make þou me;
 A lauerd, in querte to be.
 Blissed be, þe wilde and tame,
 Whilke þat comes in lauerdes name.
 25 Fra lauerdes hous to you blissed we;
 Gode lauerd, and til vs lighted he.
 26 Settes miri daie in thicknesse,
 Vnto horn þat ofe weued esse.
 27 Mi god þou erte, and .i. sal schriue
 to þe;
 Mi god þou erte, and .i. sal vpheue
 þe.
 28 .I. sal schriue to þe, for þou herd
 me nou,
 And to me in helé made ertou.
 29 Schrines to lauerd, for gode he isse,
 For in werlde es merci hisse.

✱

CXVIII.

- SEli vnwemmid ert in wai,
 In lagh ofe lauerd þat gane ai.
 2 Seli þat ransakes witnes hisse,
 In alle þar hert sekas him for blisse.
 3 Noghte þate wicknes wirken ai
 In his waies yhoden þai.
 4 Þou bade þine bodes ilkedele
 To be yhemed swith wele.
 5 Whine¹ waré mine waies righted swa
 To yheme þine rightwisenesses ma!
 6 Þanne schente sal .i. noghte be,
 In alle þine bodes when .i. se.
 7 Schriue vnto þe sal .i.
 In rightinge ofe hert for-þi,

¹ V Utinam.

- In þate þat .i. lered marre and lesse
 Domes ofe þi rightwisenesse.
 8 Þhine rightwisenesses .i. sal yheme
 in thought:
 Towarde, frawarde¹, forlete me noght.
 9 In what yhungere righte[s]² his wai? 3
 In yhemand þi saghes ai.
 10 In alle mi hert soghte .i. þe:
 Fra þine bodes schoune³ noghte me.
 11 Þine speches hide .i. mine hert with-
 inne,
 Þate .i. sul noght to þe sinne.
 12 Blissed, lauerd, ai ert þou;
 Þine rightwisenes lere me nou.
 13 In mi lippes schewedé .i.
 Alle domes ofe þi mouth for-þi.
 14 In þe waie ofe þi wittenesses
 Am .i. lusted als in alle richesses.
 15 In þine bodes wun⁴ sal .i.,
 And bihalde þine waies witerli.
 16 In þi rightwisenesses bithinke .i. sal,
 Þine saghes noghte forgete with-al.
 17 Foryhelde to þine hine, quiken me, 3
 And .i. sal yheme saghes ofe þe.
 18 Vnhile mine eghen, and bihald .i. sal
 Wondres ofe þi lagh with-al.
 19 Comelinge am .i. in erthe to se,
 Hide noghte þine bodes fra me.
 20 Langed mi saule to yherne ful wide
 Þine rightwisenesses in alle tide.
 21 Þou snibbed proude; werihed be þai
 Þat helden fra þi bodes ai.
 22 Bere fra me vpbraidinge and for-
 hoghte⁵,

¹ V usquequaque. ² Ms. righted. ³ V
 repellas. ⁴ exercebor. ⁵ contemptum.

E Faine we is it and glade. E sond for to be. E yhe wild. E Fro. H zhitnesse.
 E Settes mirie dai perform In thicnesses to þe weued horn. E his mercy isse.

CXVIII.

E vnwemed. EH ar. E And godes lagh þat gangen ai. EH ransake.
 H witnesses. EH seke. E with b. EH bad. E Suld be. EH swiþe. E wor
 mi. E so. mo. H suld. E it. E more. E rihtwissenesse EH sal I. H lere.
 E froward. E yhongere yhemed þi w. EH þine. H sayhes. E Fro. EH mi.
 EH ne suld noht. EH art. EH rihtwissenesses. E I shewed in lippes mine
 Alle þe domes of mouth þine. E om þe. E rihtwissenesses. E I lusted als in
 richesses. E þi. wone. H sayhes. EH þi. E Vnhele. EH Wundres. E C.
 in erþe am I. E fro me for-þi. E Mi saule wiled. EH zhorne. H prude.
 EH weried. E fro. EH þine. E Vpbraydinge and forsakinge bere fro me, For

Ms. Vesp. D vii.

- Pine witnesses for .i. soghte.
 23 Sothlike aldermen þai seten
 And againes me þai speken;
 And þi hine þat cure esse
 Woned in þi rightwisenesse.
 24 For and þi witnesse thought mine;
 And mi rede rightwisenesse pine.
 7 25 Cliued mi saule to þe¹ flet:
 After þi worde qwiken me yhetz.
 26 .i. schewed mi waies, and þou herd
 me:
 Lere me þi rightwisenesse þat be.
 27 Ofz þi rightwisenesse lere me þe wai,
 .i. aryhed(!) in þi wordes² ai.
 28 For sleue³ sleped saule myne:
 Festen me in wordes pine.
 29 Wai ofz wicknes stire fra me nou,
 And ofz þi lagh milthe of me þou.
 30 Wai ofz sothnes ches .i. for-þi,
 And þi domes noghte forgete .i..
 31 To þi witnesses cliued .i. to be:
 Lauerd, nil tou schend me.
 32 Wai ofz þi bodes ran .i. with quertz,
 When þou tobreddest mi herte.
 7 33 Lagh set to me, lauerd, wai
 Ofz þi rightwisenesse, and .i. sal
 seke its ai.
 34 Gife to me vnderstandinge al,
 And þi lagh ransake .i. sal,
 And yheme wele bi night and dai
 In al mi herte, whills liue .i. mai.
 35 In stihe ofz þi bodes lede þou me,

¹ Ms. þi. ² EH wundres; V et exercebor in mirabilibus tuis. ³ Ms. sleme? V prae taedio.

- For þat .i. walde in it be.
 36 Helde mi hert in witnesses pine,
 And noght in yherninge⁴ to be ine.
 37 Turn min eghen, þat þai fantome
 ne se;
 In þi wai quiken þou me.
 38 Sete to hine pine for mede
 Speche pine ai in þi drede.
 39 Cutz mine vpbraidinge þat .i. am
 wende;⁵
 For þi domes winsome and hende.
 40 Loke pine bodes yherned .i.:
 In pine euennes quiken me for-þi.
 41 And þi merci, lauerd, come ouer 7
 me;
 Þi hele after speche ofz þe.
 42 And answer to vpbraidand me .i. sal,-
 For .i. hoped in pine saghes al.
 43 And ne awai-berz fra mi mouth
 Worde of sothnes þat es konth,
 Toward fraward, night ne dai;
 For in þi domes ouer-hoped .i. ai.
 44 And þi lagh ai sal .i. yheme,
 In werld and in werld ofz werld to
 queme.
 45 And .i. yhode in brede to be,
 For .i. soghte bodes ofz þe.
 46 And .i. spake of þi witnesses in kinges
 sighte,
 And noght was schentz, dai ne nightz.
 47 And .i. thought in bodes pine,
 Þat .i. loued als life mine.

⁴ V avaritiam. ⁵ V suspicatus sum.

I s. w. of þe. E And sothlic þe prince s. E And I þi hine ai þat isse, Was woned. H pine witnesses. H rihtwisenesse. E Mi saule cliued. E quikend. E Pine(!) waies I kid. E rihtwisenesse of þe. E om þe. EH wundres. E Slepid mi saule for sleuthe in rest, In þi wordes þou me fest. H sleue. E fro me stire þou, & in lagh milzhe of me nou. H & þi l. of me m. þou. E I ches and soght, & pine d. forgete I noht. E In þi witnesse louerd cleued I, Ne wil þou shend me for-þi. E I ran in q. E to-breddest þi h. E Vnderstandinge gife to me And I sal ransake lagh of þe, And yheme whil I haue quert Til I liue in al mi hert. H yheme hit. E Lede me in stigh of bode pine For it wald I to go ine. E þi witnesses. HE yhorning E of riches. H om þat. H þai ne fantum E f. þai ne. E In þi sothnes. E vnto þi h. to. E om þi. E Kut m. v. for ilhoped am I, For pine d. winsum witerli. EH yhorned, E I to se. E om for-þi. E And come ouer me louerd þi mercy. E þi speche for-þi. E til. EH word I sal. E For in pine s. hoped I al. E of mi. E of rihtwisenesse is. E T. f witerli. H om ouer. E om ai. E yheme I sal. E.. with-al. E witnesse. E shent was I. E And in þi bodes ai I phoht While I loued more

Ms. Vesp. D vn.

- 48 And .i. houe mi hend to þi bodes
mare and lesse
Pat .i. loued, and woned¹ in þi
rightwisnesse.
† 49 Mined of þi worde to þi hine be
nou,
In whilke hope to me gaf þou.
50 Þis roned me in mekenes mine,
For me qwikened speche þine.
51 Toward frawarde proude dide wicli,
And fra þi lagh noght helded .i..
52 .I. mined of þi domes fra werld
sumdele,
Lauerd, and roned am .i. wele.
53 Waninge helded me, for sinnande
Pat þi lagh ware foreletande.
54 Sanglic² to me ware rightwisneses
þine
In stede of pilgrimage mine.
55 .I. mined, lauerd, of þi name bi
nighte,
And þi lagh .i. yhemed righte.
56 Þis es made to me for-þi,
For þi rightwisneses soghte .i..
† 57 Dele mine, lauerd, saide .i.,
To yheme þi lagh ful stedfastli.
58 .I. bisoghte þi face in al hert mine;
Milþe of me after speche þine.
59 .I. thoght mi waies, and turned swa
Mi fete in þi witnesses ma.
60 .I. am boune, and let na-dele,

¹ V exercebar. ² V Cantabiles.

- Pat² .i. yheme þine bodes wele.
61 Stringes of sinful vmclipped me,
And .i. forgate noght lagh of þe.
62 At midnichte .i. ras to þe at schriue
Ouer domes of þi rightnes biline.
63 Deltakand¹ .i. am of al þe dredand,
And of þi lagh wele yhemand.
64 Of þi merci, lauerd, þe erthe full esse:
Lere þou me þi rightwisnes.
65 Godenes dide þou with þi hine, †
Lauerd, after worde þine.
66 Lere me godenes, wisdom, and lare,
For in þi bodes le[u]ed² .i. mare.
67 Ere .i. was meked gilted .i.,
Þi speche yhemed .i. for-þi.
68 Gode ert þou, and in þi godenes
Lere þou me þi rightwisenes.
69 Manifalded es ouer me
Wickednes of proude pat² be;
.I. sothlike in alle hert mine
Ransake sal ai bodes þine.
70 Lopred als milke es hert of þa;
And .i. þi lagh am thinkand swa.
71 Gode es to me þat þou meked me,
Pat .i. lere rightwisneses of þe.
72 Gode to me lagh of þi mouth holde,
Ouer thousandes of siluer ore golde.
73 Þine hend made [me] for to be, †
And als-swa þai schope me:
Gife to me vnderstandinge,
Pat .i. lere þi bodes ouer al thinge.

¹ V Particeps. ² Ms. lered.

þen oght. E And I houe mi hend olofte To þi bodes þat are softe, While I loued
stedefastli, And in þi rihtwisneses woned I. E þou be, nou om. E þou gaue to
me. E me roned. E Proude quedli dede toward froward, And fro þi l. boghed
I noght awaiward. E I m. of þi d. witerli Fro werld louerd, & r. am I. E fro.
E wore. E Songlic me wore. H rihtneses E rihtwisnesse. E And I get þi
lagh ful right. E Mi dele l. witerli For to yheme þi lagh said I. E I th. mi
w. more and lesse And turned mi fete in þi witness. E I am graiped, noht
letted so. E þi b. mo. H Strenges. E vmclippe. E om i. E And midniht
ros I to shrine to þe. E om domes. E rihtwisnesse þat be. E And þine
bodes. E Þe erþe louerd is ful of þi merci, Mine rihtwisnesse lere me for-þi.
E lore. E þine. EH leued. E om i. more. E For þat yhemed I þi speche
sothli. E Teche me is þi. E Manifolde are. EH Wickednesse. E I s. in mi
hert al R. þi bodes sal. E Loperd. E of þam. E I sothlike þi lagh thinkand
am. E Gode to me for þou lered(!) me. E rihtwisnesse. E Lagh of þi mouth
to me gode and holde. E a þousand. E and g. E Þine h. þat ar heli two,
Made me gode and shop me als-so. E Giue v. vnto me, Pat I lere bodes of þe.

Ms. Vesp. D vii.

- 74 Pat drede þe sal se and faine for-þi,
For in þi wordes ouer-hoped .i..
- 75 I. knewe, lauerd, þat þi domes
euennesse,
Þou meked me in þi sothnesse.
- 76 Be þi merci þat its rone me,
After þi speche to þi hine wil be.
- 77 Come to me, lauerd, þi rewthes, and
lue .i. sal;
For þi lagh mi thoughte es al.
- 78 Schent be proude mare and lesse,
For vnrightwiselike wickednesse
In me dide þai; and .i. al dai
Woned¹ in þine bodes ai.
- 79 To me be turned dredand þe,
And atz knewe þi witnesses, to se.
- 80 Be mi hert vnwemmid with-in me
In þi rightwisenesses, þat schente .i.
ne be.
- 81 Waned in þi hele saule mine,
And .i. ouerhoped in worde þine.
- 82 Waned min eghen in speche of þe,
Saiand: »when sal tou rone me?»
- 83 For als [b]it² in froste am .i. wroghte;
Þine rightwisenesses forgete .i. noghte.
- 84 Hou fele daies of þi hine ere in land?
When saltou do dome of me fili-
yhand?
- 85 Wicked, fablinges talde to me,
Bot noghte als þe lagh of þe.
- 86 Alle þine bodes sothe ere þai:
Wicked filiyhed me, helpe me ai!
- 87 Almaste in erthe þai me forname;
And þi bodes forlete .i. noghte for
þame.
- 88 Quiken me after þi merci,
And witnesses of þi mouth yheme
sal .i..
- 89 In euermare, lauerd of þe blisse, þ
Þe worde of þe in heuen it isse.
- 90 In strende and strende þi sothnesse;
Þou grounded þe land þat euere esse.
- 91 With þi welesettinge lastes dai,
For al thinge serue to þe sal ai.
- 92 Bote for þi lagh mi thoughte esse,
Þen thurgh hap .i. forworped in mi
mekenesse.
- 93 In ai forgete .i. noght rightnesses
of þe;
For in þa quikenedeste þou me.
- 94 Þine am .i., saufe me make þow,
For þi rightwisenesses soghte .i. nou.
- 95 Me abade sinful, þat me forles þai;
Þi witnesses vnderstode .i. ai.
- 96 Of alle fulfilling ende sagh .i.;
Swith brade þi bode witerli.
- 97 Hou lued .i., lauerd, þi lagh ai! D
Mi thoughte es it al þe dai.
- 98 Ouer mine faas slegh me made þou
yhit
To¹ þi bode, for in ai to me es is.
- 99 Ouer alle lerand me .i. vnderstode;
For mi thoughte þi witnesses gode.
- 100 Ouer elde² .i. vnderstode in thoughte;

¹ V exercebor. ² Ms. hit; V uter.¹ V mandato tuo, abl. ² senes.

E þe dred. E with-al. E I al. E I k. þi [dom] lauerd for e. E And þou me m.
E To þi hine after speche [of] þe. E om lauerd E in þi. E sal I. E is yhot.
H zocht. E is witerly. E Sh. be pr. niht and dai, For v. wicnes did þai In
me sohtlic ai, and I Aryhed (!) in þi bodes for-þi. E Þai turne to me are þe
dredand, And þat þi witnesse are knawand. H þat knaw. E Be made vnwemed
þe hert of me. E And bit in frost I am made for-þi. E Þi. E noght forgat I.
H daies are E ar daies. E make d. E saghes tolden. E laghes. E þi b. soth-
nesse. E fylehen H filyhe. E Litel les. me þai. E forsoke. E witnes. E In
euere lauerd god to neuene Worde of þe hit wones is heuen. H om þe; land
þe mare and lesse; E þe erpe and it es. E Þurgh [þi] dihting lasted þe dai.
E to þe serue. E ai esse. E In ai þi rihtwisenesses forgete I ne sal. E þam.
E me al. E sauf me for-þi. E þine. E om nou. EH abode. E Þine riht-
wisenesses. E I sagh ende of al fulfillinge, Swiþe mikil brode is þi bigining.
H ful witerli. E lagh (þi om) lauerd. H zhot. E O. mi fos sl. þou made me
to be. E it is to me. E Ouer elde I v., For I soght þine bodes g., I vnd-
irstode ouer al lerand me, For mi þoht is w. of þe. H al il E al iuel. E I

Ms. Vesp. D vn.

- For þate pine bodes .i. soghte.
 101 Fra iuel wai forbede .i. fete mine,
 Pat .i. yheme wele wordes pine.
 102 Fra pine domes noght helded .i.;
 For þou set lagh to me wiseli.
 103 Hou swete to mi chekes þi speches ai!
 Ouer hony to mi mouth ere þai.
 104 Of þi bodes vnderstode .i.;
 Alle waie of wikenes .i. hated for-þi-
 : 105 Lanterne to mi fete es worde pine,
 And lighte vnto stihes mine.
 106 .I. swore and set, marz and lesse
 To yheme domes of þi rightwisnesse.
 107 Toward fraward meked am .i.;
 After þi worde quiken me for-þi.
 108 Wilnes¹ of mi mouth, lauerd, make
 wele queme,
 And þi domes lere me to yheme.
 109 Mi saule es ai in hende mine,
 And .i. forgete noght lagh pine.
 110 Sinfull to me snares sette;
 And fra þi bodes noghte dweled .i.
 yhethe.
 111 In critage soght² .i. þi wittenesses ai;
 For gladschipe of mi herte ere þai.
 112 .I. helded mi hert to do forbi al
 thinge
 Þi rightwisenes in ai, for for-
 yhelinge.
 O 113 Wicked to hatereden had .i.,
 And þi lagh .i. lued for-þi.
 114 Mi helper and mi keper ertou,
 And in þi wordes ouer-hoped .i. nou.
 1 V Voluntaria. 2 acquisivi.
 115 Withdragh yhou, lither, fra me for-
 þi;
 And bodes of mi gode ransake sal .i..
 116 Kepe me and .i. sal liue, thurgh
 speche pine,
 And noghte schende þou me fra
 abidinge mine.
 117 Helpe me, and saufe be .i. sal,
 And think in þi rightwisenes al.
 118 Þou forsoke alle witand þin right-
 wisenes fra;
 For vnrightwise es þe thought of þa.
 119 Wemmand¹ al sinfull of erthe wend
 .i.;
 Þi witnesses lued .i. for-þi.
 120 Stike in þi drede flesches mine;
 For .i. drede of domes pine.
 121 I made domes and rightwisnes²
 in land;
 Noghte gif þou me to me cranand³.
 122 Onfange þi hine in gode to be;
 Noght þe proude sal craue me.
 123 Mine eghen waned in þi hele esse,
 And in speche of þi rightwisnesse.
 124 After þi merci do with þi hine,
 And lere me rightwisenes pine.
 125 I. am þi hine, vnderstandinge gif me,
 Pat .i. wite witnesses of þe.
 126 Lauerd, time of makande⁴; ai⁴
 Skatered þi lagh, night an dai.
 127 For-þi lued .i. þi bodes ilkon
 Ouer golde and topazion.
 128 At alle þi bodes righted .i. was for-þi;
 1 V Praevaricantes. 2 calumniantibus.
 3 tempus faciendi. 4 = þai?

helded noht fro domes of þe. E vnto me; wiseli om. E speches pine (ai om).
 E to mouth mine. E Fro. E Þi word to mi fete lantern bright, And to mi
 stihes is it light. E more. E Meked am I toward froward to se, Louerd
 quiken me after word of þe. E Wilneses. E pine. lerne. E om es. E Setten
 sinful snarre to me, And noght dwelled I fro bodes of þe. E þi w. soght I.
 E phot inst. of gladschipe. E to yheme is al þinge. E om in. E til h. am I.
 E lued I witerli. E word. EH Helde fro me liþer for-þi. E Kepe me after
 þi speche and liue I sal, And shend me noht [fra] þin abiding al. H om
 þou. E beryehed sal I be. E ai in rithwisenesse of þe. E þi domes fro
 H pine bodes fra. EH Pine. E Pricke with. H Stike in þi pric radnes drede
 f. m. E I drede sothlic. H dome, om in E. E r. þat be. E Ne giue me
 noght to kranand me. EH Onfong. E pine. E is g. al, Noht kraue me
 þe proude sal. E heli. H om Afte-pine. E Do with þi hine after þi milz-
 nesse. E om pine. E Þi hine am I. E witnesse. E Time of making louerd
 mine, Pa to-schatered lagh pine. E Til al þi bodes I righted f. E til hate

Ms. Vesp. D VII.

- Alle wai wicked hated .i..
- D 129 Selkouth, lauerd, witnesses þine;
For-þi ransaked es¹ saule mine.
- 130 Schirenes² of þi speche lightes wite,
Vnderstande to litel giues ite.
- 131 Mi mouth .i. opened, and withdrogh³
gaste;
For þi bodes yherned .i. maste.
- 132 Bihald in me, and rewe of me,
After dome of luuande name of
þe.
- 133 Right mi steppes after þi speche
esse,
Pat⁴ noght lauerd ouer me al vn-
rightwisnesse.
- 134 Fra crauinge of men me bie þou,
Pat .i. yheme þi bodes nou.
- 135 Onlight þi face ouer þi hine,
And lere me rightwisnesses þine.
- 136 Outgange of watres lede min eghen
twa,
For þi lagh noght yhemed þa.
- Σ 137 Rightwis ertou, lauerd mine,
And [right] in ai es dome þine.
- 138 Pou sent rightwisnes þi witnes,
Swithe mikel and þi sothnes.
- 139 To skulke me made þi luue⁵ on-an,
For forgotten þine wordes haue mi
faan.
- 140 Fired þi speche es swithe wele,
And þi hine lued ite ilkadele.
- 141 Yongelike am .i. and hated; for-þi
þine rightwisnes noght forgete .i..
- 142 Þi rightwisnes, in ai rightwisnes,
And þi lagh it es sothnes.
- 143 Drouinge and anghrom¹ fonden me;
And mi thought es bodes of þe.
- 144 Euennes witnesses þine in ai;
Vnderstande gife me and liue .i.
mai.
- 145 I cried in al herte: lauerd, here þ
me;
þine rightwisnesses sal .i. seke to
þe².
- 146 .i. cried to þe: saufe me make
þou,
Pate .i. yheme þi bodes noue.
- 147 .i. forcome in ripenes, and made
crie;
In þine wordes ouerhoped .i..
- 148 Bifore-come mine eghen at þe in
grikinge,
Pat .i. thinke þi speche ouer alle
thinge.
- 149 Mi steuen here, lauerd, after þi
merci,
And after þi domes qwiken me
for-þi.
- 150 Neghed me filyhand to wickenes ai,
Fra þi lagh sothlic³ fer made ere
þai.
- 151 Nere erton, lauerd, in godenesse,
And alle þine waies sothfastnesse.
- 152 In beginninge, of þi witnesses knew
.i. swa,
For in ai grounded þou þa.

¹ V scrutata est ea.² V Declaratio.³ attraxi spiritum.⁴ V et.⁵ V zelus meus.¹ angustia.² H se.

had I. E witnesse. E saghes. E & v. to smale. E to-drogh. H þine.
EH zhorned. E most. E mi[l]che. E Mi steppes r. H mi goinges steppes.
E of me. E Bie me fro krauinges of men so. H crauinges. H þine. E b.
mo. E Þi likham ouer þi hine þou light, & þi rihtwisnesse lere me riht. E l.
ehen mine, For þai yh. noht lagh þine. E l. ay, And riht es þi dome niht
and day. E to þi. E And shi'ed(l) m. þi s. E mi loue onone. E For þi
wordes forgat mine fone. H forgotten. E is þi sp. EH loues. E Yunglic
am I forsaken als-so, Þi rightwisnesses noht forgat I þo. E þi r. lauerd.
E anghrom funden. E þhot. E E. þi w. is ai al, Giue me v. . . I sal. E al mi.
H to se, E Seke sal I rihtwisenes of þe. E sauf make me ai. E þine bodes
niht and dai. E forthcome. E Forthcom. . . to þe. E To þinke þi speches
forbi hal þinge. H speches. H om alle. E Mi st. after þi milche lauerd here
þou. EH dome. E me nou. H fil. me to, E f. to me w. E And fro þi
lagh fer. EH Negh. E ful of g. E þi. E knew I of þi witnes so. E þo.

Ms. Vesp. D vii.

- 153 **Se** mi mekenes, and outake me;
For .i. forgete nocht lagh ofe þe.
154 Deme mi dome, and me bie þou;
For þi speche quicken me nou.
155 Fer fra sinful hele es ai,
For þi rightwisnesses noghte soghte
þai.
156 Pine mercies, lauerd, mani be,
And after þi dome quiken me.
157 Fele þat filiyhen me, and drouen
me swa;
Fra þi witnesses noght helded .i.
for þa.
158 .I. sagh wemmand and skulked¹ awai,
For þi speches noght yhemed þai.
159 See for þi bodes, lauerd, lued .i.;
Þou quiken² me in þi merci.
160 Biginninge ofe þi wordes sothnesse;
In ai alle domes of þi rightwis-
nesse.
V 161 Princes filiyhed me selfwilli;
Ofe þi wordes dred mi hert for-þi.
162 .I. sal faine ouer pine speches mare,
Als wha swa fand³ mikel þat rest
ware⁴.
163 Wicknes to hatededen had .i. sothli,
And am wlated⁴; and þi lagh lued i.
164 Senensithe in dai lose saide .i. to þe,
Ouer domes ofe þi rightwisnesses
þat be.
165 Mikel pais to þi lagh luand,
And to þam es na schame¹ in land.
166 .I. abade þi hele, lauerd, al dai,
And þine bodes lued .i. ai.
167 Mi saule yhemed þi witnessse,
And swith mikel lued am mare
and lesse.
168 .I. gate² þi bodes and witnesses
þine,
For in þi sighte al waies mine.
169 Negh mi bisekinge, lauerd, in þi
sight ofe þe;
Bi þi speche, vnderstandinge gife me.
170 Inga min askinge in þi sight nou;
After þi speche, me outake þou.
171 Riste sal mine lippes ympne dai and
nighte³,
Þi rightwisnesses when þou has
me taghte.
172 Schewe sal mi tunge þi speche þat
esse,
For alle þine bodes euennesse.
173 Be þi hand þat it sauue me,
For þine bodes ches .i. to se.
174 .I. yherne[d], lauerd, hele þine,
And þi lagh es thought mine.
175 Mi saule sal liue, and loue þe,
And þi domes sal helpe me.
176 .I. dweled als it ware a schepe
þat forworþed with-outen kepe;
Seke þou, lauerd, þi hine;
For .i. forgete noght bodes þine.

¹ Ms. skulded. ² Ms. quikened. ³ V spolia multa. ⁴ abominatus sum.

¹ V scandalum. ² servavi. ³ r. naght.

E om and; lese me for-þi. E For þi lagh noht forgete I. E bie me nou,
For þi lagh me qu. þou. E fro. E Þi r. for noht. E om lauerd. H mani
lauerd. E þai be. E om And. E while. H filyhe E me filyhe. E droue ..
so. E For þi wites. E bohed H helped. EH om for. H þine. E þine.
E om bodes lauerd. E Louerd quiken. E worde. E rihtwisnesses. E And
of. E Faine sal I. E more. E who so. EH fond. E robbed wore.
E Wicnes I hated and wlated am I, And þi lagh lued i sothfastli. E of riht-
wisnes of þe. E louande H loouande. EH is. E no. E i^h hande. E abode. E om
lauerd. E þi. H rihtwisnesse; E w. mo. E loued it þo. H get E yhemed.
E wites. H om þi. H seking. E In þi sight louerd negh mi biseking. After
þi sp. gif me v. E Income. E om nou. E outtak me riht. E Mi lippes sal
rist loft-sang þat is, When þou has lered me þi rihtwisnes. E Shew m. t. þi
speche sal, For euennes þine bodes al. E For I ches þe bodes of þe. E I
yhorned þi hele louerd of blisse, And þi lagh mi þhot it isse. E leue & heryhe
me(!). E wore. E Seke þi hine louerd þat þou wrought, For þine bodes forgete
I noght.

Ms. Vesp. D vii.

CXIX.

- To lauerd, when .i. was droued,
cried .i.,
And he herd me witterli.
2 Lauerd, fra wicked lippes mi saule
lese tou,
And fra swikel tung^e nou.
3 What es þe giuen, or what set es to þe,
At swikel tung, ife þat it be?
4 »Arwes scharpe ofe mightand,
With koles ful vnronand¹«.
5 Wa to me, for mi teldestede swa
Forthferred es me fra²!
.i. erded with erdand Cedar;
Mikel comelinge mi saule was þar.
6 With þa þat pais hated ai
Was .i. paisfulle, night and dai;
When .i. spake to þam for-þi,
Þai infaght me selfwilli.

CXX.

- I houe mine eghen in hilles, to se
Whethen sal come helpe to me.
2 Mi helpe sal be lauerd fra,
Þat maked heuen, erthe als-swa.
3 Noght in stiringe mi fote giue he,
Ne he sal slepe þat yhemes þe.
4 Loke noght sal slepe ne, slepe sal wele³,
Whilke þat yhemes Iraele
5 Lauerd yhemes þe, lauerd þi schilder
be
Ouer þe righthand ofe þe.

¹ V cum carbonibus desolatoriis. ² V Heu mihi, quia incolatus meus prolongatus est.
³ V non dormitabit neque dormiet.

- 6 Bi dai noght þe sunne skalde þe sal.
Ne þe mone bi night with-al.
7 Lauerd fra alle iuel yheme þe;
Lauerd þi saule yheme he.
8 Lauerd yheme þine ingange and þine
outgange,
Fra hethen and in to werlde lange.

CXXI.

- I am faine in þa þate saide are¹ to
me:
»In hous ofe lauerd ga sal we«.
2 Standande ware our fete als beme
In þi porches ofe² Iherusalem.
3 Ierusalem, þat bigged als cite isse,
Ofe wham in him-selfe del-taking
hisse³.
4 Þider sothlike vpstegh on heght
Kinde, kinde ofe lauerd reght,
Witnes ofe Irael þe same,
For to schriue to lauerdes name.
5 For þare sat þai setels in dome with⁴,
Setel ouer þe hous ofe David.
6 Biddes whilke⁵ at pais ere Ierusalem
land,
And mightsomnes to þe louand.
7 Pais be in þi might esse,
And in þi toures mightsomnes.
8 For mi brethre and mi neghburghs be,
Spake .i. mikel pais of þe.
9 For hous ofe lauerd, our god es he,
Soght .i. godes vnto þe.

¹ V in his quae dicta sunt. ² om. of. ³ V
cuius participatio ejus in idipsum. ⁴ Quia illic
sederunt sedes in iudicio, sedes &c. ⁵ V quae
ad pacem sunt I.

CXIX.

E When I was droued to lauerd k. I. E fro. EH wickz. E þou. E fro.
E is þe set. H om es. E Vn-to sw. t. yhetz. E Arowes. E vnrounandand.
E Wa me vntilyngstede swa. H tilstede. E fered. E Þat mikil hated pais
with þo Was I paisful for to go. E Þai ouer-com.

CXX.

H Weþen. E fro. E als-so. E Þi fote in stiring noght. EH giues. E Loke
he ne slepe ne slepis wel. H ne sleepes. EH yheme. E þe forhiler. E O. þi
r. to be. E In dai swiþe noht sinne (r. sunne) þe sal. E þe niht. E fro.

CXXI.

E fained in þo ar said. E wore. E lem. E om wham. H whom. E del-
taging esse. E Þeþen. hight. right. E pore. EH setel. E om þe. E Askis.
ar. E Louerd pais be in miht þat isse. H neghburyhes E neghbures. E me
bi. E Pais spak I of þe for-þi.

Ms. Vesp. D vii.

CXXII.

To þe mine eghen houe .i.,
 Pat wones in heuen witerli.
 2 Loke als eghen ofe hine be
 In hende ofe þair lauerdes to se,
 3 Als eghen ofe handmaiden klene
 In hende ofe hir lenedy bene:
 Our eghen to lauerd our god þus,
 To þat he haue merci ofe vs.
 4 Milþe ofe vs, lauerd, milþe ofe vs
 þare¹,
 For ofe forletenesse² mikel filled we
 are.
 5 For mikel filled es our saule; vpbrai-
 dinge
 To mightand, and to proude forletinge.

CXXIII.

Bot for lauerd was in vs, sai nou
 Israel,
 Bot for lauerd was in vs wele
 2 When men ras vp in vs swa,
 Thurgh hap qwike swelyhed vs þa;
 3 When wretched breth ofe þa in vs þus,
 Thurgh hap watre had ouerschouued³
 vs.
 4 Our saule ouerfore scaldand⁴;
 Swilke hap might haue bene in land
 Ouerfaren had our saule swiftlike

¹ H þhare. ² V despectione. ³ absor-
 buisset. ⁴ V pertransiuit torrentem.

Watre þat was vntholandlike.

5 Blissed lauerd, þat noght gaf vs swa
 In takinge ofe² tethe ofe þa.
 6 Our saule als sparw es ofe band
 Outane, fra snare ofe huntand;
 7 Þe snare forbroken es in ai,
 And we lesed ere awai.
 8 Our helpe es in lauerdes name,
 Pat made heuen and land, þe same.

CXXIV.

Þat traisten in lauerd ilkon,
 Als þe hegh hille in Syon:
 He ne sal be stired in euermare,
 In Ierusalem þat wones þare.
 2 Hilles in his vmgange; and lauerd in
 vmgange
 Ofe his folke, fra hethen and in to
 werld lange.
 3 For [lauerd] noght forelete² sal he
 Yherde of sinful for to be
 Ouer lote of rightwis, þat noght
 streke þai,
 Rightwise, to wiknes þair hende ai.
 4 Wele do, lauerd, to gode in querte,
 And to rightwise are ofe herte.
 5 And heldand in bindings² lauerd lede
 sal
 With wirkand wicknes. pais of⁴ Israel
 al!

¹ r. to? ² V relinquet. ³ obligationes.
⁴ EH ouer, V super.

CXXII.

E For loke. E of h. to se. H om þair; E þi. H lauerd. E be. E And
 als hend. E handen mayden. E Til; þat om. H þhare. E forsethenes. E filed
 H filde. E om es. E of vpbraydin[g] wide Til erdand and forsighnes of pride.

CXXIII.

E When þat men risen had in vs, Þurgh [hap] quic had þai swologhed vs.
 H om qwik. H swolzhed. E When w. is vs brath of þo. E had shouued vs
 so. E Ouerfore oure saule scaldand, Þurgh hap had ouerfaren oure saule water
 vnpoland. H swiftic. H om þat. H om þat. E so. E to teche H of tegh.
 E þo. E is in land. E fro. E hontand. E is it ai. E are lesed al owai. H om
 V 8. E om es; is name of lauerd so, Pat heuen and erpe boþe made þo.

CXXIV.

E traist. E euerilkone. E om hegh. EH of. E -more. þore. EH om Of
 his folk. E lauerd, om in H. E Y. of s. ouer lote to be Of r., þat noght in
 land Rihtwise to wicnesse streke þar hand. E In bindings sothlic heldand
 Lede sal lauerd with wirkand Wickednes, þat do noght wele; Pais be ouer
 Israel. H ouer.

Ms. Vesp. D vii.

CXXV.

- In turnande lauerd wrecchednes of
Syon,
Made ere we als roned onon.
2 Pen es our mouth fulfilled with blisse,
And with gladschip our tunge þat
isse.
3 Pan bitwix genge sai sal þai swa:
»Mikled lauerd to do with þæ.
4 Mikled lauerd to do with vs;
Maked ere we fainand þus.
5 Turne, lauerd, our wrecchednesse¹,
Als skaldand in south esse.
6 Þat sawen in teres al dai,
In mikel gladschip repe sal þai.
7 Gaand yhoden and wepen sare,
Sendand þair sedes þai ware;
8 Come sothlike þai sal comand
With gladschip, þair handfuls² berand.

CXXVI.

- Bot lauerd haue bigged þe hous
yhite,
Vnnait swanke þai þat biggen ite;
2 Bot lauerd yheme þe cite ai,
Þat yhemmen ite vnnait wake þai.
3 Vnnait es to you bi nighte
Forto rise bfore þe lighte:
Rises after ye haue siten swa,
Þat eten brede ofe sorw and wa.

¹ captiuitatem. ² manipulos.

- 4 When he has giuen þat es beste,
Slepe vnto lued hisse and reste,
Loke eritage ofe lauerd ofe blisse
Sones hires¹, fruite ofe wambe isse.
5 Als arwes in hand ofe mightand,
Swa sonnes ofe forsaken in land.
6 Seli bieren es whilke þat swa
Filled has his gerninge ful ofe þa:
He ne sal be schent, ereli ne late,
When he spekes with his faas in
yhate.

CXXVII.

- Seli alle þat [dreden] lauerd ofe
blisse,
Þat ai gane in waies hisse.
2 Swinkes ofe þi hende for ete saltou;
Seli erte, and wele bes to þe nou.
3 Þi wife als winyher[d] mightsomand,
In halues ofe þi hous dwelland;
4 Pine sonnes als newe plantes ofe
olue,
In vmgange ofe þi borde to liue.
5 Loke, swa man be blissed salle
Þat dredes lauerd ouer alle!
6 Blisse mote he þe onon
Þat es lauerd ofe Syon,
Þe godes of Ierusalem þat² þou se
Alle daies ofe þi life þat be;
7 And sonnes of þi sonnes se þou wele.
Pais be ouer Iracle.

¹ Cf. R. R.'s exposition. ² V et.

CXXV.

E wrecchenes E fildful. E Oure tonge with gladship so it isse. E betwene
folke. E om sal. so. H to tha E with þo. E fained. E Als swithand in
esteld(!) þus. H estdel. E in t. mo, Alle gladship repe sal þo. EH Goand.
E sore. E wore. E þai þai c. EH handfoles.

CXXVI.

E had biged. E þi cite. E yeme it, idel. E om to. E after siten haue yhe,
And e. E of soryhe þat be. E om he; giuen has. E To his louerd (r. lued)
slepe & rest. E Hires of wones. E wombe hisse. E So. H forsaken E shaken.
H berne. E Seli man þat fild his zorninge of þo, Noght bes he shent when
he speke is yhate with his fo.

CXXVII.

H om dreden. E om ai; gangen. EH art. H and inst. of als. E wunyherde.
E wonand. E Þi. H of liue. E Loke se man. E mot þe son o-none. E And
gode of I. se þou Alle d. of þi l. nou.

Ms. Vesp. D VII.

CXXVIII.

Oste me ouercome pai
 Fra mi yhouth, Irael nou sai;
 2 Oft fra mi yhouth me ouercome pa:
 Sothlike noght might pai to me swa.
 3 Ouer mi bake smithed sinful ai;
 Pair wickednesse forlenghped pai.
 4 Lauerd rightwise slite sal he
 Hernes¹ ofe sinful þat be;
 Pai be schente and turned hindward
 onon
 Alle þas þate hated Syon.
 5 Pai be als ofe houses hai,
 Pat or it be outschouned² it dries
 awai;
 6 Ofe whilke þat repes noght fild his
 hand,
 And his bosum þat handfules es ge-
 derand;
 7 And þai saide noght þat forbi yhede:
 »Blisse ofe lauerd you to mede«,
 »To yhou euer blisse we
 In name ofe lauerd þat ai sal be.«

CXXIX.

Fra depnesses cried[i], lauerd, to þe;
 Lauerd, here þe steuen ofe me;
 2 Bihaldand be þine eres euen
 Ofe mi bisekinge in þe steuen.
 3 Ife wicknes, lauerd, þou bihald al,
 Lauerd, wha ite vphald sal³?
¹ V cervices. ² euellatur. ³ quis sustinebit?

CXXVIII.

H E ouer-wun(n)en. E youphe. E fro. youhe. E þo. E And þai ne miht
 noght. H noht to me miht pai. E s. þat esse, Pai forlenþhed paire wicked-
 nesse. H turne. E bendward H hindhard. E þo þat H þa þat. E haten
 H hate. E Als hai of houses made be þai. EH er. E dried. EH ai. E fil
 sal. E Ne. EH bosem. EH handfoles is. E gedrand. E Blissing .. ouer yhou.

CXXIX.

EH depnes. E louerd kried I H cried i lauerd. E þe bede. E Be þine
 eres bihaldand e. E biloke al. EH vphald it. E winsumnes is at þe. E om
 And. E Fro get morninge H Fra zhemed morning. E vn-to. EH Hoped.
 E mi saule. E For þat I. is m. E om 8.

CXXX.

E Ne vphouen are. E milksoukand H soukedand. E esse. E So. H hezhen. E vnto.

CXXXI.

EH al his h. E þar EH wid. E Fro swore. E Iacob of miht. E ingo. H up-
 stigh. E in straille of mi bed so. E If to mine eghen I giue. H browes mine.

4 For at þe, neghtsomnes¹ es to be;
 And for þi lagh, lauerd, vpheld .i. þe.
 5 Vpheld mi saule in worde hisse;
 Hoped mi saule in lauerd ofe blisse.
 6 Fra yheminge ofe morninge to þe
 nighte
 Hope Irael in lauerd ofe mighte;
 7 For at lauerd it es merci,
 Fulli byinge at him for-þi.
 8 And he sal bie Irael
 Ofe alle his wicednesses wel.

CXXX.

Lauerd, vphouen es noght mi hert,
 Ne vpborn ere mine eghen in querte;
 2 Ne in gretnesses .i. yhode to be,
 Ne in wondres ouer me.
 3 Ife .i. feled noght mekeli,
 Bot mi saule vphone .i.;
 4 Als soukand² ouer moder hisse,
 Swa foryheldinge in mi saule isse.
 5 Hope in lauerd Irael,
 Fra hethen and in to world wel.

CXXXI.

Mine, lauerd, ofe David,
 And ofe al handetamenes his þer-with;
 2 Als he sware to lauerd of mighte,
 Hote to god Iacob he highte:
 3 »In telde of mi hous ife .i. inga;
 Ife .i. vpstegh in stede ofe mi strail swa;
 4 Ife .i. gife to mine eghen slapinge,
¹ propitiatio. ² V ablactatus, R wenyd.

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- And to mi browes nappinge,
 5 And rest to mine times¹, to .i. find
 in welde
 Stede to lauerd, to god Iacob telde?²
 6 Loke in Ephrate herd we þa;
 In feldes of wodes find³ we þam swa.
 7 We sal inga in his telde with blisse;
 We sal bide in stede þar stode fote⁴
 hisse.
 8 Rise, lauerd, in þi rest þat esse,
 Þou and arke of þi halinesse.
 9 Þine prestes rightwisnes klethe ai.
 And þine haleghs glade þai.
 10 For Danid, þat es þi hine,
 Noght turne þou likam of crist þine.
 11 Lauerd to dauid swore he,
 And vnnaite to him sal ite noght be:
 »Of fruite of þi wambe, for-þi,
 Ouer þi sete sette sal .i.
 12 If þi sones mi witeworde yhemen
 alle,
 And mi witenesses þese þat lere am
 .i. salle,
 13 And sones of þam to in werld ai,
 Site ouer þi sete sal þai.
 14 For lauerd Syon chese he,
 He chese ite in eritage of him to be.
 15 Þis mi reste in werld of werld yhte;
 Here sal .i. wone, for .i. chese ite.
 16 His widow blissand blisse .i. sal,
 His pouer with laues fille .i. sal.
 17 His prestes with hele⁵ clethe sal .i. ai,
¹ V temporibus, R tempils. ² E fond.
³ EH fete.

And his haleghs with gladschip glade
 sal þai.

- 18 Þethen sal .i. forlede¹ Dauid horn;
 .i. graiphed lantern² to mi criste þer-
 forn.
 19 His faas sal .i. klethe with schend-
 nesse,
 And ouer him blome sal mi halinesse.

CXXXII.

- Loke swa gode, swa winsom yhte,
 Til eerde brethre in ane es ite:
 2 Als þe smerle in heued onon,
 Falles in berde, berde of Aaron,
 3 Þat doune falles in vrlinge³
 Of him þat es þe klethe⁴;
 Als þe dew of Heremon,
 Þat falles in hille of Syon.
 4 For pider lauerd blissinge sende,
 And life til in werlde ende.

CXXXIII.

- Loke nou lauerd blisse yhe,
 Alle hine of lauerd þat be;
 2 Whilke standes in hous of lauerd
 of blisse,
 In porches of hous of our god
 isse.
 3 In nightes heues your hende in hali,
 And blisses lauerd inwardeli.
 4 »Lauerd of Syon blisse þe,
 Þat maked heuen and erthe to be.

¹ V Illuc producam. ² Ms. lanterd. ³ fr.
 aga. orl, hem of a garment. ⁴ V quod descen-
 dit in oram vestimenti ejus.

E mi time. E om to². E þo. E In trees of EH wode. E fond. so.
 E ingo. of b. EH fete. E isse. E archa. EH helinesse. E om prestes.
 E klethe þe. E þi halyhes in þe. E Turne noght lickam. E womb. E set.
 E yemed hafe al. E witnes. E þese H zhese. EH om þat. E I lere þam
 al. E i¹ to werld þat isse, Sal sete ouer þi sete with blisse. H to him;
 E om of him to. E om 14. H wun. H widw. E sal fil loues withal.
 H alle inst. of fille. E Fro þen. H forbede E lede. EH lantern. E biforn.
 E foos. E om i. E shendenes. helines.

CXXXII.

E so. EH winsum. H in an breþer. E on. E Als-so s. E om in; heuen
 (r. heued) apon. E þi kl. E Eremon H Heremon. E vnto þe w. e.

CXXXIII.

E Þat standis. H stande. E houses. EH heli. E witerli. E L. of heuen.

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CXXXIV.

- H**eriyhes name ofe lau^{er}d ofe blisse;
 Heriyhes, hine, lau^{er}d þat isse:
 2 Þat in hous ofe lau^{er}d stande yhe,
 In porches ofe hous ofe oure god
 es he.
 3 Loues lau^{er}d, for gode lau^{er}d yhit;e;
 Salmes to his name, for softe es ite.
 4 For Iacob to him lau^{er}d ches he,
 Israel in aght to him to be.
 5 For .i. knew þat mikel es lau^{er}d we
 kalle,
 And our god bifore goddes alle.
 6 Alle þat cuer he wald hafē done,
 Lau^{er}d in heuen he didē als sone,
 And in erthe, and in þe se,
 And in alle depnesses þat be.
 7 Fra vittrestē of erthe kloudes ledand,
 Leueninge in raine he made in land;
 8 Þat forthledes windes strange
 Fra his hordes forto gange.
 Þat smate firstgeten of Egipte ware,
 Fra man to beste, noght ane lefte
 þare;
 9 And sentē taknes forto see
 And fortaknes, Egipt, in midē ofe þe,
 In Pharao with mikel wa
 And in alle his hine als-swa;
 10 Þat smate mani genge amange,
 And slogh kinges þat ware strange:
 11 Seon, þat was witerli
 Kinge ofe þe land ofe Amori,
 And Oge þat kinge was ofe Basan,

And þe rikes ofe Kanaan:

- 12 And he gafē þar land eritage ilkadel,
 Heritage to his folke of Israel.
 13 Þi name in ai, lau^{er}d, sal be,
 And þi minde in strende and strende
 to se.
 14 For lau^{er}d his folke deme he sal,
 And in his hine besekandlike be
 with-al.
 15 Liknes¹ ofe genge ofe siluer and golde,
 Werkes ofe mennes hendē ofe molde:
 16 Mouth haue þai, and noght speke
 with-al;
 Þai haue eghen, and se þai ne sal.
 17 Eres haue þai, and noght here sal swa;
 Ne sothlike gaste es in mouth ofe þa.
 18 Like to þam be made þat maken þa,
 And alle þat traisten in þam swa.
 19 Hous ofe Israel, god þou blis;
 Blisse lau^{er}d, Aaron hous þat is.
 20 Blisse lau^{er}d, hous ofe Leui;
 Þat dredes lau^{er}d, blisse lau^{er}d for-þi.
 21 Blissed lau^{er}d ofe Syon be,
 Þat in Ierusalem erdes he.

CXXXV.

Schriues to lau^{er}d, for gode he isse,
 For in werld es merci hisse.

- 2 To god ofe goddes schriues nou:²
 3 To lau^{er}d ofe lau^{er}des schriues yhou:
 4 Þat makes aneli grete wondre thinge:
 5 Þat made heuens in vndrestandinge:

¹ Simulacra. ² The refrain of each verse
 (: quoniam in eternum misericordia eius)
 was om. by the translator.

CXXXIV.

EH with blisse. E H. name of l. E Whilkē. E Heryhes. E lou^{er}d to him
 Iacob. E L. did in heues; he om. E om ing. E om in. E inrest. E Leuinyng.
 E forghlede ledes (!). E Of. H þar h. E þare amange. EH smot. H first-
 gotten E firstkined. E For. one. E He outsend. EH toknes. E in mid Egipt
 þe. E Pharaon. wo. E om And. als-so. EH smote. E omange. E wore.
 E Syon. EH om þe. EH Armori. E & of king was B. E om land. EH il-
 kede. E Lau^{er}d þi name in ai sa wend, Lau^{er}d þi mind in strend and strend.
 E sal he. E besoght sal he be. EH men. E Eyhen þai haue. E Þai haue
 eres. E þai sal so. þo. E om V 18. H Leke. H man (= maken). H leuen.
 sa. E þo H þe bl. E dredis H drede. E Bl. lou^{er}d briht als ani beme,
 Pat herdes in Ierusalem.

CXXXV.

E om V 1. H mas onli. E Þat makes wundes grete on mo. E in v. so.

Ms. Vesp. D vii.

- 6 Þat festened land ouer watres to be:
 7 Þat grete lightnesses maked he:
 8 Þe sunne in mighte of daies lighte:
 9 Þe mone and sternes in might of nighte.
 10 Þat smate Egipte with firstgeten of þa:
 11 Þat lede Israel fra mide of þa,
 12 In hand mightand þat was slegh
 And arme als-swa wondre hegh.
 13 Þat delte þe rede see in delinges wele,
 14 And lede thurgh mide it Israel;
 15 And Pharaos als-swa smate he
 And his might in þe rede se.
 16 Þat led his folke thurgh wildernesse:
 17 Þat smate kinges mare and lesse;
 18 And he slogh kinges stalworth ware:
 19 Seon kinge of Amorri þare;
 20 Oge kinge of Basan als-swa;
 21 And eritage gaf þe land of þa:
 22 Heritage to his [hine] of Israel.
 23 Þat' in our mekenes mind of vs wel;
 24 And he boght vs with his wille
 Fra our faas þate wald vs ille.
 25 Þat giues mete til al flesche þat isse.
 26 Schriues to god of heuen blisse:
 27 Schriues to lauerd night and dai,
 For his merci es in ai.

¹ V Quia.

CXXXVI.

- Stremes of Babilon, þare sat we on,
 And wepe, whils we mined of Syon.
 2 In selihes in mide of ite
 Our organes henge we yhitte.
 3 For þider¹ asked vs, þat wrecches swa
 Led vs, wordes of sanges ma;
 4 And þat outlede vs: sympne singe yhe
 Til vs of sanges of Syon be.
 5 Hou sal we singe sange with blisse
 Of lauerd in outhen land þat isse?
 6 Ife .i. forgete þe, Ierusalem land,
 To forgetelnesse giuen be mi righte hand.
 7 Mi tunge to mi chekes cleuand be,
 Ife þat .i. noght mine of þe;
 8 Ife .i. forsete þe noght, Ierusalem, ai
 In biginninge of mi fainenes al dai.
 9 Mine, lauerd, of Edom sones, þat tem,
 In daie of Ierusalem,
 10 Pat saies: «lesses², lesses yhitte,
 Vnto þe grondstapelines³ in ite!»
 11 Doughtre of Babilon, wrecched alle!
 Seli þat foryhelde salle
 To þe þi foryheldinge nou
 Pat til vs foryhelded þou;
 12 Seli þat sal hald on-ane
 And giue⁴ þi smale vnto þe stane.

¹ Villic. ² exinanite; R temys. ³ fundamentum. ⁴ r. gnide.

E watres ouer erde mo. E lightnes m. so. E Pat s. E om in. E dai bright.
 E Pat m. EH smote. E wight firstkind of am. E of þam. E In þe hand of
 mikel might, And arme hegh ful wele dight. H In þe h. E be (r. se) in doles.
 E ledde. EH Pharaon. E als-so. EH smote. E & might of him. EH And led.
 EH And smote. E more. E k. stronge for-þi. EH Armori. E om þare.
 E Ogge. E als-so. E þo. EH to his hine. E om vs. E Fro. foos. E f. mai
 be. E of h. is he. E for gode he isse, For in werld his merci isse.

CXXXVI.

H site. E We sal site ouer str. of Babilon. E whil H wil. EH min(e).
 H salyhes E wilthes. E of it to se. E hyng sal we. E þide. EH bad.
 E so. EH songes. E mo. H om þat. E lofsonge. E om of. E songe.
 H songes. EH songe. E werld inst. of lauerd. E Ierusalem if I forgete þe.
 Mi rihthande to forgetinge giuen be. H cleuand. E cluue it. E If I min noght
 of þe yhit. E Ierusalem if i set þe noght. H set. EH In mid of mi faines,
 E with þoght. E In þe dai. EH saine. E In þe. E grounstapeling of it.
 EH foryheld(e) þou. E onon. EH gnide. E his saule(!). E to. E stone, H ban.

Ms. Vesp. D vii.

CXXXVII.

- In alle mi hert, lauerd, sal .i. schriue
to þe,
For þou herd wordes ofþe mouth ofþe
me.
- 2 In sight ofþe aungels brighte
Sal .i. singe to þe fullē righte,
At þi hali kirke bid sal .i.
And schriue to þi name witerli,
3 Ouer þi sothnesse and þi merci,
For þou mikled ouer al þi name hali.
- 4 In what dai .i. þe kalle, here me;
Þou sal felefald might in mi saule
to be.
- 5 Be schriuen to þe, lauerd, alle kinges
ofþe land,
Þat¹ herd alle wordes ofþe þi mouth
comand;
- 6 Þat² þai singe in waies of lauerd al
dai,
For mikel es blisse ofþe lauerd ai.
- 7 For hegh lauerd, and mekenesses
sees he,
And heghtes³ fra fer knawes he.
- 8 In mid ofþe mi⁴ drouinge lfe gane afþe .i.,
Þou sal qwiken me forþi;
And ouer wreth ofþe mi faas þi hand
streked þou,
And saufe me maked þi righthand nou.

¹ V quia. ² V et, R ut. ³ alta. ⁴ om mi.

- 9 Lauerd sal foryhelde for me. lauerd,
þi merci
In werld: þi hendwerke ne forsake
forþi.

CXXXVIII.

- Þou fanded me, lauerd, and knew
me, kinge;
Þou knew mi seete and mi risinge.
- 2 Mi thoghtes fra fer vnderstode þou;
Mi stie and mi stringe instepped¹
þou nou,
- 3 And þou forsagh mi waies ilkan;
For in mi tunge sagh es nan.
- 4 Loke, lauerd, þou knew alle new
and alde þat be;
Þou made me, and set þi hand ouer
me.
- 5 Selkouth es made [þi]² lare ofþe me
yhte;
It es strenþhed³, and .i. might noght
at ite.
- 6 Whider fra þi gaste sal .i. ga?
And whider fra þi face fle sal .i. swa?
- 7 lfe .i. vpstegh in heuen, þare ert
þou;
lfe .i. falle til helle, sone comes tou.
- 8 lfe .i. take in grikinge fetheres to me,
And eerde in vtreste ofþe þe se,
- 9 Sothlike þi hand ite lede me sal,

¹ V investigasti, R steppyd. ² om; V scien-
tia tua ex me. ³ r. strenghed?

CXXXVII.

E I to þe shriue. E of mi mouth billue. E Of þine aungeles iþe þe sight.
H of þin a. E And þi. EH heli. E bidde I sal. E with-alle. E Ouer þi
milz þi sothnes same. E þi heli name. E manifolded H felefalded. E om mi.
E Louerd to þe be þai shriues, Al kynges of erþe þat linen, For þai herd
and vnderstode Of þi mouth al wordes gode. H worde. E is inst. of al dai.
E is of louerd þe blisse. E meknes. E & heghnes he knawes fro fer to se.
E om of. E gon H gain. EH salt. E wragh H wrath. E fos. EH streke.
EH make. E Louerd foryhelde sal for me, Louerd mildhertnes of þe Is iþe
werld þat þou wrought, Werkis of þi hend forsake noght. H foryheld sal.

CXXXVIII.

H fonded. E Louerd þou me fraisted. E Fro fer þi(!) þoghtes. EH stigh.
EH strengz. EH forsegh. E ilkone. H om in. E sah. E non. E newest
an eld. E shope. E Ferlic. H made is. E þi lorz. E streynghed. EH iþe
hit. E fro. go. E sal I fle so. E stegh til h. þore art þou nou. E sal inst.
of falle. H griging. E om it. H And if. E whilk hap. EH Merknes.

Ms. Vesp. D vii.

And þi righthand sal halde me al.

10 And .i. saide: »swilke happe might be
Mirkenesses sal fortrede me,
And þe night be lightinge mine,
In mi lustes to ga ine.«

11 For mirkenesses, alle þat be,
Noght cestred sal be fra þe;
For be lighted als daic sal þe nighte;
Als his mirkenesses, and swa his
lighte.

12 For þou aghte mi lendes nou;
Fra maghe ofe mi moder me keped
þou.

13 .i. sal schriue to þe for-þi,
For mikled ertou aghfulli;
Wondrefulle ere werkes þine,
And wele knawe sal saule mine.

14 Noght hide es mi mouth¹ fra þe,
Þat þou made in derne to be;
And þe stapelnes² ofe me
In nethereste ofe erthe to be.

15 Þine eghen segh vnfulmakinge³ mine,
And be writen sal alle in boke þine;
Schapen sal be daies ma,
And na man sal be in þa.

16 To me sothlike mikel worsched
bene,

Gode, þine frendes alle bidene;
Swith mikel strengþed es in blisse
Þe alderman⁴ ofe þam þate isse.

17 .i. sal telle þam night and dai,
And ouer se-sande felefalde sal þai.
.i. vpras fulle witerli,

¹ V os, R. bane. ² V substantia. ³ V
imperfectum meum. ⁴ V principatus; R prin-
cipate.

And yhit .i. am with þe for-þi.

18 [If þou slaas, god, sinful þat be, H
Men-sloers, heldes fra me;

19 For in þoht saie zhe, mare and
lesse:

Par cites take þai in unnaitnesse.

20 Þat hated þe, lauerd, hated .i.;
I sculked ouer mi¹ fas for-þi.]²

21 With fulli hatereden hated .i. þa,
Faas to me made ere þai swa.

22 Fande me, gode, and mi hert wite
þou;

Aske me, and knaw mi stiyhes nou.

23 And se ife wai ofe wicknes es in me:
And lede me in wai þat ai sal be.

CXXXIX.

Otake me, lauerd, fra iuel man;
Fra wike bieren outake me on-an.

2 Þat thought wickenesses in hert ai,
Fightes set þai alle þe dai.

3 Þai scharped þair tunges als neddris,
swa;

Attre ofe snakes vnder lippes ofe þa.

4 Fra hende ofe sinfullis, lauerd, yheme
me,

Outake me fra men þat wicked be:

5 Þat thoughte mi steppes til vnderga;
Proude, snares to me hide þa,

6 And strenges in snare þai set to be,
Biside þe wai schame set þai to me.

7 .i. saide to lauerd: mi gode ertou;
Here steuen ofe mi bisekinge nou.

¹ r. þi? ² V 18—20, om in Vesp., are
supplied from H.

E om sal. E And þe n. lighting in me so In mi likynges sal me go. E For merkenesse mani mo N. be cestred sal þe fro. E om sal. E Als is merkenes als-so is l. E mi lendes aht þou n. E Fro wombe. E kep; H mi fonger þou. H athfulli. EH Wonderful are. E werkis. E & knaw swiþe mikil. H kn. þam. H hid derved (!) is. E þe fro. E iʒ hidil so. H neperist. E se. E Daies sal be shapen mo. E no man. þo. E om V 16—21. EH Fond. E louerd. E & wit hert mine. E stiyes mine. E if wicke wai.

CXXXIX.

E Fro iuel man lauerd outake me nou, Fro berne wicked me outake þou. H berne. H om me. E wicknes. E þoght inst. of set. E so. þo. E Yheme [me] lauerd fro sinful hand, Fro men wicke outake me iʒ land. H hand. H om þat. E vndirgo. þo. E strengis. E þai streked. E om þe. E of mi blissing.

Ms. Vesp. D vii.

- 8 *Lauerd, lauerd, ofe mi hele es mighte,*
Pou schadowed ouer mi heued in
dai ofe fighte.
- 9 *Noght gife pou me, lauerd, fra mi*
yherminge
Vnto sinfuller, for nakin thinge;
Pai thoght ogaine me: ne forlete me,
Pat thurgh hap vphouen pai be.
- 10 *Heued ofe vmgange ofe þam es alle,*
Swinke ofe þar lippes ouerhile am
salle.
- 11 *Falle sal ouer þam in land*
Koles þat ere hate brennand;
In fire sal tou thrawe þam swa;
Fra wrecchednesses noght vnderstand
sal þa¹.
- 12 *Man iltunged, ai spekind²,*
Noght righted sal be in land;
Vnrightwise man, at his endinge
Take sal him iuels in steruinge.
- 13 *.I. knew þat lauerd dome sal do*
Ofe helples, wreke ofe pouer als-³o.
- 14 *Bot rightwise to þi name schrine*
sal þai;
And righte eerde with þi likam ai.
- 2 *Mi bede be righted als rekles in þi*
sighte,
Heuinge ofe mi hend offrand ofe
nighte.
- 3 *Set, lauerd, to mi mouth yheminge,*
And to mi lippes doer ofe vmstan-
dinge¹.
- 4 *Noght helde mi herte in wordes ofe*
iuelines,
Til outscere² in sinnes out-scerand-
nesses?
- 5 *With men wirkand wickenesses for-*
þi,
And with þar chosen, noght be rise
sal .i..
- 6 *Threte sal me rightwis in merci,*
And he sal snibbe me witerli;
Oyle sothlike ofe sinful al
Noghte infat mi heued sal.
- 7 *For yhite and mi bede in weleque-*
menesses ofe am:
Þai ere outloted, samend to stane
demers ofe þam³;
- 8 *Þai sal here mi wordes, for þai mighte*
yhite,
Als fattenes ofe erthe zhutten ouer
erthe es ite.
- 9 *Skatered⁴ ere our banes beside helle:*
For at þe, lauerd, lauerd, min eghen
to dwelle,

CXL.

Lauerd, .i. cried to þe, here me;
 Bihald to mi steuen when .i. hafe
 cried to þe.

¹ V In miseriis non subsistent. ² Vir
 linguosus.

¹ V ostium circumstantiae. ² Ms. outster.,
 V ad excusandas excusationes in peccatis.
³ V absorbi(!) sunt iuncti petrae iudices eorum.
⁴ Ms. Stakered.

E om es. E shadued H shawed. E o. me hend. E sighte. EH om pou.
 E for. EH zhorning. E To sinful man. nokyn. E þhot H zoht. EH agayne.
 E ouer-al, es om. EH hote. EH salt pou. H zraw. E so. E wretchednes.
 E n. sal be þo H n. be sal þa. E be rihted sal. E iueles at ending Take
 s. h. in st. E om right.

CXL.

E Here þou me nou witerli, A louerd to þe krye I, Be-hald vn-to steuen of
 me. When I haue kried to þe. E Dighted be mi bede right Als of brininge
 in þi sight, Of mi hend þe vp-heuinge Offrand be it of heuenyng; H Mi b.
 be r. in þi siht als brenning, . . o. of utthening. EH dore. E Held noght.
 EH outscerandnes(se). E wickednes so. H corn. E Noght like rike(!) sal I with
 corn of þo. H Zrete . . sinful. E Ouerake me þe rihtwise sal. E me with-al.
 EH Oli. E yhit. E sal it. E For yhit and mi bede to go In þe quelmynges of
 þo, Þai are out-loted samen to ston, Domes-men of þam ilkon. H welquemes.
 samen. am. E Here mi wordes al sal þai For [þai] miht by niht and by day, Als
 of erþe þe fatnesse Yutten ouer erþe it esse. EH Scaterd. E om our. E bones.

Ms. Vesp. D vii.

- In þe hoped .i. nighte and dai;
 Noghte bere þou mi saule awai.
 10 Yheme me fra snare þat þai set to
 me,
 And fra schames ofe wirkand wicke-
 nesse be.
 11 Falle sal in his nette sinful þat are.
 Sengli .i. am til .i. forthfare.

CXLI.

- With mi steuen to lauerd cried .i.;
 With mi steuen to lauerd bisoght
 haue .i.
 2 .i. yhet mi bede in his sighte,
 And mi drouinge bfore him schew
 .i. righte,
 3 In wanand mi gaste fra me,
 And þou knew mi stiyhes to se.
 4 In þat wai whilke .i. yhode ai
 Snares to me hidden þai.
 5 .i. biheld at righthalfe, and segh wele,
 And nan was þat me knew a dele;
 6 Forworþhed fleinge fra me,
 And nan es þat sekis mi saule to se.
 7 .i. cried to þe, lauerd, .i. saide: mi
 hope ertou,
 Mi dele in land ofe liuand nou.
 8 Bihalde to mi bede for-þi,
 For þat mikel meked am .i.:
 9 Lese me fra mi¹ filyhande be,
¹ r. me.

- For samenstrengþede ere þai ouer
 me,
 10 Outlede fra yheminge saule mine,
 Forto schriue to name þine;
 Me abiden rightwise to se,
 To þat tou foryhelde to me.

CXLI.

- Lauerd, here þe bede ofe me;
 With þine eres þou bise
 Mi bisekinge in þi sothnesse;
 Here me in þi rightwisnesse.
 2 And noghte inga in dome with þi
 hine,
 For noght bes righted al liuand in
 sighte þine.
 3 For filyhed es mi saule þe faa,
 Mi life in erthe he meked swa;
 4 In mirkenesses he bilouked me,
 Als þe dede ofe werld sal be,
 And gremed¹ mi gaste es in me smerte,
 In me todreued es mi herte.
 5 .i. mined ofe daies alde, bithoghte
 am .i.
 In alle þi werkes witerli;
 In makinges þat þou has wroughte
 Ofe þine hende .i. wele bithoghte.
 6 .i. tospred min hende at þe to be;
 Mi saule als erthe waterlesse to þe.
 7 Here me, lauerd, swifteli,
¹ al. Angromed; V Et anxiatu es.

H om For. E þat inst. of at þe. E In þe hoped [I] with þoght, Mi saule o-way
 bere þou noght. EH snares þai set. E Fal in his nette sinful sal sar. E Sen-
 gelic H Sengellie.

CXLI.

EH kried I (om E) wisly. E om And. E shewed. E fro me mi gost to be.
 E & my stiyhes þou knew. E non. E Fleyng forwurped fro me. E sekis.
 E I kried ful inwardli, Louerd vnto þe for-þi, I said þou art my hope on hand,
 Mi dele in land of liuande. E Vn-to mi bede behald þou, For mekel meked
 am I nou. H me f. E fro filyand me þat be. E samenstriped. E Lede
 H Lese. EH abide. E Til. E forheled me.

CXLI.

E om þine. E nou þou H nou. E And þou ne (ms. me) salt go in In dome
 with hine þine, For rithwished sal noght be Al leuand in sight of [t]he. H And
 þou salt noht. E om es. E fo. so. E In merkenes louked he me. E þat be.
 EH Angromed. E om in. E droued, to om. E Of daies elde mined was I,
 Wele beþhot I am for-þi In þi werkis þat þou wrought, In makinges of þi
 hend I þoght. H þine w. E I spred to þe mi hend þat be. E Louerd mi

Ms. Vesp. D vii.

- Mi gaste waned ful bisili:
 8 Noght *turne* þou þi face fra me,
 And to falland in flask^e like sal .i. be.
 9 Herde make to me areli þi merci,
 For þat in þe hoped .i.;
 10 Kouth make to me wai whilke ga .i.
 sal,
 For to þe mi saule houe .i. al.
 11 Outake me fra mi faas, lauerd, to þe
 flegh .i. nou;
 Lere me to do þi wille, for mi gode
 ertou.
 12 Þi gaste, þat esse sa gode at nede,
 In righte land ite sal me lede;
 And for þi name swa hali esse,
 Qwiki en salton, in þine euenesse.
 13 Þou sal outlede fra drouinge saule
 mine,
 And forlese mi faas in merci þine,
 14 And þat drone mi saule al tine þou sal;
 For .i. hine þine ai am al.

CXLIII.

Blissid lauerd mi god, þat leres righte
 Mi hende at cocke¹, mi fingres at fighte.

- 2 Mi merci and inſeing^e mine,
 Mi helper and leser mine;
 3 Mi forhiler, and in him hope .i. ai;
 Þat vndres folke vnder me al dai.
 4 Lauerd, whilke es man for þou in-
 knew² him?

¹ r. cocke; V praelium. ² V innotuisti ei.

- Ore sone ofe man, for þou weneste¹
 him?
 5 Man til ydelnesse like made isse;
 Als shadow forthgane daies hisse.
 6 Lauerd, helde heuens, douncome
 with-alle;
 Negh² hilles, and reke þai salle.
 7 Leuen³ brightnesses, and skater salt
 þam;
 Outsend þine arwes, and todreue
 salt am.
 8 Outsend þi hande fra heght nou,
 Outake and lese me þou
 Fra watres mani, and fra hand
 Of outen sones ofe other land:
 9 Whas mouth spekes vnnaitnesse,
 Þair righthand righthand ofe wicke-
 nesse.
 10 God, new sang sal .i. singe to þe,
 To þe sal .i. singe in ten-strenged
 sautre.
 11 Þat giues hele to kinges, þat boght
 Dauid
 Þi hine fra swerde lithre: outake
 me with,
 12 And outake me fra þe hande
 Of outen sones ofe other lande,
 Mouth ofe wham spekes vnnaitnesse,
 Þair righthand righthand ofe wicke-
 nesse.
 13 Whas sones als new plantes bene

¹ V reputas. ² tange. ³ Ms. Leuens;
 V Fulgura coruscationem.

god here swiftly. E waned witerly. E Ne. fro. H flosshe. E to in flesshe (!)
 falland. E to mi (r. me þi) milþe erli. E om to. E wai ingo I s. E Fro mi
 foos me outake þou, For þat I flegh to þe nou, Lere me to do þi wil þat isse,
 For þou art mi god of blisse. E so. EH heli. EH salt þou me. E Fro drouyng
 mi saule salt þou lede, And þi milthe mi foos to-sprede. H lede. E And tine
 salt þou al þat drone saule mine, For þat I am hine þine.

CXLIII.

E Blissid be þou ilkadele, Lauerd god of Israel, Þat ledis mi hend to sighte (!),
 And mi fingres to fightinge riht. H cocke. E Mi milze mine in-fleyng als-so,
 Mi finger (!) mi leser of wo. E om ai. E vndre me wisly. E who. E þat þou
 ne k. E to fantome. E is so. E His daies als shadw forth þai go. H help.
 EH Leuen brightnes. E Outsend fro hegh þe hand of þe. EH Outake me.
 H me lese. E om þou. E Of w. fele. EH Whos. E And þar. EH Lauerd.
 E I sal syng to þe in. E Þat giues hele to kynges mo, Þat broght Dauid out
 of wo, Þi hine I is and ay sal be, Fro swerd liþer outake me. H outta me
 wid. E Whos mouth spekis. E And þar. E Sones of whom als impes new

Ms. Vesp. D vii.

- In þar yhouthe apon to sene;
 14 Doghtres of þam samen-dighte¹,
 Vmtiffed als licknes of kirke brighte.
 15 Cleues of þa fulle ere yhits,
 Bolkenand fra þat in to þite²;
 16 Pair schepe brodefulle, mightsomande
 In þar outgange; þar noute fat in
 lande.
 17 Noght es fallinge of stanewalle swa;
 Ne forthgange; ne crie in waies of
 þa.
 18 Seli folke to wham þese ere, saide
 þai;
 Seli folke of wham lauerd gode es ai.

CXLIV.

- I sal vpheue þe, gode, mi kinge isse;
 And in werld, and in werld of werld,
 þi name blisse.
 2 Bi alle daies sal .i. blisse þe same,
 And in werld and in werld of werld
 þi name.
 3 Mikel lauerd, and loflike es he;
 And of his mikelhede nan ende mai
 be.
 4 Strende and strende þi werkes loof
 sal,
 And þi mighte forthschewe with-al.
 5 Mikelhed of blisse of þi halines ai
 Sal þai speke, and þi wondres telle
 sal þai.

¹ V compositae. ² eructantia ex hoc in illud.

- 6 And mighte of þine aghfulnesses sal
 þai sai,
 And þi mikelhed telle al dai.
 7 Minde of mighted¹ of þi softnesse
 Sal þai rift, and glad in þi right-
 wisenes.
 8 Mercifulle and mildeherted in lande
 Lauerd, and mikel milde-herted and
 tholande.
 9 Soft lauerd to alle he isse,
 And his rewþes ouer alle werkes
 hisse.
 10 Schriuen alle þi werkes, lauerd, to
 þe be;
 And þine haleghs blisse to þe.
 11 Blisse of þi rike sai þai salle,
 And þi mighte speke ouer-alle;
 12 Pat þai make kouth to mensones þi
 might ilike,
 And þe blisse of mikelhed of þi rike.
 13 Þi rike, rike of alle werldes ende;
 And þi lauerdschip in strende and
 strende.
 14 Trewe lauerd in alle his wordes isse,
 And hali in alle werkes hisse.
 15 Lauerd raises alle þat doune falle,
 And þe hurte he vprers alle.
 16 Eghen of alle, lauerd, hope in þe
 wide,
 And þou giues þar mete in time
 fultide²:

¹ abundantiae. ² in tempore opportuno; cf. 31. 7.

In þar youþe opon hew. E Vmtifid. E Yedinges H Vinges(?). E ful are of
 þo. E fro þis is þat so. E Shep of þam boþe gret and smal Brodful are
 þai ouer-al, Mihtsomand in þaire out-gange, Nete of þam ful fatte omange.
 E Nis f. E stone-wal H stanwal. E so. E To whom þese are seli folcke
 saide þai. H to whom ȝese are.

CXLIV.

E I sal vpheue þe forby al thinge, God mine of heuen kynge, And to þi
 name I sal blisse, In werld and in werld of werld þat isse. E Be al daies
 whilk I liue, To þi name blis sal I giue, And þi name eryhe I sal, In werld
 and in werld of werld þat isse(!). H þe þe same. H lof þi name. H om and.
 E louelic. E mekilhede none. E St. & st. þine werkis ay Sal loue and þi
 miht forthschew sal þai. E Þai sal speke mikelhed of blisse And tel þine
 wundres þat isse. E aghfulness. E mihtand. sothnes. E rihtnes. E Milȝer & milȝe-
 herted. E om and. E Sothefast til al is lauerd of blisse. E om alle. E Al þi
 werkis louerd shriuen. E þi. E To make kouth. H ma. E om ilike. EH om
 þe. E rike briht. E werldis. E Louerd trew. H hali E seli. E werkis.
 E L. he r. EH om þe. E vpreris H upreris. EH Alle eyhen. E om hope.

Ms. Vesp. D vii.

- 17 Openes thou þi hand ouer alle thinge,
And fillis ilka beste with blissinge.
- 18 Lauerd rightwise in alle his waies isse,
And hali in alle werkes hisse.
- 19 Negh lauerd to alle him kalland esse,
Til alle him kalland in sothnesse.
- 20 Wille ofe dredand him sal he do,
And here þar bisekinge, and sauße
make þo.
- 21 Lauerd yhemes alle him louand¹,
And forlese sal he alle sinnand.
- 22 Heryinge ofe lauerd mi mouth speke
sal,
And blisse sal alle flesche with-al
Vnto hali name es hisse,
In werld and in werlde of werlde þisse.

CXLV.

Herye, mi saule, lauerd alle!

In mi life lauerd herye .i. salle,
And salme to mi gode sal .i.
Als lange als .i. am, witerli.

- 2 Ne wiles in princes traiste neuer anc,
Ne in mensones, in whilke hele es
nane.
- 3 Outga sal his gaste, and turne in
erthe swa;
In þat daie forworth sal alle thoghtes
of þa.
- 4 Seli of wham gode Iacob his helper
isse,
His hope in lauerd gode hisse:

¹ diligentes.

- Pat made heuen and erthe, þe se,
And þat euer in þam be;
- 5 Pat in werld yhemes sothnesse;
Pat dos dome to mare and lesse
Vnrightwisenes þat ere tholande;
He giues mete til hungerande.
- 6 Lauerd fotepest vnleses he,
Lauerd lightes blinde þat mai noghte
se,
- 7 Lauerd reres hurt þat are;
Lauerd loues rightwis fulle yhare.
- 8 Lauerd ful wele yhemes ai
Comelinges bath¹ night and dai,
Fadrelisse and widowe onfang he sal,
And waies ofe sinfull forlese with-al.
- 9 Rike sal lauerd in werldes to wende,
Þi gode ofe² Syon in strende and
strende.

CXLVI.

Loues lauerd, for gode salme es to
singe;

Til oure gode be blithfulle and faire
louinge.

- 2 Biggand Ierusalem lauerd wele,
Samen sal he spredinges ofe Iraele;
- 3 Pat heles forbroken ofe hert for wa,
And toknittes³ þar sorwes swa;
- 4 Pat telles mikelhede ofe sternes ma,
And names kalles til alle þa.
- 5 Mikel lauerd, and mikel might hisse;
And ofe his wisdom na tale isse.

¹ Ms. blath. ² al. om. ³ V alligat
contritiones eorum.

E þou. E om alle. E ilk H ilke. E þi bl. E to him kalland e., To him k.
E him dredand. E þar bone. E alkyn fl. EH heli. E om es. E þat isse.

CXLV.

E tr. noght on. E Gast of him it sal outgo, And he sal agayne turne in is
erþe so, And forwurpe sal in þat dai Al boghtes of þam is ai. H in is erþe.
E Seli wo god Iacob is helper is. E Hope of him. E maket. E om and.
erþe als-so, Þe se and al þat are in þo. E Pat are vnrihtwisenesse. H go-
lande. H until hungrande. E leses. E vpreres. EH rihtwisenesse E euer-
marz. E yemes he C. whor so þai be. E & widous louerd kepe sal. E wai.
E forlese al. E Louerd rike sal in w. with-uten end. E om of.

CXLVI.

E Heryhes. E is it. E Louer[d] biggand I. ful wele E of h. mo. E Pat;
E gnides H tognides; E forbreynges of þo. E tellis. E sternes briht. E &
names til al þo kalland rihte. E oure louerd. E om might. E om his.

Ma. Vesp. D vii.

- 6 Lauerd handetame es kepande,
And sinfullē til erthe mekande.
7 Singes to lauerd in schrift þat be,
In harpe to lauerd salme yhe:
8 Þatē with cloudes hiles heuen,
And graiþes raine til erthe ful euen;
9 Þat forthledes in hilles hay,
And gresse to hinchede of men ai;
10 Þat giues to meres mete of þa,
And to Crawebriddes him kalland swa.
11 Noght in strengthē of hors sal he hane wille,
Ne in schines of man queminge bes him tille;
12 Welequeme es to lauerd ouer him dreedand,
And in þas ouer his merci ere hopand.

CXLVII (contin. of preceding).

Heryhe, Ierusalem, on-on;
Heryhe þou þi gode, Syon.

- 13 For lokkes of þi yhates strengthēd he,
He blissed þi sones in þe.
14 Þatē set þine endes pais al dele,
And with fattnes of whete filled þe wele.
15 Þatē sente his speche til erthe þisse:
Swiftli rennes sagh(e) hisse.
16 Þat giues snawe als wolle to se,
Cloude¹ als aske spredes he.

¹ V nebulam.

- 17 He sendes als smodes¹ his cristal:
Bifore face of his kalde wha thole sal?
18 He sal outsende his worde, and melte þa;
He sal blawe his gaste, and watres outga.
19 Þat schewes his worde to Iacob wele,
Rightwisenesses and his domes to Irael.
20 Noght til alle birthe dide he swa,
And his domes noghtē schewed til þa.

CXLVIII.

Heryhes lauerd, of heuen² isse,
In heghtes heryhes him with blisse.

- 2 Loues him, alle his aungeles be;
Alle his mightes, him loue yhe.
3 Loues him, sunne and mone bi night;
Loues him, sternes alle and lighte.
4 Heryhes him, heuens of heuens þe same;
And watres vnder³ heuens ere, loues lauertes name.
5 For he saide, and made þai are;
He sente, and þai schapen ware.
6 In ai, and in werld of werld, setē he þa;
He setē bode, and it sal noghtē forbi ga⁴.
7 Heryhes lauerd, of erthe þatē esse:
Draguns and alle depnesse;

¹ V buccellas. ² al. heuenes. ³ V super.
⁴ V praeteribit.

EH no. E til oure s. yhe. E forthledis. E hinhed. EH mares. E om mete. þo. so. EH strength. E his wille. E liking; bes om. E Wel[li]kand. E þo H þa. E om ere.

CXLVII.

E louerd o-non. EH strenþed. E Pat þine endis pais to be E fild H fild. E om wele. E sendis. E to erþe þat isse. EH wulle. E strewes. EH Kolde. E who. E sende (out om). þo. E His gast sal blaw & water outgo. E Riht-wisnesse. E Til al birþes noght. EH om til. E he so.

CXLVIII.

E om of. EH heuenes. E Heryhes him al with angels so, Heryhes him al his mihtes mo. E Heryhes mone and soñ bright, Heryhes him sternes & þe l. E heuen of. E v. heuen. E om ere. E lof louerd n. E send & made þai war. E he set þo. go. E Loues. E alkin depnesse. E haiel saw. EH ise.

Ms. Vesp. D vii.

- 8 Fire, snawe, haile isse¹,
 Blaste ofe stormes, þat makes worde
 hisse;
 9 Hilles, knolles alle men kalle;
 Tries fruitefulle, and cedres alle;
 10 Bestes, and alle erfes ma,
 Neddres, fogheles fepered als-swa;
 11 Kinges ofe erthe and alle folke li-
 nand,
 Princes and alle demers ofe land.
 12 Yhungmen, als-swa maidenes clene,
 Elder with yhungur, al bidene
 Loues name ofe lauerd witerli,
 13 For vphouen es his name, ofe aneli.
 14 His schrifte ouer heuen and erthe
 with blisse;
 And he vphoue horne ofe folke hisse.
 Ympne to his haleghs, to sones ofe
 Israel,
 To folke neghand to him wele.

CXLIX.

- Singes newe sange to lauerd þat
 isse;
 In kirkes ofe haleghs louinge hisse.
 2 Faine mote Israel in him þat ite made,
 And doghtres ofe Syon in þair kinge
 glade.
 3 Heryhe þai in crouth² his name ai,
 In timpan and sautre to him singe þai.
 4 For welequeme es lauerd in folke
 hisse,

¹ al. ise. ² V in choro.

- And he vphoue¹ softe in hele to
 blisse.
 5 Glade sal haleghs in blisse alle,
 And in þair cleues faine þai salle.
 6 Gladschipes ofe gode in throte ofe
 þa,
 Gripinges ofe swerde in þair hende
 als-swa:
 7 In birthes wrekes for to do,
 Snibbinges in ma folke þar-to;
 8 To binde þair kinges in fotefestenes,
 And þair worthi in iren festeles;
 9 Dome writen in þam þat do þai —
 Blisse þis es to alle his haleghs ai.

CL.

- Heryhes lauerd in haleghs hisse;
 Heryhes him in walken ofe his mighte
 isse.
 2 Heryhes in his mightes mare and
 lesse;
 Loues him after manihede ofe his
 mikelnesse.
 3 In din ofe beme him loue yhe;
 Loues him in harpe and in sautre.
 4 Loues him in crouth² and timpane;
 Loues him in stringes and organe.
 5 Loues him cuer in lande
 In chimbes ful wele ringande;
 Loues him in chimbes ofe mirthe
 and blisse.
 6 Alkine gaste loue lauerd þat isse.

¹ V exaltabit. ² V in choro.

E Gast. E dou wille. H make. EH hise. E alle knolles me k. E frutful
 H frutful. E erpes mo. E and foyheles. E als-so. E om and. H Yhungmen.
 E als-so H als-sa. EH Elde. EH Loue H om of. EH onli. E þat isse.
 E Loftsonge til al his h. E om of. H him is wel.

CXLIX.

E S. to louerd new s. EH kircke. E heryhing. E om mote. E him.
 EH Syon doghters. E In crough his n. loue þai ai. E Vpheue. E þhotes.
 þo. E And gripings. als-so. E Wrekis in birphes. E mo. E fotefesteles.
 E vine hendfestenes. E þis is bl.

CL.

H wolken E festnes. E of m. hisse. E Loues him in his mihtes isse.
 E Heryhes. E om in₂. E Heryhes. E krough H croth. E Heryhes.
 E strenges and. E Loue zhe him in ilka land. E cimballs (on erasure). E om
 ful. E Heryhes. E cimbes. E mirthes þat isse. E Lett iche gast heryhe.

Poems of Ms. Tiber. E VII

(by William Nassyngton?).

Among the contents of Ms. Thornton is a poem titled »Tractatus Willelmi Nassyngtoni, quondam aduocati curie Eboraci, de Trinitate & Vnitate, cum declaratione operum Dei, et de passione domini nostri Ihesu Christi &c. (ed. Perry), which is mainly a reproduction of St. Edmund's Speculum. To the same William Nassyngton is generally ascribed the long poem »Mirror of life«, a translation of Joh. de Waldeby's Speculum Vitae; although in some Mss. (Ll I. 8) the Engl. poem is ascribed to R. Rolle. The oldest, and probably original, Ms. of the »Mirror« is Tiber. E VII, of about 1350, a fine folio in double columns, and carefully written, but greatly damaged by fire and partly destroyed. Now the same Ms. Tib. contains, after the »Mirror« fol. 1—82, 3 more poems: the Lamentation of St. Mary on the Passion (after St. Bernhard); a versification of R. Rolle's Form of living; and a metrical version of the tract titled Spiritus Guidonis (from a prose text still extant in Ms. Vernon); then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the Evangelia dominicalia in northern verse (cf. Alteng. Leg. N. F.)¹. I have no doubt that the 3 poems mentioned — all translations — have the same author as the »Mirror of life«, viz. William Nassyngton, and to him I also ascribe the additional parts in the homilies and legends of the same Ms. So we have in him another Yorkshire poet of R. Rolle's time, and his follower; but he is rather an easy versifier and translator, than an original thinker and poet. His chief merit is facility of form. Of his life nothing is known beyond what is implied in the above note of Ms. Thornton. The purity of a-forms shows him to belong to the same parts as R. Rolle. As an edition of the »Mirror of life« has been undertaken elsewhere, I do not give it here. In the pieces given, I have tried as much as possible to fill the gaps made by the fire and to complete the text.

1. (St. Mary's lamentation to St. Bernard on the passion of Christ).

A later, southern version of this poem, from Ms. Vernon, with the readings of 3 other Mss. (Dd. 1. 1², Trin. Coll. Oxf. 57 f., L. 70), was ed. in »Vernon Poems« p. 297. The present text proves the northern origin of the poem. (Another northern poem on the same subject, but omitting St. Bernard's name, is contained in the Cursor Mundi v. 23945 ff.; Old French poems in Ms. Gg 1. 1, and Reg. 19 C II.) The subject is taken from a sermon of St. Bernard (Opp. Antw. 1616, cf. Migne 182 col. 1133).

fol. 82.

Fader and sun and hali gaste,
almighti god in trinite,
purgh bisekeing of Mari chaste,
maiden and moder of pete,

als I am sinful, help in haste,
lorde, þou send sum grace to me
sum word to say þat be noght waste,
bot þat oure saules þe better be.

¹ The set in Ms. Tib. is repeated, and again augmented — especially in the legends — by a third poet, in Ms. Harl. 4196; cf. Altengl. Leg. N. F.

² Ms. Dd. in an additional stanza at the end, ascribes the poem to a hermit, meaning R. Rolle.

³ The other Mss. have 4 additional stanzas in the beginning.

It es grete dole to tel or say
 10 or forto think in mannes mode
 how Crist opon þe gude friday
 for vs sched his blissed blude;
 al his desiples fled away,
 for drede of ded þai war nere wode;
 15 it es no tung þat tel þam may
 þe sorowes of Mari, his moder gude.

For scho him bare bath god and man,
 and seþin þai cald his name Ihesu;
 þai offerd him to sir Simion —
 20 þat prophet wele his louerd knew;
 an angel sun warned þam þan
 of king Herod þat was vntrew,
 and bad Mari til Egypt gane
 for drede of ded of mani a Jew.

Mari euer had ioy inogh
 25 whils sho was hir dere sun neghe;
 into what stede so euer he drogh
 come he neuer out of hir eghe.
 seþin men did him mekel wogh
 30 and mekil dole scho saw him dreghe:
 his handes nayled þai til a bogh
 and on a tre hanged him heghe.

Of sorows sere myght scho nocht sese
 when he was bludi bak and croune,
 35 and scho wist þat he was sakles;
 of bodi and bak þe blude ran doun;
 to se his pine was ful grete prese
 of folk þat folowed him out of toun;
 wemen wepid, withowten lese,
 40 and pleined mekil his passioun.

Ihesus turned him to þam þare
 and spak þir wordes of grete pete:
 wemen, wepes for me no mare,
 bot for ȝowre-seluen wepe mai ȝe,
 45 and for ȝowre childer ȝe mai haue care,
 þat dose me shame als ȝe may se.
 no wonder if hir hert was sare
 þat saw hir sun so pined be.

When he was (beten) with scourges st(rang),
 50 his frendes to fle war ful wight;
 þan oure trowth al hally hang
 in Mari milde both day and nyght.

Saint Bernard beres witnes omang,
 so dose saint Iohn hir cosyn right,
 þat sorow so to hir hert thrang
 55 þat blude ran of hir eghen bright.

Þe blude out of hir eghen so ran;
 for care hir hert nere clefe in two.
 Saint Bernard, þat haly man,
 beres witnes þat it was so.
 60 for til a kirk wightly he wan
 whare he might wit more of hir wo;
 scho schewed hir þare, and asked him þan
 what he wald, or scho went him fro.

He sayd: if þat it war þi will, 65
 tell me, lady, heuny quene,
 how þou for wo wepyd þi fill
 when þai did þi sun slike tene,
 band him ful fast & bet him ill,
 and corond him with thornes kene, 70
 and gert him bere vnto a hill
 a cros, and toyled him þam bitwene.

A, lady, whare wastou for wo
 when þai him band and bet so fast?
 I wote þou wald nocht fle him fro, 75
 so was þi hert stif and stedfast.
 allas, he said, whi was it so
 and my hert nocht alto-brast
 or els for care to-cleue in two,
 or wepe whils þat my life may last? 80

Lady, he said, þou had grete pyne
 when þat þou saw þat freli fode
 his heuyd doun so law enclyne
 when he was hanged on þe (rode);
 al-if he war goddes sun and pine, 85
 his faire fless famed al of bl(ode).
 allas, whine had þat bale be (mine)?
 I wald haue standen wha(re þou stode)*.

»Bernard, scho said, who (list to loke)
 when my dere sun to ded (was dight)? 90
 he bowed his heuyd and (leue toke)
 thankand his fader (ful of might).
 þe stones brak als (sais þe boke),
 þe son also with(drogh his light);
 þe temple clef, (þe erthe quoke), 95
 þe ded to lyfe (ras ful right)*.

»(Ladi, he sayd, tak nocht (to grefe)
 (if I) speke of his paynes strang;
 (of) þam to lere war me ful lefe
 100 more graythli, or þou fro me gang.
 þou saw þi sun hing als a thefe
 wounded sare and al with wrang;
 to wit him haue so grete meschefe
 no wonder if þou murned omang.
 105 Now, lady, quene of heuen-blis,
 sen þat no gamyn to me may gayn,
 out of my wo þe bus me wis,
 al-if I b[e] sin(ful) for sertayn.
 als þou ert mayden and moder his:
 110 what did my lord in al his payne?
 when he was pined and did no mys,
 whilk war his wordes? þis wald I frayne».

»Bernard, scho said, þi bousom bede
 into mi hert has smeten a spere:
 115 for who so neuyns my dere sun ded,
 vnto me do þai þan grete dere,
 (fo)r wepeing mase me wil of rede.
 and zit I may none wise forbere,
 what so þou fraynes here in þis stede
 120 (þi) wepeing gers me gif answeren».

»(I tha)nk þe, lady faire and fre,
 (þat) þou wil cunfworth me of care
 (and) sogat schew þi hert to me
 (and) tel me of his paines sare.
 125 (wald) god þat I had bene with þe
 (and) sene þe sorow þat þou saw þare!
 (þan mig)ht I euer in wepeing be
 (and þi)nk þaron for euer mare.

¹(Þou has sene) lordes vntil him lout
 130 . . . euer þai might him seghe;
 (of his) dedes þai had grete dout,
 . . . haly and highe.
 (when þat) þai presed so him about,
 (whi sufferd he) þam so forto leghe,
 135 (in his face) to spit and spout,
 (how might he al þir) doles dreghe?«

»(Mekeli he sufferd) þat mischefe —
 (and wald haue sufferd) m)ekil mare —
 (for mannes saul was) him so lefe;
 140 (for him he sufferd) þo paines sare.

¹ In the other Mss. here precede the events of Holy Thursday, v. 537—648; cf. v. 419.

(I saw him hang he)ghe als a thefe,
 (he saw I stud in sorow and care;
 (zit did mi weping him m)ore grefe
 (þan al þe paines he sufferd) þare.

And certainly þat (was wel sene) 145
 when he bitoke me vnto (I)on;
 ful meke he was withowten wene
 when þat him liked to luke me on.
 for wa I wex both gul and grene, .
 of murnig may I mak my mone. — 150
 I sal þe tell hali bydene
 þe paines he sufferd euerlikone».

Þan Bernard toke to hir rewarde
 and thanked hir with hert ful sare;
 forto here of his lusli larde 155
 him thocht it was a like and lare.
 Sho said: »sen I þis space haue spared
 to tell þe sorow þat I san þare,
 here efterward sal be declared
 paines a thowsand tymes mare. 160

Bernard, i saw mi dere son hang
 als he had bene a maister-thef,
 with sides blo als þai him dang
 þat are war white and me ful lefe,
 corund he was with thornes strang; 165
 ful gern þai soght to do him grefe:
 þai drogh him out with rapes olang
 opon þe cros, til his fless clefe.

When þat he was so straitli sted,
 þe cursed Iewes liked ful wele! 170
 al with blude his cors was cled
 and with spiting fro heuid to hele.
 opon þe cros so was he spred,
 and nailed with thre nailles of stele;
 þus was he drawen & laithli led — 175
 and for mans dedis was ilkadele.

I saw als it foure welles ware,
 fro ilka naile a streme of blude;
 al þus with dole þai dight hi» þare
 þe Iews þat war wilde and wode. 180
 I had grete blis when I him bare,
 so war his maners milde & gude:
 seþen was al turned to sorow sare
 when he was rugged & rent on rode.

185 So faire a fode was neuer nane,
 and þat beres witnes hali writ;
 þare was his fairhed fro him tane,
 with filthes foully was he smyt.
 and sertes I was so wil of wane
 190 me wanted hali welth and wit;
 I had no gates graithli to gane,
 with sorowes so mi hert was hit.
 1.83 I wald þai had me han)ged him by,
 to ses my paynes in þat plas;
 195 no wonder if I war sary
 to tharn mi ioy and my solace.
 (þ)e lewes bad I sold me hy
 þ)ephin oway tyte better pase:
 bot fast efter him folowed I
 200 and saw al paines þat he in was.
 Ful fast I cried on my manere
 to lat him gang and get his pese:
 bot my crying wald þai noght here
 ne in his paynes do no relese;
 205 for al my site and sighing sere
 his sorow wald þai no thing sese.
 I said: 'Ihesu my sun so dere,
 whi lattes þou þam merk me þis mese?'
 Wit þou wele ful wa me was
 210 when þai him nailed thurgh hend & fete;
 ful loud I cried and said 'allas',
 when þat I saw his wowndes wete,
 'my lord, mi sun and my solase,
 þat euer has bene so mylde & swete,
 215 haue mercy on me or þou pas,
 or els no blis mi bales may bete'.
 I said: 'my sun þat euer was hende
 and blith to do what I þe bad,
 whi leues þou me þus at þe ende
 220 to dwell in site and sorow sad?
 lord, lat ded now in me lende—
 of his cumyng wald I be glad;
 so sone he may noght with me wende
 þat I ne wald soner þat he me had'.
 225 I made my mane to þe Maudelayne
 me forto cumforth in þat case;
 'þou pray for me with might & mayne
 vnto him þat þe helpid hase,

so þat I might alsone be slayne
 with pain or euer I pas þis place, 230
 for I wald be ded ferly fayne:
 and þou for me na murnig mase?'
 Þe Maudelain said: 'I can no rede,
 for sorow es set in me so sare;
 þi colure þat was white and rede 235
 es now al wan with dole and care;
 I se my souerayn draw to ded,
 and zit [þi] murnig greues me mare.
 I wald we went out of þis stede,
 into þe tempil I rede we fare' 240
 (I askid hir whar was) swilk (place)
 oþer in dale or els on hill
 whare I migh be sperd in þis space
 so þat no care sold cum me tyll;
 my ioy, mi blis and my solace 245
 despitusli I se þam spill;
 my welth al halely in him was:
 now es no wight in werld so will'.
 I cried vnto my sun so hende,
 and said: 'in werld me es ful wo! 250
 I may noght help þe als þi frende
 to ger þi famen fle þe fro.
 ful lang in sorow here we lende,
 þe Maudelayn & oþer mani mo:
 wele better vs war oway to wende: 255
 bot sertes I may noght fra þe go'.
 Þe Maudlayn cumforth me of care,
 to wende oway scho sayd war best,
 it helpid noght oure dwelling þare,
 for of rewth myght we haue no rest. 260
 I said to hir: 'whider sold we fare
 or walk for wo by est or west?
 ded with him I wald we ware,
 alas, whine wald oure hertes brest?
 I se my sun twa theues bytwene 265
 naked & nayled opon a tre;
 ful blith & blissed euer has he bene,
 and now has ded tane him fro me.
 slike sorow sertes was neuer sene
 als we now on my sun may se: 270
 I war noght kind, þat wele [I]¹ wene,
 when he þus hinges if I suld fle.

¹ Ms. þai.

Vnder þe cros here bide I will,
 I wate in werld no better w(on);
 275 of murnig might I haue (mi fill)
 so forto sit and se him on.
 here will I hald me on þis (hill),
 if þat ȝe wende oway ilkon;
 with mi sun sal I bide her (still),
 280 and fle I will for (Iewis non)«.

Bernard þan answerd (hir ogaine)
 and til hir softly gan (he sai):
 »ful grete mater had þ(e Maudelain),
 it es no man þat
 285 þi bale was I ful
 bot þeder I durst
 how þat þai
 more forto
 þou has . . .
 290 . . . ferdenes als þou þam fand,
 . . my hert es ful hard to holde
 and al þi wordes to vnderstand.
 bot what my lord to þe say wolde
 to aske þe ȝit will I noght wande,
 295 when þe Iews so breme and balde
 nayled him thurgh fute and hand,
 And when þai corond him with thorn
 þat newly war tane of þe tre.
 þou was ay redy him byforn,
 300 I wate [mare] might none euer be.
 þai hailsed him with many a scorn,
 als oþer men has tald to me:
 what answerd he on euyn and morn?
 to tell me, lady, pray I þe«.

305 Sho said: »I haue talde þe my thought,
 what wald þou now wit of me mare?
 ay when þat sorow es furth soght
 it mase my hert in sighing sare.
 bot if it may amend þe oght
 310 (ȝit forto) knaw more of mi care,
 (vnto) þe sal I nyte right noght
 (a)t tell þe fully or þou fare.
 (Mi sun) þat died at þe houre of none
 (he) said to me on þis manere:
 315 (wo)man, be noght will of wone,
 (biha)ld þi sun bisid þe here'.

(þan) said he to my cosin Iohn:
 '(bihald) þi moder lefe and dere'.
 (ay)þer loked we oþer opon
 (sari)ly with symple chere. 320

(He said: 'Ion, als) þou ert hende,
 (be ay) redy vntil hir bone;
 (luke to) hir whare scho will wende
 (als I bifor wa)s won to done.
 (here I mai) no lenger lende 325
 (for my time) es cūwand sone,
 (heþin now bihou)es me wende
 (on hegh vnto my) fader in trone.

(Moder þat mi) bodi bare,
 (it es hard pined) als þou mai se, 330
 (for al man-kind als I) said are
 (fra ded to lif suld) raised be.
 (I sek a schep, suld els) forfare,
 (þat with wrang was stolen) fro me;
 (I sal it bring þar it was are) 335
 (and of his þradom mak it) fre.

Þat schepe bitakens (mannis kinde),
 my fader will þat it be soght;
 oþer þan I may none it finde,
 for with mi blude it bus be boght; 340
 out of þe place where it es pynide
 to bigly blis it sal be brought'.
 he said I suld leue him bihinde;
 þarfore ful dreri was my thought.

Þus war his wordes more and myn 345
 þat Ion my cosyn to me suld luke.
 al-if he war nere of my kyn,
 for my sun þare I him toke.
 al with swilk talking gan we twin,
 and my solace so I forsoke. 350
 þir wordes þat þus gan bygin
 ful wide þai sal be wreten in buke.

Bot a thing, Bernard, did me wo:
 when my sun said 'me thristes sare'.
 to get him drink fast gan þai go 355
 with grete despite wald þai noght spare.
 aysell and gal þai menged so,
 and in a spounge þai hid it þare;
 þai bad him baldely þareof to
 and drink on fast, he sold haue mare. 360

- I cried þan: 'dere sun, drink it noght!
for hething wald þai þou it had;
of aysell and gall es it wrought,
sume of þe saoure þou mai be sad'.
365 ful mildly þan he me bysoght
so þat I suld be blith and glad;
'for with þis drink man-kind es boght,
it bus be als my fader bad.
- Parfor, moder, þi murnig mend,
370 and for me murn þou now nomare!
vnto mi fader bihoues me wend
and lede ogayn þat lost was are.
and sune efter þe sal I send—
bot me byhoues bifor þe fare;
375 and seþin saltou with me lend
in ioy and mirth for euermare'.
- Þe Iews ful of pomp and pride
hanged two theues despitously
bi mi dere sun on ayther side;
380 þe tone to him gan merci cri,
þe toþer answerd in þat tyde:
'he hinges hegher þan þou or I,
and es wete with wondes wide:
to ask him help þou dose foli'.
- f. 84
385 Þe toþer answerd with milde mode:
'he es dampned with fals rede,
for he did neuer no thing bot gude,
and we haue wele serued oure ded.
haue mercy on me, mayster gude,
390 when þou cums vp in þi stede;
thurgh vertu of þi blissid blude
þe way to blis, lord, þou me lede!'
- My sun said: 'þou askes rightwisly,
for þine asking blissid þou be;
395 þis day grante I þe forþi
in paradis to won with me'.
I saw þat sight, and was sary
when þat þai died so on þe tre;
þe gude thefe went to heuyn in hi,
400 and þe ill to hell went he.
- To se þat sight I had solace
how tyte þe tone vnto heuyn wan;
for wele I knew þan by þat case
my sun was verray god & man.
- and als I stode still in þat place, 405
to cry ful loud my sun bygan:
'ely ely', his cryng was,
'lamazabatany' efter þan.
- þir wordes er als men may se
in ynglis tung to vnderstand: 410
'fader, whi forsoke þou me,
þus to be bun in [b]itter¹ band?
heder I come thurgh rede of þe:
mi saul I send into þi hand.
for man þus am I pined on tre: 415
now es fulfild als þou cumand.'^a
- Bernard þan to hir answerd:
'Lady, blissid mot þou be;
of schere-thursday now haue I herd
how þi dere sun was tane fro þe, 420
and on gude friday how it ferd,
how þat he died opou a tre;
bot now, how he in graue was sperd,
ladi, þat tale now tell þou me.
- And how þat he was taken doun 425
tel me, moder & mayden mylde,
² of þe cros efter his passioune,
and how þai wrought þan with [þi] childe,
and how þat Ioseph come to toun
þi sun bodi for he wald bilde; 430
he wan it with his orysoune
fro Pelat and þe Iewes wilde.
- (And how he was laid in þe ston)
tell me, mayden and moder fre;
whilk of his frendes euerilkone 435
walde þare at his beriyng be;
þe murnyng of þe and of Iohn,
mayden mylde, mene vnto me—
for wele I leue ze left allone
with-owten mo of zowre menzen^a. 440
- »Bernard, scho said, allas allas,
þir wordes dose me mikell wo;
to tel al halely how it was
my hert for bale might brest in two.
Ioseph gan vnto Pilate pas, 445
and asked þe bodi þat hanged so;
and both Pilat and sir Cayphas
gaf him leue it doun forto to.

¹ Ms. witter. ² Ms. and of.

Pelates knyghtes sterne and stout
 450 furth with Iosep gan þai wende,
 and oþer folk a ful grete rout —
 sum was his fa & sum his frende;
 þai brak þe theues the-banes about,
 to luke if þaire life had made ende.
 455 þat þai sold do so had I dout
 with my sun þat was so hende.

I foloud fast with al my myght,
 with Ion and with my systers two.
 omang þam þare þan stode a knyght,
 460 blind he was and lame also,
 and al þai said Longius he hight;
 vnder þe cros þai gert him go —
 and sertes þan I saw a sight
 þat was þe werst of al my wo.

465 Þai gaf þe knyght a spere ful gude,
 and set it to my dere sun side,
 þai bad him sting fast þare he (stode)
 for any thing þat might bi-(tide).
 he put it up with eger mode,

470 to my sun hert he gert it (glide):
 and sune brast out both (water & blude)
 of þat wound þat was (so wide).

Þe blude ran down vntil hi(s hand).
 and þarwith wiped þe knight . . .
 475 so gat he sight als he . . .
 and loked brade with e . . .
 and thanked god of (al his sand),
 liftand his hert to . . .
 þat sight saw (I þar I gan stand),
 480 and oþer mo . . .

(Þan wex mi hert heui als led)
 (when) I saw þat rewful sight,
 þe water clere and þe blude rede
 þat ran out of þe wownde ful right;
 485 þan fel I doun als I war ded,
 langer to stand had I no might.
 Ion me comfort in þat stede,
 so did Ioseph þat nobil knyght.

Þan went þe knyghtes to sir Pilate,
 490 and I left þare ligand in swowne:
 and when I couerd out of þat state,
 I prayed Iosep to tak him doune

and get him þeþin by any gate
 fro þe Iews fals and felowne.
 Ioseph said: 'lat be þi late;
 495 to bring him þe er we ful boun'.

Nichodemus þe nayles out drogh,
 and Ioseph lapped him in his arme —
 both þai lufed him wele inogh,
 and toke him doun withowten harme. 500
 (þai) lesed mi barn þus fro þat bogh
 and broght him euyn vnto my barme:
 I kissed his mowth with mekil wogh —
 cald it was and nothing warme.

(An) hundreth sipes gan I kis 505
 his mowth and als his eghen two,
 (and said): 'dere sun, sen I þe mys
 (gla)d now sal I neuer go,
 (& Ioseph) ful fast aboutward is
 (þat þou) war in þi graue me fro. 510
 (now in þis) werld who sal me wis?
 (whine) war I grauen with þe also?'

(To wepe) might I nothing forbere,
 (so was mi) hert enclosed with care;
 (his woun)des did me slyke dere 515
 (whilk I saw) on his body bare
 (mad of þe na)yles and of þe spere,
 (þat it woun)ded my hert ful sare;
 (all men sorow)ed þat þar were,
 (bot mi sorow) was mekil mare. 520

(Slike sorow þar in) me was cast
 (þat I most wepe) on alkins wise;
 (bot zit my hope ay) was stedfast
 . . . he sold vp rise
 . . . war past, 525
 . . . (s)eruisse;
 (ful wele wist I a)t þe last
 (I suld him se omang al hi)se.

Had I noght . . .
 and trowed þat he suld ris up right, 530
 Bernard, mi hert had brusten bene
 when mi dere sun to ded was dight.
 Ioseph & Nichodeme þam bitwene
 to beriyng bare þat bodi bright;
 þai lapped it in clathes clene, 535
 and closed in a stane þat night.

- 'Now lady, quene of heuyn and hell,
 als þou him bare þat vs dere boght
 I pray þe þat þou wald me tell
 540 more of þi murnig if þou moght:
 where wastou whe[n] þai did him dwell²
 in Ierusalem, where he was soght
 and taken with þe Iewes fell
 and byfor sir Cayphas broght?^a
- 545 »Bernard, þat sight I saw also,
 mi blissed barn how þai hiw band,
 and led him furth ful fast me fro;
 I folowd him ful sare wepeand.
 no wonder was if me war wo,
 550 bot more mernail how I might stand,
 at se mi sun to paynes go;
 to folow and wepe might I noght wand.
 On schere-thursday within þe night
 þai soght him, Iewes ful grete plente,
 555 with lanternes & with swerdes bright,
 and ilkone asked 'whore es he?'
 'I am here', he said ful right,
 'bot dose my men no harm for me'—
 he wist what dole to him was dight,
 560 þarfore he wald his frendes went fre.
 Al-if him-self to paynes zede,
 he wald none oþer þe wers ware;
 þat schewd he by his speche gud spede
 both in þat stede and els where.
 565 Peter gan his swerde out lede
 and Malkus ere sune of he schare;
 my sun him blamed for þat dede
 and hastily he (he)lid it þare.
 Iudas þat was (ful) of þe fende,
 570 al-if mi sun his treson wist,
 at his cunying he cald him frende
 and curtaisli þare he him kist.
 þan knew þai wele my sun so hend,
 þai laid hand on him als þam list;
 575 omang þam al no man him mende.
 on þis manere my mirth I mist.
 f. 85
 2.
 and seþin (to Pilat), him to spill;
 my dere sun was noght ferd forþi,
 580 bot þeder went he with gude will;
- he kid noght þat he was myghty,
 bot bare him euer simpil and still.
 Pilate sayd he suld noght dy,
 for in him fand he none kins ill.
 Þai hid his eghen and band him fast 585
 and bet him þan with buffettes sare,
 and bad him rede wha smate him last,
 a trew prophet if þat he ware.
 two of my sisters þeder past
 forto se þat sorow and care, 590
 and þe Maudelaine was noght last—
 scho lufed him lely and his lare.
 Hir luf to him was euer new,
 to wirschip him als was worthy.
 ful strang es luf of frendes trew, 595
 and of þe moder maste namly.
 he was so faire of hide and hew,
 my murnig was þe more forþi;
 al men him lufed þat euer him knew,
 slike blis it was to beld him by. 600
 Þai nakend him þan in þa stoundes
 and till a peler band him al bare,
 and bet him þan þare in þaire boundes
 despitusly wald þai noght spare;
 foure thowsand and sex hundreth woundes 605
 dight þai on his sydes ful sare,
 and cried on him on heght als houndes:
 'þi propheci mendes þe nomare'.
 Bernard, I was ful will of rede
 when þat I herd þam sogat say 610
 þat Ihesu sold be done to dede
 and Baraban go quite for ay.
 it was þe custum in þat stede
 to saue ane on þaire sabot-day;
 god sun þai slogh with wikked red, 615
 and lete a thef go quic oway.
 Þus þe Iewes ful sterne and stout
 held my sun in ful hard band.
 Pilat had of þam more dout
 þan of him þat was alweldand: 620
 he rase up right omang þat rout
 and liuerd him into þaire hand.
 þan prrsed þai bremely him about,
 and euer ful mekeli gan he stand.

¹ v. 537—648 precede v. 129 in the other Mss. ² *al.*
 qwell. ³ v. 577—84 follows after 600 in the other Mss.

- 625 (When he was dampned þan þai went) þe heuynes might I . . .
 with him out of þe tun ful tite, ouer him hertly g. . . . 670
 þe cros opou his bac þai bent
 and waited to do him despite.
 I wend to were þe . . .
 so þat my so
- 630 þat neuer was worþi to wite, . . .
 omang þa wolues was to-rent. . . .
 I folowed fast with sorow and site. 675
- þe Iewes war fayn when he fore ill,
 and fast þai logh, both moste and leste!
 635 'if þou be king tell vs vntill,
 so þat þi payn may be relest'.
 he answerd noght bot held him still,
 with countynance fayre and rest,
 and bare þe cros vp to þe hill
 640 ful bousumly als any beste.
- I swouned þan ful many a sith,
 so did wemen þat war with me;
 I cried loud, for he suld me lith,
 when I for prese might him noght se:
 645 'A sun, whi hies þou þe so swith
 sen þat þou beres so heuy a tre,
 and lattes þi moder be vnblith,
 and oþer frendes þat folowes þe?'
 Sen heuy was and erth also
 650 and Adam merked efter man,
 had neuer woman so mekil wo
 ne care in hert als I had þan.
 now haue I tald bitwen vs two
 of grete greuance sen I bygan;
 655 ȝit may I mene of many ane mo,
 fro his graucing how þat we wan.
- þan wald Bernard no speking spare
 bot til hir said he sone onone:
 »I thank þe, ladi, of þi lare,
 660 þat þou to me will mak þis (mone).
 when he was ded als þou said are
 and stalworthli stoken in ston,
 forþermare how gan ȝe fare,
 þe Maudlayne and þi cosyn Ion?»
 665 »Sertes, Bernard, þe soth . . .
 grete hardnes þan in h . . .
 when þai þe stone wal . . .
 for wa þan wex I al . . .
- þai gan me (win),
 (ilka)ne at oþer leue þai toke
 and led me home vntill owre in.
 for sorow I might speke ne luke,
 and al þai murned more and myn.
 no wight in werld might write in buke
 oure bitter bale þat might noght blin. 680
- Intill a chamber þai gert me go
 whare mi dere barn was won to be:
 Ion and þe Maudelayn went also,
 for no thing wald þai wend fro me.
 I wayted about in ilka wro
 685 bot of my sun kouth I noght se;
 omang vs was so mekill wo
 þat in swounyg we fell al thre.
- þus war we set in sorows sare,
 and out of bale might none vs bring. 690
 til þat we wist how he sold fare
 þat was oure conforth ouer althing.
 now haue I tald þe of my care,
 (wh)at pain I had in his parting;
 bot efter I was ful redi þare
 695 to luke efter his vprising.
- (Saint) Bernard said: »my ladi fre,
 I thank þe, moder and maiden milde.
 þat þou wald þus mene vnto me
 (þe) sorow of þe and of þi childe. 700
 (now) am I seker, whare so I be,
 (þat) his passioun sal me schilde
 (fra þe fend) and his powste,
 (and also) fro al werkes wyld.«
- (Now, ladi,) for þat mekyll wo
 705 (and þe murn)yg þat þou made omell,
 (þe pas)sioun of þi sun also
 (& his) d)ed so foule and fell,
 (lat vs neu)er depart þe fro,
 (bot grant vs) euer with [þe] to dwell, 710
 (and hepen owai) when we sall go
 (schild vs fro) þe paynes of hell.
- A M E N.

2. (R. Rolle's Form of living, in verse).

The following interesting piece is a metrical paraphrase of the 1st part of R. Rolle's Form of living, most likely by Will. Nassyngton. It demonstrates the great popularity of R. Rolle's treatise. No other Ms. is known to exist.

fol. 85b.

(I)ka man þat bunden es)
 (in dedli sin), has (thre wrechednes),
 þat bringes þam to þe ded of hell;
 and whilk þai er I sal ȝow tell.
 5 Þe first es default of gastly strenkith
 þat þai sold haue þaire liue to lenkith;
 þat mase þam so wayk in al thinges
 þat þai may noght gainstand fandinges,
 ne þai may noght lift vp þaire will
 10 þe luf of god at ȝerne vntyll.
 Þe toper es vse of flesli syn
 and a desire to dwell þare-in,
 and for þai haue no will to stand
 in lustes er þai lightly falland,
 15 and [in] þaire lustes so will þai lend
 many vnto þaire lines end.
 Þe thrid wrechednes es chanieing
 of lastand gudes for pasand thing,
 als when þai leue þe ioy endles
 20 for vaine ioy here þat pasand es.
 and if þai turn þam ald or ȝing,
 god will ordaine þaire wonyng
 with angels and with hali men,
 þaire wrechidnes if þai wil ken;
 25 bot for þai folow þe filth of sin
 and likes more to lend þarein
 þan in þe grete fairehed of heuyn,
 both it and þe werld lose þai euyn.
 For he þat has noght Ihesu Criste,
 30 al gude thing es fro him rauist;
 al creatures sal uengance cry
 on him in dome, als es worthi. —
 Þir wrechidnes er noght anly
 in þam þat luffes here licheri
 35 and glotony and oþer sines
 þat þaire luf oft fro god twines:
 bot þai er in sum man and wife
 þat semes in penance and gude life.

For when þe fende ful of enui
 can parcayue here preueli 40
 þat man or woman, ald or ȝing,
 wald turn þam vnto gude lifing
 and forsake werldly vanite,
 a hundereth wiles þan has he
 to put þam fro swilk purpose sune, 45
 and ger þam leue yf oght be done;
 and so warly oft will he wait
 þat þai sal noght se his desayt.
 Sum (he desaiues) thurgh þe syn f. 86
 of erreure þat he puttes þam in; 50
 and sum with singulere wittes here,
 when þai think on þis manere,
 whare so þai walk by est or west
 þat þaire owin wit euer es best,
 and þarfore will þai no counsayle 55
 al-if it might þam mekil avayle,
 his a wit think him best of all—
 þat gers him oft in folis fall;
 þis es a stinkand sin of pride,
 þat þe fend gers walk ful wide. 60
 Sum he desaiues¹ thurgh vain glori,
 þat es idel ioy, als when any
 has pride in hert on ill manere
 of penance þat þai suffer here,
 or els of gude dedes þat þai do, 65
 or uertus þat er gifen þam to;
 and er sari when men þam lackes,
 and meri when men rose of þam maks;
 þam think þaire werkes & þaire gude dedes
 fer passes þe lif þat oþer ledes; 70
 þam think þat no man, ald no ȝing,
 suld reprehend þam in no thing;
 þai despise al sinful men
 þat will noght wirk als þai þam ken.
 how suld men find more sinful here 75
 þan he þat lifes on þis manere?

¹ Ms. desayued.

- and more sinful þarfore he es
 þat he wate noght his wrechidnes.
 Sum er desayued in lust & liking
 80 of mete and drink outrage taking,
 when þai haue grete delite þarin
 and wenes þat þai do no syn,
 þarfore þai amend þam noght,
 and so þai er in bondage broght;
 85 al gude vertus þai put byhind,
 in þaire wittes er þai made so blind.
 Sum er bigiled thurgh abstinens
 fro mete and drink and oþer spens;
 þat es desayueing of þe fende
 90 to ger þam faile and þam-self schende,
 þat if þai bigin any thing,
 þai sall noght bring it to ending;
 and þusgat es þaire mede made les
 thurgh foli of þaire frawardnes.
 95 Þis gilder þe fende vntill man merkes
 when he bigins to luf gude werkes;
 he suffers . . . of hert and (hend)
 þat þai bring no gude werk till end;
 he gers þam wene at þai sall do
 100 more þan þai may atteyn vnto,
 and gers þam wene þaire werkes er lele,
 when þai do harm to þaire saul hele.
 For, als þir clerkes may know ful euyn,
 we haue a lang way vnto heuyn,
 105 and ay when we a gude dede do,
 a pase þan mak we heuyn vnto,
 and when we think gude thoghtes or
 pray,
 vnto heuyn we mak vs way;
 þan, if we mak vs here so wayke
 110 þat vs list nowþer lif ne (l)ayke
 ne nowþir gude werkes forto wirk
 ne forto pray ne go to kirk —
 we er so febill we may noght rise
 ne be lastand in goddes seruise:
 115 me think we er worthi to blame,
 and aght forto think mekill shame,
 þat in oure werkes er failand
 when we had moste mister to stand.
 and sertes it es [noght] goddes will;
 120 þat proues þe prophet þe þis scill:
 he said, »lord, I sal kepe mi might
 vnto þe both day and nyght« —
- his meneing was þan on þis wise,
 þat he suld maintene goddes seruise
 lastandly to his ded-day,
 125 and noght sune waste his strenkith (oway)
 and seþin lig waneand by þe waw.
 þat es more perill þan we know;
 Saint Ierom sais, to vnderstand,
 þat he makes of rauyn ofrand
 130 þat here will turment his body
 fro mete and slepe outragenusly.
 And saint Bernard sais þat f(fasting)
 ne wakeing lettes noght g(astli thing)
 bot helps it in ilk sesoune
 135 if it be done with discrecioune,
 and if discrecioun be n(oght) . . .
 þan er þai tald vices al . . .
 Parfore to pine vs es (na nede)
 and þan haue vnth(ank for our dede).
 140 Bot þar er sum me(n þat wenes)
 þat þaire life es (noght al þai menes)
 bot if þai vse (swa mikil fasting)
 þat all (men spek þarof, ald & ȝing):
 (bot oft þe mo ioy þai haue þen)
 145 (withow)ten of þe speche of men,
 þe les ioy haue þai within
 of þe luf of god þat neuer sal blyne.
 It war wele more to goddes honore
 to sustine þaire bodis in mesure
 150 and forto tak with gude talent
 what sustinance so god þam sent,
 forto maintene his seruise,
 þan forto wirk on oþer wise,
 thurgh penance & ypocrisy
 155 to ger þam be halden haly.
 for þe les þat men þaire gudnes neuyn,
 þe more it es with god of heuyn.
 What helps it to more or les
 to haue þe abit of halines
 160 and be noght so, bot couer pride
 and ire and enuy on ilk side,
 and hide so many wikked dede
 vnder þe clothes of Cristes barnhede?
 (A) foul lust es it unparfite
 165 (of) oþer mens wordes to haue delite,
 (þat) of oure dedes may deme right
 noght
 namore þan þai may of oure thoght;

(þ)arfore weþer þai say gude or ill,
 170 (a) man sold gif no tent þartill;
 (an)d if we hide oure werkes þen
 (fro) þe loueing of werldly men,
 (þan) will god for oure gudeness
 (sche)w vs ioy þat es endles.
 175 (For his) ioy es when alde and ȝing
 (has) strenkith to fell þe fendes fanding
 (and sekess) no thing forto haue
 (bot) huf of god his saul to saue:
 (and þis) desire of his luf smert
 180 (ay) suld kyndel in oure hert,
 (and þe) swetnes of his grace
 (be oure) comfo)rt and oure solace.
 (Lo þus) hau)e I talde here now
 fende decayues & how
 185 (men & women) þat er noght ȝwante
 be ataynt;
 (if þou) wil do bi gu)de counsaile
 (and folow) lare þat might auaile,
 (his malis) sal turn him till anoy
 190 (and al) his trappis þou sal) destroy.
 God suffers þ(e) fend to temp gud men)
 for þaire profit, als clerkes ken,
 þat þai sal be hegher in blis
 when [þai] haue ouercumen him and
 his.
 195 Þe fende on thre wise has powere
 forto dwell in a man here:
 Ane es, hurtand þe gudes of kind,
 als reuand men speche, wit & mynde.
 Anoþer es thurgh þe gudes of grace,
 200 þat he makes men in many place
 to haue swilk delite and liking
 in werldli gudes þat es vain thing
 þat þai forget god euer omell
 and wendes with þe fende to hell.
 205 Þe thrid maner es, turmentand
 a mans body by water or land,
 als Iob was turment lifand here
 with maladies and sekenes sere.
 Bot wit þou wele, for ani gyn
 210 if he may noght temp þe within
 nowþer with his worde ne dede,
 withowten thar þe noght him drede;
 for vnto no man may he greue
 ferrer þan god will gif him leue.

Þe fende, als hali writ witnes, 215
 transfigures him in sere liknes:
 sum tyme als ane angell of light
 tempes he men both day and night,
 and hides ill to ald and ȝing
 vnder þe liknes of gude thing. 220
 and þat es on two maners done:
 Ane es when he at morn or none
 eggess men till esse of body
 and forto kepe þam tenderly;
 he sais if þat þaire fless be pinde, 225
 þai may sustyne [noght] wele þaire
 kinde,
 and þat es nede on alkins wise
 forto mai[n]tene goddes seruise;
 on þis wise makes he vs to think,
 bot if we ett wele and wele drink 230
 and lig soft and sit warm,
 els may we lightly haue grete harm,
 and els till end bese it noght won
 þe trauail þat we haue bygun;
 þus bringes he men both more & les 235
 to lust and liking of þaire fless.
 Anoþer es when he thurg chance
 entices vs to grete penance
 f. 87
 of gastly gudes, and þusgat sais: 240
 »He þat moste hard life wil lede
 for goddes luf, sal haue most mede:
 þarfore ett lityl and febil mete,
 and thinnest drink þat þou may gete,
 vse litel slepe, and were þe hayre, 245
 and fast mekill þi fless to payre,
 þat þare be none for nokins chance
 þat may pass þe in penances.
 þus sais þe fende in þi conciens
 to sla þe with grete abstynens, 250
 right als he said þe toþer thing
 to sla þe with outrage etting.
 and þarfore, if we right lif wald,
 a gude mene bihoued vs hald,
 þar-thurgh we may gett oure saul bute 255
 and hald oure fless ay vnder fote,
 and suffer it to haue strenkith þarto
 at serue god als it suld do.
 Also oure [enmy] wil noght sese
 ne suffer vs here to rest in pese 260

onightes, when we suld slepe a while:
 bot þan he sekis vs to bigile
 with unaitese, to mak vs glad,
 and sumtyme sightes to mak vs rad
 265 and ger vs lathe with oure awin state —
 for al oure febilles wele he wate.
 with faire sightes he makkes vs fain
 forto ger vs be glad in vaine,
 to ger vs wene so þat we er
 270 better þan we may be bi fer.
 sumtyme he puttes intil oure mode
 þat we er halden hali and gude,
 to mak vs proud of oure gude dede
 and so to ger vs lose oure mede;
 275 sumtyme he sais we er werst of all,
 at gerr vs into wan-hope fall
 and so forto di in despaire.
 Pus colures he his falsshedes faire.
 bot god ful kindly wil vs kepe
 280 and sane, wheþer we wake or slepe,
 if we rewle vs efter his will,
 þat þe fende noght dere vs till.
 Pou siwnes noght slepeand, sais þir
 clerkes,
 if þou be wakeand with gude werkes,
 285 withowten outrage of mete and drink,
 and euil thoghtes on none wise think.

Þ(e fend desayues)
 thurgh dremis þat þai se slepe(and);
 and sum dremes gers he sothfast seme,
 290 for þat men sal þarefter deme
 and trow þat al dremes þat þai se
 on þat wise soth sal funden be,
 þan shewes he oþer vnsuthfast thinges,
 and so in wrang trowth he men bringes.
 295 And forþi þat none, alde ne ȝing,
 sall be desayued with swilk dreameing,
 þarfore I tell, wha will tak ȝeme,
 sex maners of dremis may men deme.
 and twa maners may nane askape:
 300 þat es with tome wambe if þai slape,
 anoþer, ouer-full if þai be —
 sum vanitese þan sal þai se
 and sightes þat er noght sertayne,
 and al es for þaire febill brayne.
 305 þe thrid es desayt and gilri

of þe fende, oure fals enmy.
 þe ferth es thoght of werk with hand
 and illusiouns þarfore folowand.
 þe fift er renelaciouns of þe haligaste,
 and þat es for oure (saul ese) maste. 310
 þe sext es when men er (rau)iste
 thurgh thoghtes bifore þat falles to
 Criste.

on þir maners, wha will tak kepe,
 may men dreme when þat þai slepe.
 and in so mekill it es worthy 315
 þat men sold set þe les þam by
 and trow nowþer til all ne sum,
 for we wate noght whereof þai cum,
 wheþer þai cum of þe haligaste
 or of þe deuil þat deres vs maste; 320
 bot where men many dremes (ses),
 þare er many vanitese.
 wharfore men þat kindli wit (can),
 right als þai cum so lattes þam . . .
 and lattes þaire hert ay . . . 325
 als þaire lifing es she . . .
 What helpes to seme ha(li) . . .
 and þan oure conciens . . . ?
 turn þi hert to god ha(lli)
 als it semes þou dose (þi bodi). 330
 þou sal noght say
 þat al er haly þat
 and beres abite
 and with þe
 (ne þou sal noght wene þat al er ill) 335
 (þat) werldly thinges tentes vntill
 (& occupies þam with trauayle,
 (fo)r default of fude þat þai noght faille;
 Bot þai er haly in al degre,
 lered or laude wheþer þai be, 340
 þat werldly gudes can wele despise
 and luf god euer on alkins wise,
 and settes in god al þaire desyre
 and þaire luf brinand als fire,
 and couaites noght þat men ma neuyn 345
 bot all anly þe blis of heynyn,
 and hates sin with main and mode,
 and seses noght of werkes gude,
 and in þaire hert feles a swettnes
 of þe life þat ay lastand es: 350
 and haldes þam-self werst of all

and þe foulest þat may byfall,
 and knawes wele þaire wrechidnes.
 þis manere of lifing haly es;
 355 and who so lifes in þis degre,
 haly and bliscēd sal he be.
 If þat þou will haue mede in heuyn
 (and) be with Cristes apostels euyn,
 (think) noght þan what þou forsakes,
 360 bot what þou despises and noght
 takes.
 (þai) forsake so mekill and no les
 þat fo)lowes Criste here in mekenes,
 (in char)ite and in pouert
 (and in) par)ite paciens of hert,
 365 (als þai) mai couait in þaire thought
 . . . ane þat folowe him noght.
 (& par)fore luf god with gude will,
 . . . (h)as he eghe þartill;
 (with grete desir) wha to god tentes
 370 (& offers) þaire praiers in his presence
 (& sekcs na comforth of) erthly thing
 (bot þe blis of heuin) at his ending,
 (Crist him reue s)all fro þe fende
 (& his werkes) þat him suld shende,
 375 (& als fro lustes and likinges
 of fless^v & blude þat in) him hinges,
 & mak him will na er)thely gude
 þaire mode
 (& drede na sorow þat m)ay bifall
 380 all

 385 þat þai be noght (in þat sesoune)
 letted of þaire deuocioune.
 Þus mai men se wha will tak zeme
 how sum er better þan þai seme,
 and also sum man wikked es
 390 þat schewes semeing of halines.
 And who so will þis lesson lere
 and lif þarefter with gude chere,
 thurgh help of god þan sal he be
 als gude in saul, als forto se.

At þe biginnig enterely
 turn þe to god almighty.

and þat es to mene on þis wise:
 turn þe fro al couatise
 and fro liking and bisines
 both of þe werld and of þi fless, 400
 so þat þi hert, þat was downward
 whils þi hert in þe erth was harde,
 be vpward now als fire ful euyn,
 sekeand þe heghest place in heuyn,
 til þi spous whare he beldes in blis, 405
 and zeren to won with him & his.
 þi hert to god wele turned es
 when it forsakes sins more and les
 and fleis al felischippes of schrewes,
 and confouroms it to gude thewes 410
 and to debonerte and mekenes,
 and in goddes loueing lastand es,
 and es noght with nonkins strife,
 ne irkes noght with hardnes of life.
 Bot foure things bus him haue in 415
 thought
 þat to par)ite luf will be broght.
 Ane es, of þis life þe mesure, I.
 þat so schort time mai endure,
 þat vnnetes es oght forto tell,
 for als in a point here we dwell — 420
 þat es þe leste thing þat mai be;
 zit es oure life wele les to se,
 if þat we haue rewarde alway
 vnto þat life þat lastes ay.
 Anoper es þe vnserainte II.
 of oure ending when it sal be;
 for we wate neuer when we sal deghe
 ne what dole þat we þan sal drighe,
 ne we wate neuer into what stede
 þat we sal turn when we er dede; 430
 god will lat vs no sertaine se
 for þat we suld ay redy be
 (in) what e we f. 88
 þus suld a man ay think in thought.
 Þe thrid, þat we account sal zelde III.
 of al oure dedes in zowth and elde
 bifor Ihesu, þe domes-man dere,
 and of al þe time þat we had here,
 and what oure bisines has bene.
 for þare sal all þe soth be sene; 440
 al euil dedes þat we here hid
 sal þare plainly be knawen & kyd,

- and what gude werkes we might haue
wrought
when we war ydell and did noght.
445 þarfore þe prophet sais sertayne:
»Lorde, þou has calde þe time ogayne,
to wreghe vs of oure wikkednes
in al oure lifing more and les.
for ilkaday þat god has send
450 in his seruise forto despend,
in wikked werkes if we it waste,
þarfore in bale we muþ be braste
and by it dere on domesday,
bot if we mend it whils we may;
455 and al þe time we waste to noght
whils god es al-out of oure thought.
þarfore on him we suld think ay,
and also on þat dredeful day.
- III. Þe ferth thing folowand es þis:
460 forto think what ioy and blis
þat þaire hertes er to rauiste
þat lendes in þe luf of Criste
lastandly ai whils þai lif,
and al þaire hertes vnto him gif;
465 for þai sal be, als clerkes ken,
breþer with angels and hali men,
in heuyn where þai sall plainly se
god in his grete maieste.
þat sight ouer all es souerayn blis,
470 and þareof sal þai neuer mis;
it sal be to þam mete and drink
and all þat þai will efter think.
þare sal be more ioy þam omell
þan ani man with tong mai tell;
475 and to þat welth wele mai þai win
þat here will kepe þam clene of sin.
Also to think with gude entent
what sorow and care and hard tw-
mest
þat þai sal haue withowten ende,
480 þe sinfull þat to hell sall wende,
(þat lufed noght god whils) þai liued here
bot filed þaire thought with folies sere,
als pride and ire and oþer syn.
þarfore in bale-fire sal þai brin,
485 þat es in þe fire of hell,
with deuils þat þarein sal dwell;
for þai sal dwell ay with þe fende
- right als gudemen with god sal lende.
Þarfore luf god, als I said are,
with all þi might and main euermare; 490
and lat þi luf ay in him stand
and more and more ay be waxand,
and bigin þi luf so lawe
þat þou may ai god better knawe,
and set þi luf so sad in him 495
þat þou may euermore upward clim;
and noght bigin so highe thurgh ruse
and cum downward, als sunn men dose
þat ouer-grete penance wil bigin
þat þai may noght til ending win, 500
wharfore þai fail in goddes seruise —
wha wirkes þus þai er noght wise.
þi merit mai be neuer þe les
if þou do noght so grete destrese
vnto þi fles, at ger it faile; 505
bot kepe þe klene, es my cōunsaille,
and vmthink þe at morn and none
to luf god more þan þou has done;
þan sal þi luf be more and more,
and þi mede ay waxand þarfore. 510
- He þat here will leli lyf
and his luf all to god gif,
stabilly sall he vnderstand
þir foure thinges þat er folowand:
Ane es what thing files a man; 515
anoþer what thing clenens (him þan);
þe thrid when þat he clenens es,
what thing þan haldes him (in clenens);
þe ferth what thing may a (man bring)
at ordain him to goddes li(king). 520
For þe first, what files a (man),
I. may men know wele
þat we sin on ma(ners thre)
and makes oure sau(les foule to be);
þus er þai talde who (wil take hede): 525
with hert, with (mouth, and with dede).
Þe sins of hert (er þir) pecca-
ill thoghtes cord
.
(wik)ed will and yre is hert to hald for 530
rose.
and to haue ill suspecioune,
and pray with-owten deuocioune.

- and if þi hert euer ydel be
with-ouen werkes of charite,
535 and void withowten swete sauoure
of þe luf of god oure creature.
ill drede, ill luf to ald or zing.
all errour and al ill trowing.
ioy of oþer mens ill fare,
540 and sorow if þai in welthes ware.
to despise pure men more or les,
to honore þe riche for þaire riches.
despite of sinful þat we se,
and ioi of werldli vanite.
545 vntholemodnes oure soueraines to.
and dout of dedes þat er to do —
for what we sold do suld we know
and nowþer lett for luf ne awe.
noy in hert forto do gude.
550 anger at serue with milde mode
(god &) þam þat we suld vntill.
and sorow we haue done namore ill,
and þat we haue noght fulfild sone
(wikkednes þat we might haue done.
555 (and) vnstabilnes of thought.
pin)ng with penaunce if we do oght.
(ypoc)risi in goddes seruise.
(drede) ill doers to despise (!).
(shame) of gude dedes, ioi of ill.
560 (singul)ere wit with-owten scill.
(couait)se of dignite,
(or to be) halden of gude degre,
(or rich, or to) be halden faire,
(or strang) oure ennies forto payre.
565 (vain glori) forto haue in mynde
(of gudes of) grace or gudes of kinde.
(forto haf) shame of simpil frendes,
(& prid of ri)che þat with vs wendes;
(for fre ilike) al sall we be
570 (bifor þe face of gods mageste),
(bot if our dedis) mak vs were
(or els better þan oþ)er err.
(also despite of gud) counsaile
(and teching þat vs might) auayle.
575 pouert
scata
ris
- Pe sins of mouth er, (if þou fraine):
to swere grete athes & oft in vaine.
to sklander Crist or oþer vs by.
- to neuys his name vnreueren[ti]li. 580
vnsothfast schrift þat es noght clere.
grocheing to god for angers here
or tribulacioun, þat er send
till vs for we oure mis suld mend.
to pray [to] god in his presens 585
with-owten deuocioun and reuerens.
bakbiteing. flatering. and lesing.
missaying. werying. and defamyng.
sawing of discord. and tresoun.
and fals witnes in feld and tounne. 590
ill counsaill. scorn. vnbowsumnes.
to say thing es gude þat ill es,
or forto say þe thing es ill
þat men dose wele and with gude
will —
for we suld lap oure negburs dede 595
ay in þe best, for þaire moste spede.
to excite oþer men vnto
swilk dedes als þai dar noght do,
forto ger þam be halden wer
eſter þat þa dedes err. 600
oþer men forto myssay
for werkes þat we do ilkaday.
with mekill speche oure heuid to breke,
or mani ydell wordes to speke.
and als of wordes faire polising, 605
to mak þam soth þat es lesing.
and in oure sinyng fals defens.
crying & laghing with no reuerens.
forto mak mowes on ani men.
eanges of lust to sing and ken, 610
or more for mens luf forto sing
þan for Criste þat knawes al thing.
to prais ill dedes with karping kounth—
al swilk er cald þe sins of mowth.
Pir er þe sins þat falles in dede, peccata
operis
als þai er set on raw to rede:
als glotoni, and licheri,
and dronkenhede, and symony.
wichecraſte. breking of halidays.
and sacrilage by any ways. 620
to resayne goddes body in sin,
and als forto [lig] lang þarin.
Brekeing of voves þat er made right.
and ydell saying in goddes sight.
(to) gif en(sampil of il) life. f. 89 625

sakles to greue ouþer man or wife,
 or forto ger þam haue il name
 or forto lose of þaire gude fame.
 Thift. rauin. vsure. decayt,
 630 lesinges and lithernes to layt.
 gladli forto herkin yll.
 to gif oure gudes harlottes untill.
 to reue oure bodis nedful wage,
 or els at vse vs till outrage.
 635 to bigin any thing ouer might.
 custum to do ill day or night.
 also feyning of halynes,
 rosing of thing þat noght oures es,
 to hald vs fayrer or wiser
 640 þan oþer, when we er wele wer.
 forto tak any charge vs to
 þat we er vnabill to do.
 to wreth vs lightly als vnwise.
 and also to bring vp new gise.
 645 to be ouer rebell vnto seruandes,
 to do noght als soueraines cumandes.
 forto do sin here in oure liue
 thurgh any of oure wittes fue:
 In sight, in hereing, or in smelleing,
 650 in handes towcheing, or in tasting;
 in giftes gifing, or quant saiinges,
 in gilry or in sutyle signes,
 vnleful thing to resayue parchance —
 for of sins er þir circumstance(!).
 655 and þar er circumstance wele ma,
 als time, stede, maner alswa,
 nowmber, person, and dwelling,
 eld, and degre, and cunyng;
 þir makes þe sin more or les,
 660 efter þe condicioun es.
 also to sin forto be boune
 or a man fele temptacioune;
 or ani bowrding to bygin
 at make occasioun vnto sin.
 665 Þir er þe sins þat falles in dede,
 and mani ma if men tak hede.
 peccata Sins of omiscioun I sall say sone,
 omis- þat es, leueing of gudes vndone,
 nis when ani leues þat þai suld do
 670 or reklesli tentes noght parto:
 noght thinkand on god þat sese all,
 ne of þe mede þat þarfore sold fall,

or th(ankand him noght of) his gudes
 þat he vs lenes here more and les.
 or duse noght here oure dedes ilkane 675
 þat gude er, for goddes luf allane.
 to sorow noght here for oure sin.
 to dispose vs noght grace to win,
 or þat kepes noght þe gift of grace- 680
 or vses ill in any place.
 forto comfourem noght his will
 goddes liking forto fulfill.
 vntill prayers noght forto bow,
 bot rabill on and rek neuer how.
 or will noght enforce þam to fulfill 685
 thing þat þai haue avowed vntill,
 or bunden by sum certaine poynt,
 or els for penance es enioynt.
 to draw on lenkith þat suld be some.
 or haue no ioy of gude dedes done 690
 vntill oure neghbur þat er knawen,
 als we wald haue of oure awn.
 noght sorowand of oþer mens ill fare,
 frendes or fase wheþer þai ware.
 noght standand if temptaciuns rise. 695
 noght forgifand al oure enmise.
 noght kumforthand neghbur in care,
 als we wald þai till vs ware.
 noght zeldeand þam þat vs gude wins.
 to let noght þam we se vse sins. 700
 strinceinges noght to stint and stere.
 and vnkonand men noght to lere.
 noght forto cumforth on oure wise
 þam þat er seke and may noght (rise.,
 or help þam noght þat er broght (in wa; 705
 thurgh pouert, or prest, in pres(on
 alswa).
 Þir sins, and oþer þat er (mare),
 makes men foul als I said are,
 and þai er vsed of zong (and ald)
 on thre maners als I (zow tald). 710
 Ogaines þa thre m(ai help vs win)
 oþer thre things þat (clenses of sin). 715

First ogains þe sin of (thought)
 es sorow of hert parff(itli wrought),
 þat es, to rew oure s(ins sare),
 and be in will to sin (no mare),
 and for for sorow of . . .

- put out al ioing
 so þat oure
 720 ne oure h
 (Pe toþer, ogains þe sin of mouth,)
 (es) trew schrift, forto mak kowth
 (al) sins done with oure body;
 and [þat] sal be done hastily
 725 with-owten any laing delaying;
 and naked with-owten excusing;
 and all hale & noght sunder tane,
 als sum þat telles *sum* sins till ane
 and *sum* till anoþer, als we gess
 730 forto mak þaire penance les,
 or els þat halde oght in þe taylor—
 swilk schrift sal þam nothing availe.
 Þe thrid, of satisfacioun may rise;
 and þat es done opon thre wise:
 735 in fasting, prayers, and almusdedes—
 noght (anly to gif) pouer men þat nedes
 mete & drink to þaire releues,
 bot to forgif þam þat þe greues
 and pray for þam with gude entent
 740 þat god bring þam vnto mendement,
 and enfourom both ald and zing
 (þat) er in poynt of perising.
- III. He þat clennes more wil kepe,
 within his hert to goddes wurschipe
 745 (it) bus kepe on maners thre;
 I sal þe tell how þat sall be.
 (Ane) es waker thought and stabill,
 (þat) he to god be euermore abill.
 (An)oþer es besines to zeme
 750 (þi fue) wittes als best will seme,
 so þat) ilkone in his degre
 (be rewli)de als him aw to be
 (& wickid) stiringe þat in þam es
 (be closed cle)ne out of þi fless.
 755 (Pe thrid es) forto be ay boune
 (till honest oc)upaciowne
 (in gude ded)es of charite,
 (& þat þou neu)ermore ydel be,
 ght
 760 ght

 l..fing.
- (Clennes of mouth bus keped) be
 (on) maners thre:
 (t)hoght 765
 (spe)ke oght,
 d
 nayd.
 Anoþer es þis, (als I þe teche),
 to be noght ouermekil (of speche); 770
 for he þat mikell carpand is
 sum tyme sall he say omis.
 Þe thrid es þat þou for no thing,
 ne for no mekenes, mak lesing
 on þi-self ne on none els, 775
 bot luke it be trew þat þou telles.
 Clennes of werk with ald and zing
 of thre thinges also has kepeing:
 Ane es assiduele thought of ded
 þat maystris makes in mani a stede, 780
 and on his paynes þat er so (fell)
 and more þan any man mai tell;
 for þus men heres þe wiseman say:
 »vmthink þe, man, of þi last day,
 how þou out of þis werld sal twin, 785
 and þan, he says, þou sal noght syn.
 Anoþer: he þat clennes will kepe
 byhoues fle all ill felaghschipe,
 þat more ensampill will to him neuyn
 to luf þe werld þan god of heuyn, 790
 and more to luf esse of bodi
 þan forto plesse god almighty.
 Þe thrid es right discrecioune
 to ete and drink yn¹ gude musoune²,
 þat it pas noght right ordinance 795
 ne want of skilwis sustinance;
 for both es demid to ane ending,
 outrage, and ouer-mikell fasting;
 for nowþer es till goddes pay—
 þat will *sum* noght wene by no way. 800
 if þou tak sustinance of swilk gude
 als god þe sendes vnto þi fode,
 and³ out-tak no maner of mete
 þat cristen men vses fortill ette,
 and vse mesure in ilkadele 805
 and ett and drink: þan dose þou wele;
 on þat maner did Crist him-selue
 (in) erth here, and his apostels twelue.

¹ orig. on. ² = O Fr. moisson measure. ³ r. I.

- Bot if þou in þi-seluen se
 810 þat þou haue strenkith & stalworth be
 in goddes seruise to pray and wake,
 and þou will fast þan for goddes sake,
 so þat þou no faintise fele
 to serue god þan dose þou wele;
 815 and if þou fast vntill þou fayle,
 þou sins and it sal noght availle.
 f. 90 (For wit þou wele þat rightwi)snes
 nowþer in etting ne fasting es,
 bot if þou tak here with gude hert
 820 illike both riches and pouert,
 hunger, nede, catell to lese
 als gladli als delices and dayntese;
 if þou tak al þir ilyke wele,
 and lone god euer of ilkadele,
 825 and gruche noght for nokin thing,
 þan ertou rightwis in liſing.
- iv. Also ȝit may men forþer knawe
 oþer thre thinges, þat will vs draw
 forto confourme all oure will
 830 goddes liking forto fulfill.
 Ane es ensampill of halimen
 þat lely lifed, als clerkes ken,
 þat war ententyue night & day
 at serue god euer vnto pay,
 835 and to luf him with al paire might
- and to drede him both day & night.
 þarfore now er þai hegh in heuyn,
 in more mirth þan men may neuyn;
 and if we folow here paire trace,
 we sal won with þam in þat place. 840
 Anoper es gudeness of god allane,
 þat al lufes and despises nane
 bot gladli takes and with gude will
 al þat in time will turn him till,
 and his mercy will to vs bede 845
 als oft-sipes als we haue nede,
 and hamlier he will vs take
 what time so we oure sin forsake,
 and angels of vs er more glad,
 þan ani frende þat euer we had; 850
 þan aght vs forto be ful fayne
 at gif oure willes to god ogaine.
 Þe thrid es noteful forto neuyn,
 þat es, for endles ioy in heuyn,
 þat es gretter & more plente 855
 þan eres may here or eghen se
 or hertes think or tonges tell—
 wele es þam þat þare may dwell;
 and þat has god al hallely hight
 vnto al þa þat lufes him right 860
 and honors him in stede and stall.
 vnto þat blis he bring vs all. A. M. E. N.

3. Spiritus Guydonis.

This piece is a metrical version of an older Engl. prose text (probably of northern origin), of which a copy is extant in Ms. Vernon¹, and which is a translation of a Latin tract 'de Spiritu Guidonis', extant in Mss. Vesp. E 1 (oldest Ms.), Vesp. A vi (text from which the prose translation was made), and Harl. 2379. A similar apparition is the 'Revelation' in Ms. Thornton (vol. I p. 388).

(Tractatus) de quodam spiritu . .
 Spiritus Guydonis.

fol. 90.

Saint Michael goddes angell (clere), and oþer maisters mare & myn,
 and saint Austin þe doctur dere, sais þat men grete mede may wyn

¹ I here give the prose text of Ms. Vernon:

Ms. Vernon fol. 363.

¶ heer begynneþ a good tretis:

Pat Men clepeþ Spiritu Gwydonis.

For as muche as seint Austin seiþ to Peter in þe Booc of be-leene, »Pat is
 a Miracle what heih þing oþur vncostumable þing so comeþ ouur Monnus faculte

5 and nameli clerkes þat can of lare,
 if þai þaire cunying will declare
 vnto þe laude men þat can les,
 and nameli thinges þat nedeful es,
 þe whilk may ger þam sese of sin
 10 and help þam vnto heuin at win.
 And saint Paul Cristes apostell dere
 sais till vs on þis manere:
 all þat þir clerkes in bukes rede
 er wretin anely for mans mede,
 15 so þat men may ensaumpill take
 to saue þaire saules and sins forsake
 and lede þaire liues more and les
 als haly bukes beres witnes.
 And for þat god of his grete grace
 20 will þat his pople in ilka place
 trow in thinges þat er to cum,
 als in ded and þe day of dome,
 and how ilk man sall haue his mede,
 be saued or dampned efter þaire dede:
 25 þarfore he schewes ensamples sere
 on þis molde omang vs here,
 to ger vs in oure trowth be stabill
 and lif in faith with-owten fabill,
 and so he will vs wisely wis
 30 at kepe vs clene and cum to blis.
 Þarfore who so will lyke to lere,
 a soth ensaumpill sall ze here
 how it byfell byfor þis day;
 and þarfore beres it wele oway.
 It bifell in a faire sesowne,
 35 efter Cristes incarnaciowne

a thowsand winter, be ze bald,
 and thre hunderet, als clerkes (tald),
 and þarto thre and twenti (zer),
 þan byfell on þis maner. 40
 In Alexty þat nobil townne,
 þat threti mile es fro Ba(ioune),
 þe XII. kalend, als clerk(es tell),
 of decembre, als þan (bifell):
 A gude buriace þ(at hight Gy) 45
 in þat same (cete gan dy);
 (and when þe bodi in graue was laid),
 (vnto þe) saul slike grace was (graide),
 (vn)-till his wife it went ogayne
 and schewed hir porcioun of his paine; 50
 he did hir dole both day and night,
 bot of him might scho haue no sight;
 and in hir chamber oft might sho here
 mikil noyse and hidos bere,
 and oft scho was so rugged and rent
 þat for sorow sho was nere shent. 55
 þus was scho turment in þat stede
 egtene(!) dayes efter þat he was dede,
 and scho ne wist nocht weterly
 wheþer it war þe gaste of Gy
 or it war funding of sum fende 60
 þat so pursuoyd hir forto shende.
 Þarfore sone efter opon a day
 vnto þe freres scho toke þe way
 þat prechures war in þat cete,
 (we)le lifand men of gude degre, 65
 and to þe prior gan scho tell
 all þis ferly how it bifell,

Ms. Vernon.

to þe strengþing of vr feip—ffor whi? alle þinges þat beop writen ben writen
 to vr techyng, þat we mouwe haue hope þorw soffraunce and cumfort of writynges
 Ihesu Crist vr saueour, knowere of alle priuites, seinge þat þing and wiln[ing]¹
 strongloker and stabliloker to strengþen vr feip among Cristene men of þe certeyn
 of þat lyf þat is to comen, In þe zeer of his Incarnacion a þonsund & þreo
 hundred and twenti and þre² wolde schewe such an ateliche Miracle þorw his
 ordinaunce, so þat we mihte haue þe more certeyn of þe lyf þat is to comen.

In þe Cite of Alexty, þat is from þe Apostoyles séé þat is I-cleped Bayon³
 þritti Mile, þe twelfþe Kalende of Decembre, a Citeseyn of þat ilke Citée of
 Alexty dyed whuche Citeseyn higte Gy, whos gost, whon his bodi was buried,
 wiþ-outen sihtlich forme apeered to his owne wyf and twrmented hire gretliche,
 eight dayes aftur his buryinge. And þe þridde day aftur þe Natiuite of vr lord,

¹ Ms. wilneþ. ² Ms. þere. ³ Lat. Avinione.

- (i)n saint Iohn day þe euangeliste,
 70 þe thrid day efter þe birth of Criste;
 (þan) tald scho þe prior lest & maste
 (how) sho was greued with þat gaste
 (and) how scho was sted in þat stede
 (sen) þe tyme þat hir lord was dede;
 75 »Sir, scho said, right wele hope I
 (þat it) be þe spirit of Gy;
 (& in) þat chamber moste es he
 (whar) mi lord was won to be,
 (& in) þat bed will he noght blin
 80 (þat) mi lord and I lay in.
 (and þan) scho said with simpel chere:
 ». . . r I namore cum nere,
 . . . ze me counsaile
 (what best) might in þis case auile.
 85 (When þe prior) had herd þis case,
 . . . in his hert he mase,
 . . . noght be affrayde,
 . . . (þu)s he sayde:
 » . . . (dr)ede þe noght,
 90 . . . þe boght.
 . . . in þi minde
 . . . g mankinde
 . . . clerkes
 . . . werkes
 95 . . .
 . . . ,
- and wele I hope
 ordain sum point profe
 and schew omang his seruandes dere
 to þaire helping als men sal here; 100
 and þarfore, dame, gif þe noght ill,
 bot be right blith, and hald þe still.
 vnto my breþer I will a space
 to ask þaire counsail in þis case;
 for omang many witty¹ men 105
 sum gude koussaill may men ken,
 and sekerer may it so be tane
 þan of a man by him allane.
 þarfor, he said, dame, hald þe here,
 and vnto god mak þi praiere; 110
 for lang sall I noght fra þe dwell.
 Þan gert he ring þe chapetil bell
 to geder þe couent al togeder;
 and hastily when þai come þeder,
 he declared þam al þis case 115
 als þe woman said it wase,
 and praied þam forto tell him to
 þarof what þam thought best to do.
 Þan ilka man sais his avise
 and laytes whare moste medcin lise; 120
 and graythly þan with gude entent
 þai ordaynd by þaire aller assent
 þat þe Pryor sone suld ga,
 and with him oþer maisters twa,

¹ Ms. witty witi.

Ms. Vernon.

as a seint Ion þe Ewangelyst, þe wydewe, his wyf, wente to þe hous of þe Frere Prechours of þat ilke Citée, and asked aftur þe Prior of þat ilke freres. Þe wꝛuche Prior com to þat wommon, and heo tolde him alle þe þinges þat hire beo-fel þow þe gost of hire hosebonde siþen þat he was ded; and for as mucþe as heo ne wuste wheþur hit weore a gilerie of þe fend or non, heo seyde þat heo com þider to aske counseil what hire weore best to don of þat þing, ffor whi? heo ne mihte no lengore hele such a wonder; and in þe endynge of hire wordes heo seide also þat wiþ-oute doute þe spiret was in þe bed þat hire hosebonde died inne. Whuch þing whon þe prior hedde [of] hire herd, he seyde, to cumforte þe wommon: »Beo not a-wondred of þis caas! ffor whi? vr lord is wonderful in his werkes; I wot wel þat he wol schewe sum newe þing in þis caas to his trewe seruauus for to strengþen vr feiþ. Gode dame, abyð here a while & I schal aske counseil at my wyse breþeren, ffor whi? þe counseil of mony wyse men is beter þen þe counseil of o mon al-one«. For-þi he rong þe Chaphitre-belle wiþ þe wꝛuche he gederde his breþeren to-gedere; and schewede hem þat wonderful cas. And whon þei hedde I-herd hit, þei ȝaf counseile þat

125 þe tone maister of geomettri(!)¹
 and þe toþer of philisophi,
 samen sold þai wende al thre
 vnto þe mayre of þat cete
 and tell þis same tale him vntill,
 130 and pray him, if it war his will,
 þat he wald vouche-safe forto send
 sum certain men with þam to wend
 to Gy hows þat was newli ded,
 to se þa wonders in þat stede
 135 and to bere witnes of þaire dede,
 and to mayntene þam, if it war nede.
 and þus þai did with al þaire maine;
 þe woman was þareof ful fayne.

Sune when þe maire had herd þis thing,
 140 twa hundreth men he bad forth bring,
 and armed þam fra top to ta,
 and bad þam with þe Prior ga
 and baldely do what he wald bid.
 f. 91 and als he demid right so þai did.
 145 (Pe prior þan bad þam al) bidene
 þat þai sulde be schreuen clene
 and here mes with deuociounne,
 and seþen baldli mak þam boune.

¹ *cf.* theology.

And of *Requiem* he sang a mes—
 for cristen saules it ordand es; 150
 and þarin made minde of Gy
 and prayed for him ful specialli,
 and þat god suld gif þam grace
 forto haue knawing in þat case;
 and efter mes þan howseld he 155
 al þe men þat wald howseld be,
 for þat þe fende suld þam noght fere
 ne in þaire dedes do þam no dere.
 Pe prior þan ful preuely
 in a buste toke goddes body 160
 vnder his gere with gude entent—
 bot no man wist þat with him went.
 He and þe men and þe maisters twa
 to Gies hows þan gan þai ga,
 and þe wife went with þam in-fere, 165
 sighand with ful simpil chere.
 Pe armed men þan ordand he
 al about þe hows to be
 wele vmset on ilka side,
 to se what auentures wald bitide, 170
 sum in window, and sum in dore,
 with wapins þat war strang & store,
 and sum in gardines gert he lig,

Ms. Vernon.

þe prior wiþ þe Maistre¹ of Theologie and þe Maystre¹ of Philosophie þat weore
 wysore þen þe oþer freres, þat þei schulde wende to þe Meir of þat ilke Cite
 and preye him þat he wolde assignen sum goode men þat mihte wende wiþ hem
 to Gyes hous þat nou late was ded, for more sykernesse and witnesse. And he
 dude so; þe wzuche Meir assigned two hundred men wel armed to wenden wiþ
 h[er]e² and seo what hit weore.

And þe prior, seeing þat hit weore profitable to his owne helepe and to
 oþer mennes hoþe, he amonestede alle þo þat scholde wende wiþ him þat þei
 scholde schriuen hem, & he him-self dude also; and asturward he song a Masse
 of *Requiem eternam* for alle cristene soules, and as monye as wolden asken
 housel, he hoselde hem, so þat no gylrie of þe fewd ne scholde don hem harm.
 And he tok priueliche wiþ him, þat no mon ne wuste, þe box in whuche Cristes
 bodi was, and he honged hit priueliche be-foren his brest vnder his scapeleri, as
 worschupliche a[s] he mihte³. And þenne þe prior tok þe wei toward Gyes hous,
 wiþ his foresaid two hundred men. And he set hem aboute þe hous þreo to-
 gederes⁴ and þreo to-geders, in þe nome of þe Trinite, and he sette summe
 vpon þe tyles and summe on þe houses rugge and summe in þe wyndouwes
 and summe in þe gardines⁵, to abyde and wayte þe caas of þat wonderful þing.

¹ Ms. Mistres. ² Ms. him. ³ Ms. mihti. ⁴ omit togederes? ⁵ r. gardine.

& sum in brette about þe rig;
 175 and euer in ilka place thre,
 in takning of þe trinite.
 and when þai war þus sett about,
 þe prior bad þam haue no dout.
 He enterd þan in þat place,
 180 and his twa breþer with him gase,
 and þir wordes þan he saide in hi:

Pax sit huic domui;

þat es in Inglis þus to say:
 »pese be to þis hows alway».

185 to chamber he went with-uten rest,
 and haliwater about he kest,
 with *vidi aquam*; þan said he þus:

Veni creator spiritus,

with þe colet þat sal efter cum:

190 *Deus qui corda fidelium,*
 askand help of þe haly gaste
 al wikkednes oway to waste;
 (hali)water eftsones kest he
 and said *asperges me domine*.

195 þan cald he þe wife with-uten mare,
 and sho com wepeand wonder sare;
 he said: »dame, teche me to þe stede
 and to bed ware Gy was deder.
 Þe woman was ful mased and mad,
 200 scho trembild þan so was scho rad,
 for care hir hert bigan to calde;

bot to þe bed sone scho him talde;
 and in hir wa so als scho was,
 scho said: »Sir prior, or ze pas
 I prai ȝow for mending of me 205
 and als in dede of charite
 þat ze wald bid sum hali bede
 and mak ȝowre prayers in þis stede
 for his saul þat was husband here»;
 and when scho had said on þis manere, 210
 down scho fell als scho wald dy,
 opon a noþer bed þar-bi,
 for dole and wa scho wex al wan.
 and þan þe prior þus bigan
 and said: *dominus vobiscum*, 215
 his breþer answerd all and sum;
 And efter þan he said onone
 þe first godspell of saint Ione,
In principio clerkes it call;
 when þat was said, þan sat þai all 220
 opon a burd þe bed biside,
 and said þe seruise in þat tyde
 þat for þe ded aw for to be,
Placebo with þe *dirige*;
 and efter¹ laudes þai said in hi 225
 seuen spalmes with þe letany.
 and *agnus dei* when þai said (thrise),
 þai herd ane answer on þis (wise),
 a febill voyce þare might (þai ken)
 als of a childe, saiaud *amen*. 230

¹ V in þe stude of, L loco laudum.

Ms. Vernon.

And þe prior wiþ his two breþren & wiþ þe seruauus of þe hous wenten in to
 þe hous, and þe prior seide *Pax huic domui*—þat is as muche to seyn as »Pes
 be to þis hous». And whon he com in-to þe Inemaste chaumbre, he spreynde
 hit wiþ halywater & seide *Vidi aquam egredientem* &c., and asturward he seide
Veni creator spiritus, wiþ þe orison *Deus qui corda*; and he spreynde hit wiþ
 halywater eft-sonus and seide *Asperges me domine*. ¶ And þenne þe prior cleped
 þe wommon to hym & bad hire to techen hem to þe stude þat hire hosebonde
 dyed in. And heo tremblinde onswerde & seide: »Þat is þe stude þat he diede
 inne. Goþ for-þi, I preye ow, & seiþ sum goode beodes for his soule, & per-
 auenture ze schul fynden him þer». ¶ And as þei wente forþ, þe prior seyde
 wiþ loud voys *Dominus vobiscum*, and asturward he seyde þe gospel of *In*
principio erat verbum; and þer stood a fourme bi-fore þe bed, and þei seeten
 adoun & seiden al þe seruise of þe dede, þat is to seyn þe *Placebo* & *Dirige*,
 wiþ-uten laudes—flor in þe stude of laudes þe prior hedde a deuocion to seye
 þe seuen psalmes wiþ þe letanye. And whon þei come to *Agnus dei*, þey herden
 a mer vois & a smal as of a child, seyinge *Amen*. And whon þe prior herde

- þarfore þai war all ful a(frayd).
 and þan þe prior þusga(te said):
 »I coniore þe, þou creat(ure),
 in þe vertu of oure (saneure),
 235 þat es a god of migh(tes mast),
 fader and sun and h(ali gast),
 þat was and es.
 þat þou me ans(wer)
 and tell me
 240 als fer als

 (It answe)rd hym on þis manere:
 »(Syr) prior, aske sune what þou will,
 and I sai tell it þe vntill
 245 als fer als I haue might or minde
 or als I may haue leue by kinde.
 Þis ilk voice þan herd þai all
 þe armed men about þe hall,
 and in þai come ful fast rinand,
 250 ilkone with wapin in þaire hand,
 for wele it was in þaire trowing
 þat þai suld se sum gastely thing.
 bot neuer-þe-lese þare saw þai nane
 ne noht herd bot a voyce allane.
- Þe prior bad þai suld stand still, 255
 & þus he spak þe voyce vntill:
 »Whether ertou ane ill gaste or a gude?»
 Þe voyce answerd with eger mode
 and said: »Sir, I am a gude gaste;
 þat may I proue þe here in haste. 260
 for hali writ þus beres wittnes:
 when god had made both more & les,
 (he luk)ed his werkes in ilka wane
 (and) þai war wonder gude ilkane.
 (al werkes) er gude þat he gan ma, 265
 (and) sen þat I am ane of þa,
 (a gu)de gast I am forþi
 (al) for my maker souerainly.
 (þar)fore may þou haue is minde
 (þat I) am a gude gaste by kinde. 270
 (Bot I a)m enyl for mine euil dede,
 (& þar)fore hane I payn to mede.
 (Þe prior) answerd him in þy
 (and said): »Þou sais noght sothfastly;
 (þat may I proue) þe here in haste. 275
 (þou sais þou ert) ane euil gaste
 (for þe pain)es þat þou has here;
 þis manere:
 (g)ude, þat proue I þe,

Ms. Vernon.

þat vois he Coniured hit in þis fourme: ¶ »I Coniure þe, Godes creature, be þe vertu of þe holygost, and bi alle þe vertues of heuene, þat þow speke to me gif þou may, and þat þou wende nouzt out of þis stude til þou telle vs þat we wol aske þe«.

And þesne spac þe vois loudore þen hit dude to-forehowd and seide: »A, Mi prior, aske hastiliche þat þou wolt, & I schal onswere þe as ferforþ as I may þow leue and kywde. And whon alle þe men herde þat voys, þei comen alle eornynde to þe Chaumbre & trouwede þat þey scholde seon sum gostly þing sihtlich; and not-for-þan þei ne seze noþing sihtlich, ac þei herde onliche a vois. And þe Prior dade hem alle sitte stille, & putte forþ his question to þat vois: ¶ »Wher artou a good gost or a wikked?» ¶ And þat vois onswerde & seide: »Ich am a good gost; for vche a creature of god is good in as muche as hit is creature, as holy writ witnesseth and seiþ 'God seiþ alle þinges þat he hedde I-maad and þei weore ful goode'. Zif vche gost beo godes creature, hit is good & not wikke; and seiþ þat I am þe gost of Gy þat is ded, I am a good spirit & not a wikke, als to my kuynde. Ak I am a wikked spirit as to my wikked peyne þat I now suffere. And þesne seide þe prior to þat vois: »In þis onswere þou seist þat þou art a wikked spirit; þat I preue in þis manere hit is not so. Vche a peyne is good þat is rihtfoliche i-don to eny mon for his

¹ Ms. I onswere.

- 280 gude degre 305
 onis sin
 ld nocht blin
 goddes will
 ht ill
 285 þarby.
 Gy:
 " le

 290
 by iugement and
 for euil dedis þat þai did here:
 bot neuer-þe-les þe pain es ill
 to þam þat it es gifen vntill.
 295 so es mine ill to me allane,
 for me it pines and oþer nane.
 and sen I haue swilk eyul payne
 for mi sins, als es sertayne,
 ane euill spirite men may cal me,
 300 vntill time þat I clensted be
 of euil þat I haue done.
 Þan al þus said þe prior sone:
 »Tell vs apertly, or þou pas,
 whilk mans spirite þat þou was«.
- Þe voice answerd to him in hy
 and said: »I am [þe] spirit of Gy,
 þe whilk ȝe wate was newly dede
 and was husband here in þis stede.
 Þe prior said: »Þan wele I finde
 by reson þat þou ert vnkinde,
 þat þou makes slike sclander & strife
 vnto Gies bodi and to his wife.
 for ay whils Gy was lifand man,
 ful rightwis was he halden þan
 and trew in faith, of nobill fame,
 and his wif was halden þe same;
 and for þir meruailles þat þou mase
 now will men say in ilka place
 þat Gy was man of wikked life
 and þarfore turmentes he his wife;
 320 for land folk in ilka land
 sais eyull¹ men er oft walkand.
 and Gy was halden gude alway,
 wharfore þou ert vnkind, I say«.
 Þe voice answerd þan als him thought 325
 and said: »vnkinde ne am I nocht
 nowþer to mi wif ne to my bodi.
 enchesun sal I say þe why,
¹ Ms. eyull eyull.

Ms. Vernon.

synnes, ffor þat is good and riȝtful þat synne be punissched. And þou seist
 þat þou suffrest nou peyne for þi synnes: ffor-þi þat peyne is good in him-
 seluen, ffor þat hit is Riȝtfuliche I-ȝiuen to þe of god. For-þi hit is fals þat
 þou seist þat þou art a wikked spirit for þou soffrest wikked peyne«. ¶ Þen
 onswerde þat vois and seide »þat vche a peyne is good in as muchel as hit
 comeþ from godes iugement; ac hit is vuel to him þat hit is ȝeuen to, ffor
 whi? peyne is ȝiuen to no mon wiþ-oute desert of his synnes. For-þi þis
 peyne þat I nou suffre is onliche vuel to me ffor hit is ȝeuen to me for
 my wikkednesse þat I haue don toforen; & aftur þat þat ichaue an vuel
 peyne, ne may ich not ben seyð an vuel spirit, til þat I be ipurget of myn
 vuel þorw [sw]uche¹ peyne?² And þe prior asked þe vois, whos spirit he
 was. And he onswerde: »ich am þe spirit of Gy, & his soule, þat nou late was
 ded«. ¶ Þen seide þe prior: »Þen þinkeþ me þat þou art an vnkuynde spirit to
 þy-self & to þe bodi of Gy: ffor whi? for þat þou apeereest in þis stude, þou
 makest sclaunder a-ryse to þi wyf & to þi-self anentes men, þat Gy was an vuel
 mon in his lyue. Þe contrarie of such þing þe Citeseyns of þis Cite hope[de]»
 to be» soþ, þat is to seyn, ³þei hopeden þou weore a good Mon; of [sw]uche⁴
 þyng nou oþur was knowen of þe þe whiles þat þou liuede«. ¶ And þe vois
 onswerde: »I nam nou vnkuynde spirit to my-self ne to non oþur. For whi? I

¹ Ms. wȝuche.

² Ms. adds & wȝuche vuel I dude in my lyue.

³ Ms. whon þei.

⁴ Ms. whuche; cf. Lat. quia nulla mala opinio fuerat de te quando vixisti.

- by sause þat þou sal noght forsake,
 330 for swilk a scill here I þe make.
 if þou had gifen a man to were
 kote or hode or oþer gere,
 and he þat so þi cote had tane
 wald suffer for þi luf allane
 335 in gude and ill to lif and dy,
 war he noght kinde to þe forþi?
 Þe prior said: »ȝis, for sertayne.
 and þan answerd þe voyce ogayne
 f. 9a & said: »(right so bi me bifell).
 340 here in þis erth wils I gan dewell,
 of Gy I toke none oþer thing
 bot his cors vnto my clething;
 and þat cors þat I dedli call,
 gert vs both in folies fall,
 345 and for þe wikkednes þat it wroght
 am I in all þir bales broght,
 and his doing was ilkadele;
 als haly writ witnes ful wele
 and sais þat liking here of fless
 350 contrari vnto þe saule es.
 and if I sufferd noght þis payne,
 Gyes bodi and als his saul certaine
 sul suffer paine with-outen ende
 in fire of hell with mani a fende.
 355 ¹For ilka man both more and myn
 sall suffer penance for þaire syn

¹ 355—64, and 367—70, are useless additions.

ouper in þis erth whare þai dwell,
 or els in purgari, or in hell;
 and ilka man might better here
 suffer pain thurgh seuen ȝere 360
 als mekill als ani man suffer may,
 þan in purgatori a day;
 and a day here to suffer care
 may of a ȝere relese him þare.
 Gyes bodi has now no skathe 365
 and I am pined to sane vs bathe;
 and efter when we cum to blis,
 what ioy so I haue sall be his,
 for bath togeder sall be þan
 bodi and saul of ilka man. 370
 and sen I hane þir paines grim
 noght anly for me bot for him,
 till he of all filthes be finde,
 þan am I noght [to] him vnkinde.
 And, sir Prior, also þou sais 375
 þat I of Gy suld sclander rais.
 þat will I answer on þis wise
 and say þat I ger no sclander rise.
 for þat es sklander kindely kend
 þat sownes in ill or has ill end; 380
 wha so it dose mun dere aby,
 for haly writ sais weterly
 Vnto þat man sall wa be wroght
 thurgh wham sclander first vp es broght.

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sopose þat þou ȝeeue eny mon þi Cote, and whon he haþ taken hit, he wolde
 dye for þe for þe loue of þi cote ȝif mester were: scholde he not be cleped kynde?
 And þe prior seide: »ȝus, for soþes. And þe vois seide: »Þe while þat I was
 in Gyes bodi, I ne receyuede non oþur þing of him but þe cote of his dedlyhed:
 and nou lith Gyes bodi in þe eorþe iburied and veleþ no trauayle, and ich, his
 spirit, am twrmented here for synnes of his bodi seþþe þat suche delyces liked
 me neuere; for holy writ seiþ 'þat fleschliche delyces ryden' ageyn þe soule'. For-
 þi þat Gyes bodi wiþ his spirit ne scholde not be brent wiþ fuir at þe day of
 Iugement, Ich am twrmented as kuynde spirit to him for þe vuelles of his bodi
 seþþe þat I ne dude non euil, in as muchel as I was his spirit and his soule.
 For-þi ne mihtest þou not seye þat I am an vnkynde spirit to him. And þat is
 nouȝt worþ, sir prior, þat þou seist, þat is to wite þat I make sclaunder to a-
 ryse of vuel ortrouwyng of Gy [in]² þat þat I speke & apeere heer to ȝou. For
 þat sclaunder is iseyd oþer don in to repreue³ of eny mon, goinde to vuel ende,
 and þerfore hit is writen in holy writ 'Wo beo þat mon be whom sclaunder

¹ Lat. militant. ² Ms. and. ³ Ms. reprece; Lat. Quia scandalum est dictum vel factum
 in vituperationem alicuius, tendens ad malum finem.

- 385 and all if answer þus for Gy
I do to him no vilany.
my spekeing es all for his spede
þat I haue neuynnd to ȝow his nede,
and als my speche may gretly gayn
390 till oþer saules þat suffers payn.
and þat may þou þi-seluen se:
for mani folk of þis cete
cums to þis hows ful hastily,
and ilkone pray þai fast for Gy
395 þat god deliuer him out of care,
als þou and þi breþer did are;
and in þaire praiers þat þai say,
for al cristen saules þai prai,
and þe prayers þat men makes for ane
400 may help to oþer saules ilkane.
And also þai þat er on liue
sall suner of þaire sins þam schriue
and gif þam vnto penance hard,
þat þai be noght pined efterward
405 als I am pined now for my plight
þat Gy amended noght whils he might.
I say I sklander noght forþi
nowþer Gyes wife ne his body,
bot all þir sauwes þat I say now
410 er for þaire honore and for þaire prow*.
Þe Prior said: »þan ask I þe
how any man may euill be
- when he es ded, sen þat he was
schreuen clene or he gan pas,
and was in will gude werkes to wirk 415
and ended in trowth of haly kirk
and had his sacramentes ilkane?«
Þe voice answerd sone onane
and said: »þat men may euyl be
on two maners, þat proue I þe, 420
when þai er ded and heþin gane.
þat may on þis maner be tane:
for þai er ill whare so þai wend,
þat dampned er, with-owten end;
and þai er euill for sertayn (space) 425
þat suffers pains in any p(lace)
for þaire sins, þat es to sai
till tyme þat it be wasted (owai).
þis same right in mi.
for I was schreuen 430
ȝit am I euill, þis es
till I haue sufferd
For als men
clerkes sais
. 435
. . . here . . . syn was.
(þar)fore fully it suffices noght
forto be schreuen in will and thought,
bot if men may in dede fulfill
þe penance þat es gifen þam till; 440

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comeþ¹; ac ich, Gyes spiryt, ne doþ him no repreue nouþer in seying ne in my dedes for þat ich am suffred to speke wiþ ou heere and I schewede¹ ou my nede & of oþure þat ben in purgatorie. And in þat do ich more honour to Gy, fforþi þat al þis Citée comeþ eornynde hider to-day, makynge mony gode preȝeres for Gy þat God of his Merci dilyuere him of his vuel peyne, [as]² þou, sir prior, duded ȝarwhile wiþ þi breþeren: þou preȝedest God for me. For-þi beoþ my wordes apert inouz to ou þat i do no sclaudre to my-self ne to Gyes bodie. Þenne seide þe prior: »Nou ich aske þe: In hou mony maners³ may [mon] ben eucl after his deþ, seþþen þat he was schriuen in his lyue and asturward tok þe sacremens of hollychirche?« ¶ And þe vois onswerde and seide »þat a Mon may ben eucl in two Maners þat is ded: Ouþer in beyng⁴ as þei ben þat ben dampned, oþur for tyme in to certeyn tyme. Wharof I, Gy, was holliche schriuen of alle myne synnes and I receyued [þe sacramens] afterwardes as men ougte to donne, wharore I ne may not ben eucl wiþ-outen ende; ac I schal ben vuel as to vuel peyne til þat I haue mad amendement of my synnes þat I was schriuen of to-foren. Hit is not I-now to a mon to schriuen him and vnderfonge þe sacramens of holichirche, but ȝif he haunte his penaunce in werk; ffor whi? al þat is to luyte

¹ r. to schewe. ² Ms. And. ³ Lat. Quomodo. ⁴ Lat. sc. eternaliter, sicut qui dampnati sunt, vel temporaliter vsque ad aliquod certum tempus.

for þat þai do noght or þai dy,
 sall fulfille be in porgatory;
 and a day þare to suffer paine
 semes als a zere here for sertayne.
 445 þarfore es gude þat men þam schriue,
 and suffer penance in þaire liues.
 Þe Prior þan of him gan craue
 if þat he wist oght wha war saue
 or whilk men war dampned bidene,
 450 in þe stedes whare he had bene.
 Þe voyce answerd sone þartill
 and sayd: wit es noght goddes will
 þat I suld swilk thinges ascri;
 I will þe say encheson why.
 455 all þat in purgatori er dwelland
 to blis of heuin er þai ordand,
 þarfore þam au nothing to say
 bot þat þai may warand alway.
 and þe soth of þis may no man tell
 460 bot he had bene in heuyn and in
 hell
 and sene what sorow es in þe tane,
 and ioy in þe toþer þat neuer bese
 gane;
 (þu)s in þam bath wha so had bene,

(might) say þe soth als he had sene.
 (and) sen I am þe gaste of Gy 465
 (and) suffers pain in purgatori,
 (pain)es in hell may I noght se—
 (I was) neuer þare ne neuer sal be;
 (and to he)uyn may I noght win
 (till I be clen)sed clene of sin; 470
 (þarfor þe) soth may I noght say
 (wha sal be sane)d or dampned for ayn.
 (Þe prior sai)d: »þou ert noght stabill,
 (bot a spirit) fals and desayneabill,
 noght here, 475
 þis manere.
 kes k[n]awe
 in þe ald lawe
 resowne
 oune 480
 (incar)nacionne,

 in Mari þe mayden milde of mode;
 and als þai talde in mani a stede 485
 how he in erth suld suffer dede,
 and of his rising talde þai right:
 and zit þai saw him neuer in sight.

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of peyne in þis world, hit schal beo fulyld in purgatorie. And þe prior asked
 him zif he wuste eny mon beo saaf ouþur dampned, þe while he was in such
 peyne. ¶ And þe voys onswerde & seide: »Vre lord wol not þat I speke to þe
 of þat Matere; and þis is þe encheson whi. Euerich þat is dwelland in purga-
 torie is bi ordinanuce goode, ffor þat he is ordeynd to goode allerhizeste and
 euerlastynde; ffor-þi vche a spirit schal be soþfast & not lyande. Ac non such
 spirit ne may soþli seie to men of sanacion & dampnacion, but zif þat he hane
 beo in eiper stude, þat is to wite, in heuene to seon wzuch and hou monye þat
 ben saned, and in helle to sen whuche & hou monye schul beo dampned.
 And I am þe spirit of Gy, I-set heer to purge me of myn euil, and I was
 neuere in þe stude of hem þat ben dampned, for I am not dampned ne nout
 schal be; ne I ne mai not zit come in heuene, þat¹ is þe stude of hem þat ben
 saned; and þerfore ne may I nouzt soþli seye wzuch schul be saned or dampned.
 ÞEn þe prior wiþ gret wille of his gost spac and seide: »Nou hit semeþ and is
 I-seene þat þou art a spirit lizinde and deceyuable. For þat holy writ witnesseth
 þat þe prophetes in þe Olde lawe seide þe soþe of þe Incarnacioun of Crist,
 godes sone, and of þe Maner of him hou he tok flesch & blod of þe Mayden,
 and þei seide þe soþe of his werk, and nouzt-for-þen þei seze neuer Crist in
 flesch in þis lyf; and also þei seiden soþ of² mony soþnesses of þe arysing of
 þe deþ³, and not-for-þen þei ne perceiuene nouzt ne þei ne seze not zit þe vp-

¹ Ms. þer. ² omit. soþ of. ³ Lat. de resurrectione mortuorum.

And sen þai war men bodily
 490 and said slike thinges thurgh prophecy
 and kend þe folk how þai might know
 swilk thing als þai neuer saw,
 of more force þan thinkes me
 a clene spirit, als þou suld be,
 495 sold haue more might swilk thinges to
 tell
 þan þai þat lifed in fless and fell;
 and þan aght þe to wit by þis
 whilk er in bale and whilk in blis.
 Þe voyce answerd to him in haste
 500 and said: »forsoth þir wordes er wast;
 I may wele proue þe in þis place,
 it es no liknes þat þou mase
 by-twix prophetes þat standes in stori,
 and saules þat er in purgatori.
 505 Þe prophettes had, whils þai wond here,
 of god and of his angels clere
 and of gift of þe haly gaste
 al þaire maters leste and maste
 þat þai might tell and preche ouerall
 510 byfore als it sold efter fall;
 swilk grete grace was gifen þam till,
 and all was for þis sertayn scill:
 for laud folk in ilka land
 by þaire steuyns might vnderstand

and better trow how Criste was born, 515
 by saus þat þai had said biforn;
 for sen þaire saus fra god war sent,
 men sal þam trow with gude entent.
 And I am set for sertaine space,
 to time þat god will grante me grace, 520
 þus for my sins to suffer paine,
 and, sir, I say þe for sertayne
 þat I may now none angels se
 bot þam þat has kepeing of me,
 and to me will þai tell right noght 525
 till I out of mi paines be broght.
 Þarfor I may noght say sertaine
 whilk er in ioy or wlik in payne.
 Þan said þe Prior sone onane:
 »right in þi saus þou sall be tane. 530
 (þou) sais no spi(rit mai sai to) me
 f. 93
 whilk saules sal saued or dampned be;
 and bukes beres witnes, be balde,
 þat fendes sum tyme to men has talde
 and said þe soth haly bydene 535
 of þam þat saued or dampned has bene.

Þe voice answe[r]d and said ogayne
 þat no spirite þat dwelles in paine
 ne none of fendes þat er in hell
 may haue no power forto tell 540

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rysing. Forþi þorw strengor skil þou þat art despoylet out of þe bodi & art a
 puire spirit, may better seon hem þat ben dampned & saued, þen þe prophetes
 þat weore puire men, whon þei prophecied of þe Incarnacion of Crist. ¶ Þenne
 onswerde þe vois & seide: »Sir prior, þou arguest a-mis. For whi? hit is not
 lich of prophetes, & [of] spiritus and soules þat beþ in purgatorie. For, þat þe
 prophetes hedde, was þorw schewyng of god & of his holy angesles; alle þe
 þinges þat þei seide to-fore of þe incarnacioun of Crist & þe risyng of þe deþ,
 al was þorw þe holigost þat was put in to hem, þat þei miȝte þer-bi connerte
 þe peple to þe worschupe of God. And I am set in þe peyne of purgatorie
 in-til a certein tyme, and as longe as I am in such peyne, þe schewyng of
 angesles fayleþ me & [þe]¹ schewyng of þe holigost; for I schal seo non oþer
 angesles þen heom þat gouerneþ me in þis peine. And þe prior seide to þat
 vois: »I take þe in þi wordes. Þow seist þat þe spirit may not seyzen to vs
 of hem þat beþ dampned & hem þat beþ saued, [and þat is fals]²: For whi?
 hit is writen in holy writ þat þe fendes seide sum tyme þe soþe of hem þat
 beþ dampned & of hem þat ben saued. ¶ And þe vois onswerde and seide
 »þat [no]³ spirit þat is in purgatorie ne no fendes mowe noþing tellen of

¹ Ms. in. ² om. ³ Ms. þe.

- ne any thing to man at neuyn
 þat toches to preuetes of heuyn,
 bot it [þe] thurgh goddes sufrance,
 or oþer angels þam tell thurgh chance;
 545 and vnto me þai tell no thing,
 þarfore I may noght haue knawynge
 of heuinly blis how it es þare;
 ne in hell how þe fendes fare.
 bot saules þat þare sall suffer pyne,
 550 þaire penance es wele more þan mine;
 for I haue hope to cum till blis,
 and þareof sall þai ener mis.
 þarfore es no liknes to tell
 bitwix me and þe paines of hell.
 555 Pan said þe Prior: »I pray þe now,
 tell me in what stede ertow.
 Þe voice answerd and sayd in hy:
 »I am here in purgatorie.
 Pan said þe Prior: »proued þou hase
 560 þat purgari es in þis place;
 for if þat þou be pynd here
 þan may so oþer saules in fere;
 and þare whare saules be purged sall,
 purgatori men may þare call.
 565 þarfore by þir saues þat þou sais
- purgatori es þare always.
 Pan said þe voice on þis manere:
 »Sir, þare er purgatories sere:
 Ane es comyn to more and les,
 and departabill anoþer es.
 570 Þe prior said; »now se I wele
 þat þou ert fals in ilkadele.
 a saul may noght in a time ga
 forto be pynd in places twa,
 for whils he sall be in þe tane,
 575 of þe toþer he may haue nane.
 In a stede bihoues him suffer paine.
 Pan said þe voice: »þis es sertayne.
 I am now (pined, þis) es na fabill,
 in purgatory departabill
 580 ilka day, als god vowches saue;
 bot oþer paynes byhoues me haue,
 for ilka night bihoues me
 in comun purgatory pined be,
 forto suffer paynes sare
 585 with oþer sawles þat dwelles þare.
 Þe pryor sayd þan: »can þou ges
 in what stede comun purgatory es
 whare paine es [to] saules puruaide?
 Þe spirite answerd þan and said: 590

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heuenliche priuete bote þorw soffrance oþur sum schewynge of eny¹ angles;
 wherof, þe whiles þat I am in þis peyne, I ne haue no schewynge of angles
 abouen bote þorw suffraunce. Ne I ne schal not se þe peine of hem þat beþ
 dampned: ffor whi? zif hit weore so, þen schulde þe peyne of helle stonde
 wiþ þe peyne of purgatorie, and þat is fals; ffor whi? þe peyne of purgatorie
 is wiþ goode hope of glorie & of grace, and in helle is no zeyn-buggynge.
 Wherof beo² al myne seyinges hit semeþ inouh þat þou arguest amis to me as
 of prophetes & of fendes. And þe prior asked him wher he was. And þe
 gost onswerde: »I am heer in purgatorie. ¶ And þe prior seide: »Þen semeþ
 hit þat heer is purgatorie of soules. For whi? bi þat resun þat þou art heer
 purget, bi þat ilke resun oþur soules ben I-purget heere; and þat stude þat
 soules ben I-purget [in] is cleped purgatorie of soules. ¶ And þe vois onswerde:
 »I sey þe þat þer beoþ double purgatories: Comyn Purgatorie, and departable.
 ¶ To whom þe prior seide: »Now I conclude þe þat þou art a lyzere: For hit
 is certeyn þat no soule may in o tyme and in on hour be punissched in diuerse
 studes. ¶ And þe vois onswerde: »Þat is soþ; wherfore I am punissched be
 daye in þis partable purgatorie, and be nihte in comun purgatorie wiþ oþer
 soules. And þe prior asked him wher þe comun purgatorie was. ¶ And þe

¹ Ms. eny oþur. ² Ms. beoþ.

- in middes of al þe erth ful right
 es comun purgatori dyght,
 and þare es pain ordand for vs.
 And þe Prior answerd þus:
 595 he said, »me think bi alkins ways
 it may noht be suth þat þou says.
 þe middes of erth es a sertaine space,
 and þe purgatori a noþer place,
 and twa stedes may noht be in ane.
 600 þarfore me think þou has mistane;
 if purgatori whare sawles dwelles
 war in middes erth als þou telles,
 twa stedes in ane þan bud be þare,
 and þat salton se neuermare.
 605 þarfore so es it noht arrayd.
 Þe voyce þan answerd sune and said
 þat places er ordand ful rathe
 bodily and gastly bathe.
 »a saul es gastly, and forþi
 610 it occupieþ no stede bodily,
 þat es to say by it allane,
 when mans bodi þarfro es tane.
 þis ilk how[s] als þou may se
 haldes both þi saul and þe,
- and zit here er noht stede(s twa). 615
 and hereby may þou se als(wa)
 how haile and raine & sle(t & snaw)
 er in þe ayre klerly to (knew),
 and ilkone has his cours . . .
 so es þat place whare . . . 620
 Þe Prior said: »tell vs (now mare)
 whi þat þou ert pin(ed þare)
 more þan in anoper (stede),
 sen þe tyme (þat þou was dede)«. 625
 Þe voice answe(erd . . . :
 »for in þis
 I gan me
 (& made no) penance in mi liue;
 þarfore here sall I penance. haue
 for þat sin till I be saue«. 630
- Þe Prior said: »now, if þou can,
 tell vs what thing moste noyes man,
 wit paynes of ded when he es tane.
 Þe voice answerd and said onane
 þat vgly sightes sall moste him dere 635
 of foule fendes þat him sal fere;
 »ful many sall about him be

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spirit onswerde and seide: »In þe middel of þe corþe«. Þenne seide þe prior:
 »Now schal I conclude þe: For whi? hit is an Inpossyble þing and an vnrihtful
 þing þat two studes schulde be to-gederes in O stude, as¹ hit is an Impossible
 þing and an vnrihtful þing þat two bodies be in o bodilich & kuyndeliche. Ac
 þe middel of þe corþe is O stude, and þe comun purgatorie is O stude; for-þi,
 zif þe stude of comun purgatorie be in middel of þe corþe, þen foleweþ hit þat
 two studes scholde beo to-gedere in o stude, and þat is fals. ¶ And þe gost
 onswerde: »Hit be double studes, þat is to wite gostliche & bodiliche. For
 whi? þe soule occupieþ no stude be hit-self, not-for-þen hit is in þe bodi as in
 his stude. And þou wiþ þi soule & þi bodi is in þis stude and þis stude holdeþ
 boþe þe and þi soule, and not-for-þen þey beoþ not two studes. Also ne
 seost þou not þat Reynes and haules and snowes and opur tempestes and Cloudes
 ben to-gederes in þe Eyr, and not-for-þan non of hem alle nis in oþer, ac
 vche bi-side² opur kuyndeliche. For-þi beo þe miht of god þe stude of comyn
 purgatorie may beo in þe middel of þe corþe, wiþ-oute þat two bodies & tw
 studes ben to-gederes in O stude. And þe prior asked him whi he was punis-
 sched þer. ¶ Þe vois onswerde: »for þat I sunged her partabliche be my-self,
 and ne made non aseþ in my lyue of þat synne. And þe prior asked him:
 »What annyzeþ most mon in þe poynt of deþ?« ¶ And þe gost onswerde: »Þe
 comynge of fendes þat ben gedred þenne to-gedere abouten hem þat ben in

¹ Ms. Ac. ² side overl.

- defigured all in foule degre,
and grisly sall þai grin & gnaiste,
640 out of þaire wit¹ þam forto wrayste,
and als byfor him sall be broght
al wikkednes þat cuer he wrought;
so will þai fande with any gin
thurgh wanhope if þai might him win.
645 Þe prior sayd: »þat wald I frayne
what remedy war þare-ogayne
and thing þat might help men maste
in (band)es of ded when þai er braste.
(Þe) vo[i]ce sayd: »þare es sum man
650 (þat) may hope for no helping þan:
(for) if a man lede all his lyue
(in) sin and seþin wil him noght schriue
(and in) his hert will hane no care
(for) ill dedes he has done are,
655 (þan) s)all his angell to him tell
(how) Cr)iste for him had paines fell
(and) ho)w he died for his byhoue,
(þot þat) sall be to his reprove;
(& sai als) how he was vnkinde
660 (vnto) god) whils he had minde
(and als þat) he was mys-avised
¹ Ms. with.
- (þe sacra)mentes when he despised
(& wald noght) schriue him of his sin
... .. and ended þarin.
(when his wer)kes er thusgat sayd, 665
(þe fendes sall) about him braid
(and him take) with all þaire might
(and sai to him): 'þou weried wight,
(cum with vs now in) to hell,
(þare withowten ende) to dwell'. 670
(Bot if a man be schreuen) clene
... .. bydene
... .. ilkane
... .. (g)ane,
all-if his penance be noght done 675
his gude angell says to him (sone):
'cumfort þe wele, I sall þe were
þat þe deuils sall þe noght dere';
and vnto þe fendes þan sal he say:
'ze weried wightes, wendes oway, 680
for ze hane no part in þis man'.
and þe fendes sall answer þan
and say on þis wise: 'oures he es
by resun and by rightwisnes',
and þarto sall þai schew full sone 685

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poynet of deþ, ffor to drawe men out of heore bileene & out of heore memorie
beo gryndynge of heore teef and heore grimlich & grisliche lokes¹, w)u)che
Fendes casten² a)zeynes men alle heor euel dedes þat þei han I-don³.

And þe prior asked him eft-sones: »What þing helpeþ most Men in heore
deþ?» ... ¶ Þe spirit onswerde & seide: »Zif eny mon dye in dedly synne wiþ-
oute serwe & repentance of herte & schrift of Mouþ, þen schal Cristes passion
ben rehersed to þat mon of his goode angel, for to conclude þat mon þat he
was vnkynde to God in as muchel as he nolde not schriuen him of his synnes
þe while þat he mihte, ac he despisede þe sacramens of holychirche, þe whuche
sacramentus clansen synners þorw þe vertu of Cristes passion of heore gult &
bringe hem a)zeyn to þe miht⁴ of grace & of glorie; and whon þe þinges ben
seid, þe Fendes schul take þis mon and seye to hym: 'A, þou vnkynde mon in
þe siht of god, cum wiþ vs in to helle, þere þat alle þo þat ben vnkynde
to god schullen hane heore heritage'. ¶ And zif eny dye schriuen & hoseled
wiþ Cristes bodi, al-beot he nane not maked aseef for his synnes þat he hedde
serwe fore and was I-schriuen of, þen schulle goode angels comen and cum-
forten him a)zeynes þe comyng of þe fendes, and þei schul seye to þe fendes:
'Ze ne haueþ no part on þis mon, ffor þe merit of Cristes passion is his scheld
and a mene bi-twene him and ow'. Þenne schul þe fendes seie: 'Hit may not

¹ Ms. bokes. ² Ms. c. hem. ³ Some words om., cf. Lat.: Respondit vox quod meritum
passionis Christi, et beneficium virginis Mariae, et intercessio sanctorum. Cui prior: Indica nobis
quomodo passio Christi iuuat in morte hominis. ⁴ r. stat.

all euell dedes þat he has done
 both in eld and als in zowth,
 sen first he kind[ly] wittes kowth,
 and say: 'he sined þus and þus,
 690 þarfore him aw to wend with vs'.
 His gude angell will mak debate
 and say: 'he sined, wele I wate,
 all on þis wise als ze haue talde;
 bot he es borowed, be ze balde,
 695 for with schrift was he clensed clene
 and toke his sacramentes bidene,
 and he had sorow for his sinyng;
 to clensing fire þat sal him bring,
 and þe merit of Cristes passion now
 700 sal [be mene]¹ bitwyx him and zow
 and serue him both for sheld and spere,
 þat zowre desaytes sal him noght dere.
 and Cristes hend and als his side,
 þat thirled war with wounde wide,
 705 sal be bitwix him and zowre hend
 and fro zowre felnes him defend;
 and Cristes face þat buffet was,
 bitwix him and zowre face sal pas,
 so þat he sall, if he zow se,
 710 for zowre boste noght abaist be;
 Al Cristes bodi spred on rode
 sal be vnto him armure gude,

¹ Ms. bene.

so þat ze sall haue no powere
 him forto dere on no manere;
 and þe lims of Ihesu fre 715
 þat for mankind was pined on tre,
 sall clens him now of his foly
 he did whith lym of his body;
 þe saul of Crist, als we wele ken,
 þat zolden was for erthly men, 720
 sall purge him now of all þe plight
 þat þis saule did with his awin myght.
 so þat in him (sal leue no gilt) f. 94
 (whar)fore he (suld) with . . (be) spilt,
 ne no pain vnto him sall stand 725
 bot purgatori þat (es) passand;
 he sall be purged in þat place
 and suffer pain a sertayne space,
 and seþin with vs sall he wende
 and won in welth with-owten ende'. 730
 Þus sall þe gude angell help him
 ogaynes þe deuils griseli and grim,
 and þus es Cristes passioun
 set bifor vs redy boune
 735 forto defend vs fra þe fende
 out of þis werld when we sall wende.
 and þarfore aw ilk man bi kinde
 to haue þat passionn most in minde,
 and namely in þe tyme of dede,
 for þan it standes man moste in stede. 740

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beo so, Iugge we his dedes bi-tweone vs; seo hou þis mon sungede þus & þus,
 bi al his limes þus, and þus hæp he sunged be al þe miȝtes of his soule: ffor-
 þi we haue sum riht to þis mon'. Þenne schulle þis holy godes angeles onswere
 and seye: 'Hit is soþ þat he sungede in his manere; ac of al þis he is schriuen,
 and he tok Cristes bodi in to his mete into witnesse of þat þing; ffor wȝuch þing
 þe Merit of Cristes passioun þat he þoled on þe cros for hym, [schal] beo nou
 a mene bi-tweene him and zow. For þat Cristes honden, þurlede for him, be nou
 bitwene him & zoure honden. Cristes Eizen Buffeted on þe cros for hym, go now
 bitwene him and zoure ezen, so þat ze schul no more seon him ne agasten him.
 Al Cristes Bodi spradde on þe cros for him, schal beo to him now a pyre
 scheld & a strong azeynes zoure deceytes [bi] þe whuche deceytes ze duden him
 to sunge. For-þi Cristes lymes þoled¹ on þe cros for him, wasscheþ now away
 alle his synnes þat he sungede be þe limes of his bodi. And Cristes soule þat
 he zaf for þis mon, purgeþ nou his soule of al his synne wȝuch þat soule dade
 be his mihtes. So þat in þis mon ne leue no gult euerlastyng, ac þe peyne
 of purgatori þat is passaunt'. And þus helpeþ þe passion of Crist men in
 heore deþe.

¹ Membra . . in cruce passa pro eo, ablunt &c.

Also men sall haue helping gude
 of Mari mayden mild of mode;
 if we here oght for hir haue done,
 baldeli may we ask hyr bone
 745 and vs to help scho will hir haste
 in ded when oure mister es maste.
 For if a man, or he hethen fare,
 be schreuen clene, als I said are,
 oure lady þan will be ful bounne
 750 to socore him in þat sesounne,
 and fend him fro þe fendes in fere,
 and say to [þam]¹ on þis manere:
 'Moder and mayden both am I
 of Iheru mi sun, god almighty,
 755 and of heuyn am I coronde quene,
 and lady of all erth bydene,
 and I am emperice of hell,
 whare ze and oþer deuils dwell.
 And sen þat I am quene of heuyn,
 760 vnto my sun þus sall I neuyn
 þat he sall wine for luf of me
 þis saul in purgatori to be
 till he be clensed clene of sin,
 and so to heuyn I sall him win;
 765 he serued me in word and dede,

¹ Ms. him.

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⁊ And also þe gode dedes of þe virgyne Marie helpeþ men in heore deþe.
 For whi? ȝif eny mon dye hosed & schriuen as him ouȝte to be, anon comeþ
 þe gloriouse virgyne, resonande þe fend in þis Maneere: ¶ 'I am Maiden &
 Moder of Iheru Crist, Qween of heuene and Ladi of þe world and Emperesse of
 helle. Bi þat i am qween of heuene, I schal seye to my sone Iheru Crist þat
 he Iugge þis mon to þe stude of purgatorie, þat he mowe make a-seþ in to þe
 tyme of his trespas wiþ oþer soules þat schul be purget. And bi þat Ich
 Mayden & Moder am and¹ ladi of al þis world, ich ordeyne, ⁊ þow þe wille of
 my sone Iheru Crist, þat alle holy beodes and alle holy Masses and almes-dedes
 þat alle trewe cristene men þat ben in þis world maken & seyen & mowe seyen,
 turne to þis dede Mon in to forȝueneſse, and I wole þat suche beodes & Masses
 & almes-dedes alegge him of his peyne þat him ouȝte to haue for his sunnes.
 And bi þat ich, Marie, am Emperice of helle, Ichauē pouwer and wol comande
 to ȝow, fendes, þat ze annye nouȝt þis Mon þat tok þe sacramens of my sone
 er þen he dyed'.

⁊ And also þe preyer of alle halewen helpeþ men in þe poynt of heore deþ.
 For whi? whon vr ladi haþ spoken & endet hire wordes, þenne comeþ alle
 halewen anon, honourynge & preyinge vr lord & seyinge to him: ¶ 'Lord Iheru
 Crist, Lord of glorie, Fader of grace, Mon of Merci þat com down from heuene

¹ om and? ² Ms. þat þow.

in heuyn sall he haue his mede.
 And also sen I am lady
 of all þe erth, þarfore [will]¹ I,
 thurgh þe will of my sun dere,
 þat ilk gude dede² and ilk prayere 770
 (þat owhar in þis) werlde er (said),
 vnto his profet be puruayd,
 messes and oþer almes-dede
 sall turn þis man to mekel mede,
 and thurgh þe merite of þe mes 775
 sal his penance be made les
 þat him es ordand for his syn,
 whilk ȝowre falskede gert him fal in.
 And sen I am emperyce of hell,
 þarfore ȝowre force now sall I fell: 780
 I cumand ȝow ze heþin fare,
 so þat ze noy þis man nomare
 þat es ded in my suns seruise'.
 And when scho has said on þis wise,
 all þe halows in heuyn on hight 785
 will help hir halely with þaire might;
 to Iheru will þai call in-fere,
 and þus þai will mak þaire prayere:
 'Lord Iheru god almighty,
 fader of heuyn, man of mercy, 790

¹ Ms. sall. ² r. bede.

- haue mercy on þis man þat es
 oure awin broþer and oure liknes;
 sen þou wald wend fro heuyn on hight
 and suffer payn for mans plight,
 795 þou meng þi mercy with þis man'.
 Þus sal his saul be saued þan,
 and his gude angell sall him take
 to clensing fire aseth to make
 and vnto him he sall take tent
 800 till he haue sufferd his turment;
 and þan þe weked gastes sall ga
 þepin oway with mekill wa.
 In þis manere may gude pr(ayere)
 and almas-dedes þat men dose (here),
 805 and merit of Cristes pascioun,
 and of halows gude orisown,
 help a man here in his (dede)
 and vnto clensing fire (him lede).
 Þe prior (sayd vnto) him (þan)
 810 and asked if þat any (man)
 of Iheru may haue (in ded a sight)
 and of Mari his moder (bright)
 or of þe halows
 in þaire right (forme).
 815 Þe voice ans(werd and said nay);
- »bot on þis wise
 if any be so
 þat has

 . . . may se þam 820
 (bot sinful men may nocht þam see.
 (Þe) prior sayd: »þan thinkes me
 (þat) þou sais now þi-self to scorne
 (ogai)nes þe saws þou said biforne;
 (for) þou said angels sould be boune 825
 þare to reherce Cristes pascioun,
 and þou said Mari suld be þare
 and oþer halows les and mare
 in sight bifor þe saules ful euyn,
 praiand for þam to god of heuyn; 830
 þan semes it þat he se þam may.
 Þe voice answerd and said: »nay;
 þai sal be þare I grante þe wele,
 bot he sall se of þam no dele
 in þaire lyknes verrayli; 835
 and þis es þe enchesoun whi.
 for þe most blis in heuyn it es
 forto se Crist in his liknes,
 þat es to say in his godhede;
 (þa)n neded saules none oþer mede 840

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forte make sunful men saaf, haue *Merci* on þe soule of þis mon: for he is vre
 flesch & vr broþer'. And whon þeos þinges ben seid, þen schal þe soule ben
 lad in to purgatorie of his gode angesles; and þe wikked angesles wende schulle
 away from him as confoundet, and serwyng þerfore. ¶ On þis manere þe
 merite of Cristes passion, and þe goode beodes of þe virgine Marie, and þe
 preyers of alle halewen helpeþ men at heore deþ. And þe Prior asked him
 ȝif a mon mihte in his deþ seo Iheru Crist, and þe virgine Marie, and þe oþer
 halewen, in heore oune fourme. ¶ And þe gost seyde nay; but ȝif hit beo so
 holy a Mon þat he hedde no neode to ben purget bi eny luitel dwellyng in
 purgatorie.

Þenne seide þe prior: »Þen þinkeþ me þat alle þinges beoþ not soþ þat
 þou seidest aboute þe deþ of eny mon þat is schriuen & haþ serwe for his
 sunnes: For whi: ¹þou seidest þat þe merit of Cristes passion and þe preyers
 of al halewen and þe goode dedes of þe virgine Marie helpeþ men in heore
 deþ, and also þou graunsted beo þi wordes al þes² comeþ to a monnes dyinge.
 ¶ And þe gost onswerde: »Alle þeos comeþ to a monnes deþ, and not-forþen
 he þat dyep ne schal not seon hem in heore oune liknesse. For whi? ȝif hit
 weore so, seþþe hit is non oþur blisse þen for to sen Iheru Crist in his oune
 liknesse of his monhed & of his godhed, þenne weore hit soþ þat a ded mon

¹ Ms. þat þou. ² Ms. þis.

(bo)t in þaire dying him to se,
and in þat blis þan solde þai be
(sod)ainly in þaire passing,
(and) þat war vn(ak)ordand thing
845 (þat sin)ful men suld se þat sight.
(if men) be puried of all þaire plight
þan sall þai se god als he es,
(hali) writ so beris witness.
(And þan) þe prior frained him fast
850 (if spirit)es þat es heþin past
(wist) what dedes er for þam done
(on þis) molde at morn or none,
(and þe) prayers men for þam ma.
(þe voice) answerd and said: ȝa.
855 se wele by þis thing
. . . . es has saules helping.
(þe prior said: »þan) can þou say
(wharof I sang) mess to-day?»
(þe voice answerd) parto ful tite:
860 (»þou sang mess) of saint spiritew.
(þe prior said þan) als he knew:
». noht trew,
(for I sang mess, þis) es sertayne,
(for cristen saules þat) suffers paine;
865 (þarfore þou sais noht) suthfastly.
(þe voice þan answerd him) in hy
and said: (»I wat wele)

for cristen (saules þat) þou sang;
bot ȝit I (said soth) neuer-þe-les
þat of saint spiritite was þi mes. 870
þat saltou by ensameple se.
for wele þou knowes is ilk cuntre,
if ani man oþer alde or ȝing
of a noþer suld ask a thing,
and he hoped wele forto haue 875
þat ilk thing þat he walde craue,
first to ask he walde him haste
þe thing þat might amend him mast,
and what so his hert lai moste nere
þat suld first in his speche apere 880
and first be in his wordes alwayse,
als god þus in his gospell sayse:
Ex habundancia cordis os loquitur:
Of þe fulnes of þe hert
spekes þe mowth þe wordes smert. 885
and messes sunge of saint spiritite
vnto me er most profite,
and next þan of þe trinite—
þir messes moste amendes me.
and here now þe encheson whi. 890
for whils I lifed here bodily,
I spendet my wit and mi powere
ful oft-sipes in sinnes sere,
when I sold þam haue spendet right

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weore anon in blisse in his dep: and þat is fals. And þe prior askede him
ȝif þe gostes wuste þe dedes of men & of heore frendes, seþþe þat þei beo
de-parted from þe bodi. ¶ And þe gost seide ȝe. ¶ Þenne seide þe prior:
»Þou const telle me wher-of I song masse to-day?» ¶ And þe gost seide: »Sir
prior, þou song Masse to-day of seint Spiritew. And þenne seide þe prior: »Now
I seo wel þat þou art a deceyuable gost: For whi? certainliche, I ne song no
Masse to-day of seynt spirit, ac I song Masse to-day of *Requiem eternam* for
alle cristene soulus.

And þe gost onswerde and seide: »Wel I wot wherof þou songe Masse to-day
and þat þe Masse was of *Requiem eternam*; and not-for-þen I lyȝe not þat þou
ne¹ songe Masse of seynt spirit. Heere forþi þe vndoinge! ¶ Þou wost wel, sir
prior, whon eny mon askep eny þing of an oþur, þat þing þat lyþ next his herte
²comeþ furst out of his moup, as vr lord witnesset & seiþ 'Of þe folnesse
of þe herte spekeþ þe moup'. Ac among alle þe Masses þat beoþ songen and
schul be songen in þis world, þe Masse of þe holigost lyþ next my þouȝt or þe
Masse of þe trinite, for þat most helpeþ me nou. ¶ Heer nou þe enchesun
wherfore þis is. ¶ Þe while I was in þis valeye of wrecchednesse & of traunyle,
I despendet my siht & my bodiliche pouwer in diuerse synnes: al-þouȝ i scholde

¹ om ne? ² Ms. þat comeþ.

to goddes honour with al mi might.
 895 Þe fader I suld haue mensked with main,
 for of him comes al power plaine
 þat men has here ai whils þai lif,
 efter his grace als he will gif;
 þarfore what man so dose vnright
 900 bi his power or by his might
 or by his strenkith if þat it be,
 ogaines þe fader of heuyn sins he,
 for al power he weldes always,
 als Dauid in þe sauter sais:

Omnia quecumque uoluit dominus fecit,
 905 he sais: þe fader mai fulfill
 in heuyn and erth what so he will.
 To Crist, god sun, es gifen ful right
 wit and wisdom dai & night,
 to mesure it till erthli men,
 910 als þir clerkes mai clere li ken;
 þarfore godes sun þai sin ogain
 þat here despendes þaire wittes in vain
 f. 95 (and) settes þam so (on erthly) gude
 (þat) reches es more in þaire mode
 915 þan Crist god sun þat boght þam dere.
 and my-self on þis same manere
 sined in þis world whare ȝe won
 both ogaines þe fader & þe sun.

To þe haligast es gifen al grace
 and beaute plain in ilka place, 920
 at his liking to dele and dight
 in þis world to ilka wight;
 ogaines him oft-sipes siwned I
 when þat I vsed in foul foly
 swilk giftes als he me gaf bi kinde, 925
 and honord him noght in mi minde;
 for mi fauore and my fairehede
 haue I done many sinful dede,
 and vertus haue I turned to vice
 thurgh wekid werkes als wreche vnwise. 930
 wharfore aseth byhones me make
 to thre persons for my sin sake;
 þarfore messes of þe trinite
 er mekill medeful vnto me
 for greunace þat to me es gyaide, 935
 als my gude angell has me saide.

Bot for þat I haue sined maste
 ogaynes þe giftes of þe hali gaste,
 couaytand here more reches
 þan he me gaf of his gudenes 940
 or þan he vouched safe me to send,
 and wrangwisli his gudes despend
 and honord him noght for þaire sake,

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haue despendet hit in godes seruyse, bidding to God þe Fader þorw monnes
 pouwer, ffor þat þe Fader is mihti and of him comeþ al migt to me & to oþre
 þorw mesure of his ȝiuyng—wherfore hose doþ eny vuel [þorw]¹ his strengþe and
 his pouwer, he sungeþ aȝeynes god þe Fader to whom is ȝeuen alle pouwer—
 also wittesseþ þe prøphete Dauid: 'Al þat he wole he doþ, in heuene & in
 eorþe'. TO Godes sone is ȝiuen alle wisdame: Aȝeynes him Ichaue I-sunged
 as ofte-tymes as Ichaue vsed bisyliche my wit, I-ȝiuen to me of God, aboute
 deceyuable þinges & vanites & riches of þis world. Bote to þe holygost is
 ȝiuen alle grace & bouste: Aȝeynes whom Ichaue sunged as ofte-tymes as I-chane
 I-ȝeue my kuyndeliche goodes, as Feirhede Fanour & Speche, & my good þat
 is ȝiuen me þorw freo wille, as vertues next my soule, and goodes happiliche
 beo-ȝeten, [as]² ese of þis present lyf—whuche³ þinges Ichaue late & erliche
 I-ȝeuen aboute fleschliche sinnes of þis world & of þe deuē. Of whuche þing ichaue
 be schriuen, bote I haue not maad a-sceþ to þe trinite for alle þe synnes in my
 lyue; wherfore my saueour, as myn angel seide to me, haþ ordeyned þat masse of
 þe Trinite songen for me schal helpen me most. ¶ And for þat I haue sunged
 ofte-tymes aȝeyn þe boustes of þe holigost, coueyten[g]⁴ to haue more of þis
 worldes godes þen þe godnesse of þe holygost wolde ȝeuen to me: þerfore⁵ nou,

¹ Ms. for. ² Ms. also. ³ r. swuche. ⁴ Ms. coueyten. ⁵ Ms. And þerfore.

- þarefore, of þis amendes to make,
 945 messes sungen of saint spirite
 may tittest saue me out of site.
 and þarfore, sir, sothli I say
 of saint spirite þou sang to-day;
 al-if þine office ordand ware
 950 for cristen saules als þou said are,
 þou toke with gude deuocioun
 of saint spirite ane orisoun,
 and þat ilk orisoun certaine
 aleged me more of my paine
 955 þan al þe oþer þat þou sayd,
 for till all saules war þai puruaid;
 And sen þat helpid me allane
 more þan all þe oþer ilkane,
 of saint spirit I say þou sang—
 960 if þou me wites þou has þe wrange.
 (Þe prior asked) þan þ(is thing):
 for how mani saules a prest may s(ing)
 in a tyme and in a stede,
 wheþer it be for quik or ded,
 965 and ilkone haue in lyke gudeness
 and in like merite of þat mes.
- Þe voice answerd and gan say
 þat a preste anely on a day
 for all saules may sing and rede
 and ilkone of his mes hane mede, 970
 thurgh vertu of þe sacrament;
 »þat proue I þe, if þou tak tent.
 Ihesus Crist with Iewes uoice
 was anes offerd on þe croyce,
 and þare he died and gaf þe gaste 975
 vntill his fader of mightes maste
 for saluacioun of all man-kin,
 and noght anly for a man sin:
 right so þe preste in ilka mes
 offers Criste right als he es 980
 in hale godhede, als clerkes mai ken,
 in mendment of all cristen men;
 and so in a mes may be tane
 al cristen saules als wele als ane,
 and plainli mai (it) part þam till. 985
 þat proue I þe bi proper skill.
 Ful grete deference may men fele
 bitwene spiritual thing and tem(porele);
 for temporal thing, þat þou sесе here,

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for to make amendement to þe holigost for my synnes, þe Masse^s songen of þe
 holigost beon best for me. And [for]¹ þou, sir prior, to-day in þi masse after þi
 principal orisoun þou seidest þe orisoun^s of þe holygost, w^uch orisoun^s halp me
 more² þen al þe oþer orisoun^s in þi masse, þerfore³, as þou askedest me wherof
 þou songe masse to-day, I seide 'of þe holigost'; bote noþeles þi principal offys was
Requiem eternam. Wherof al þe office of þi masse, outake þat orisoun^s, wente to
 þe help of al þe soules þat ben in purgatorie: bote þe mencion þat þou made
 to-day in þi masse of þe holigost, wente al to my profyt. ¶ Wherfore þat I
 lyzede not whon I seide þat þou songe masse of þe holi gost^s. And þe prior
 asked þim ffor hou mony soules and hou mony men mihte a prest synge, and
 vche haue I-liche goodnesse of þe masse. ¶ And þe gost onswerde and seide
 »þat O prest onliche to-gedere and at O tyme mixte synge for al þe quike &
 dede, ffor þe vertu of þe sacrament of Godes bodi scheweþ him to hem vchone.
 And encheson^s of þis þing is: As Ihesu Crist, God & Mon, ones lifted his bodi
 vpon þe Cros and þenne he offrede [him] al to-gedere to God, his Fader, not on-
 liche for þe sauacion of o Mon bote for þe sauacion of al Monkynde, so in vche
 a Masse þe prest offreþ al to-geders þe sacrement, God and Mon, ffor þe
 sauacion of alle men; wherfore may vche a prest singen for vchon as for two,
 and betere. ¶ For þis is þe encheson & þe difference bi-twene spiritual þyng &
 temporal þing: Temporal þing, in as muche as hit is departet to monye, in

¹ Ms. þerfore. ² Ms. most. ³ Ms. And þerfore.

990 if it be parted in places sere,
 in þe ma partyes þat it es
 it-self leues ay wele þe (les),
 þat es for porcion partes þarfra;
 als if þat þou an appell ta
 995 and parte it into many hend,
 with þi-self sall litell lend.
 On þe toþer side þou vnder(stand)
 þat spiritual thing es ay (wexand);
 parto I may gude liknes (ma):
 1000 þis orisounne if þat þ(ou ta),
 þe *pater noster*, and (teche it þen)
 here on þis molde to (mani men),
 when it vnto all te(ched es),
 in itself it es noght (þe les),
 1005 bot to knowing
 when mo it (sais þan ane or twa).
 so er messes
 þat ordand

 1010 it es in þat degre
 wham so it ordand es,
 (þaire) merit may noght be þe les,
 (þot mare ioy sall þai haue þat tide
 þat oþer er helped þam biside).

On þis wise þan þe prior sais: 1015
 »haly writ wittnes always
 þat saules er helpid for certaine
 and oft delluerd out of payne
 thurgh speciall praier and special dede
 þat frendes dose here for þaire mede, 1020
 and þa frendes dose þa dedes allane
 for a saul and for oþer nane.
 (þan þi)nk me þat his mede sall fall
 . . . þan it war done for all
 and more aleghe him of his payne. 1025
 Þe voice answerd and said ogayne
 þat all þe prastes þat messes singes
 nedes forto do twa thinges:
 (first his praiers forto make
 specialli for þat saul sake 1030
 þat he es most halden vntill,
 (þat god deliner him of all ill;
 (and) when he has so praied for ane,
 (þan) sall he pray for oþer ilkane.
 (so) ilkane has mede of þat mes, 1035
 (and) þai for wham it ordand es
 (er he)lpid maste fro bale þarby.
 (And on) þis same maner am I
 (deliuerd) of mi penance here
 lasted bi foure zere 1040

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[so]¹ muche hit is þe lasse to himself — as gif þou departed an appel to moni partes: euer þe mo partes þat þou departest hit, þe lasse hit waxeþ in hit-self. Bote hit fareþ not so bi spirituale þing². Forsoþe spirituale þing², euer þe more þat þou departest hit, þe more hit waxeþ in him-selue — as þus: tak þe orison of vr lord, þat is þe pater noster, and teche hit to monye men: þat ilke orison in him-self þorw þat techynge nis not maad þe lasse, bot in vnderstondynge³ is founden þe more, in as muche as hit is seid of mony men. So hit is of eny masse of þe prest: þe vnderstondyng of þe Masse is more in hit-self in as muche as hit is schewed to mony men, dede and quike. And þe prior spac to þe gost & seide: »How is hit þenne þat þe holy scripture seiþ þat frendes soules mowe be deluyerd þorw special masses and þorw special orisons and special almes, is þe delyt⁴ of Iheru Crist don & of þin euen-cristen, and þou seiþ þat masses songen for mony men is more worþ?« ¶ And þenne onswerde þe spirit: »I sey þat vchon þat singeþ masse bihoueþ to don two þinges: þe furste þing is, ze wite wel, him bihoueþ dresen his preyere to god for him or for hire or for heom to whom he es holden specialiche; and seþþe him bihoueþ dresen his preyere for alle — and þe furste masses ben seid masses speciale, and so þei helpen vs specialiche þat ben in peyne of purgatorie. And in þis manere I, Gy, am deluyerd of þe peyne of purgatorie be foure zeer rapen and hastiloker þen

¹ Ms. as.

² Ms. þinges.

³ Lat. sed effectus major reperitur.

⁴ Lat. in dilectione.

- (m)isededes als it was det.
 frende here has it sett
 þat þou wele knew
 þat I find trew;
 1045 when he had nede
 þe scoles zede
 d most mister here
 fwe zere.
 wele I wrought
 1050 forgetes he noght
 has me maste
 in haste

 passe
 1055
 payne,
 and if þou here no(ght) þan of me
 sothly sertayne may þou be
 þat I in (blis) of heuen am stade.—
 1060 Þe prior did right als he bad,
 at þe pase¹ efter he him soght:
 bot of þe voice he herd right noght;
 þarfore in heuyn he hopid he ware.—
 bot in þat time zit asked he mare.
 1065 He said: «can þou oght trewli tell
 if þou in þat ilk heuyn sal dwell
 þat for goddes halows es puruaid?»
 þe voice answerd sune and sayd:
 »Sir, I tald þe are ful euyn
 þat I come neuer zit in heuyn,
 þarfore I may tell þe nomare
 of thinges þat er ordaind þare.
 Bot of þat blis I mai be balde,
 for þus myne angell has me talde,
 þat I to passe in paine sold be
 and þan, he said, þat I sall se
 þe king of heuyn in his godhede
 with his angels all on brede
 and with his halows euerilk-ane.
 and I answerd to him onane
 and said: 'lord, ful lang think me
 þat semely sight vntill I se'.
 bot he be loued in ilka place
 þat vnto me has gifen swilk grace,
 for trewly mai I trow by þis
 þat I sall be in þat ilk blis
 whare god and his angels sal be,
 sen þat I sall þam þusgat se.
 Þan said þe prior: »what helpes maste
 a saul vp into heuyn at haste
 out of þe paynes of purgatori?»
 Þe voice answerd to him in hy:
 »messes may moste help þam þen
 þat here er said of hali men,

1070

1075

1080

1085

1090

¹ = pasche.

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I scholde wiþ rihte of my dettes. I haue forsoþe a pore frere ful religious, þe whuche Frere þou, prior, knowest wel, and I sustenede him, seþþe he was maad Frere, in þe scoles of Ramonibi¹ fyue zere: and he specialiche made diuerse prayers for me, þenne & nou, and specialiche dressed² his preyere to God; þorw whuche orisouns I am þus holpen þat I ne schal beo in peyne bote nou til ester...³ and zif þat ze here me not heere, wite þou wel þat I am in heuene wiþ godes halewen.— And þe prior wiþ summe of his oune men fond soþ þat he seide. And þe prior asked him zif he wuste þat he scholde be in þat ilke heuene þer al Godes halewen weore Inne. ¶ And þenne onswerede þe spirit: »I seide þe furst þat I was neuere zit in heuene, and þerfore I ne con no þing seye to þe of þat ordre oþur þen is told to me. Þus muchel seide þe Angel to me: 'beo in penance in til aster, and þenne schaltou seo þe kyng of heuene sittynge in his godhed wiþ his anges & wiþ his halewen'; and I onswerde: 'A, A, A, long is þat tyme'. Blessed be God þat sent me his *Merci* wiþ his Rihtwysnesse!»

And þe prior asked him what þing miȝte most helpe mon in purgatorie.
 ¶ And he onswerde þat spiritual masses songen specialiche of spiritual men⁴, and

¹ Lat. Bononiae.² r. þenne, & nou dresseþ.³ Lat. adds: et si volueris hoc probare

verum esse, venias tunc ad locum istum etc.

⁴ Lat. speciales missae specialiter celebratae.

- 1095 and ordand of milde Mari frex.
 Þe prior said: »þan thinkes me
 þe office þat es for saules certain,
 of *Requiem*, was made in vayn,
 sen oþer helpes þam more þan it«.
- 1100 Þe voice answerd vnto him zit
 and said: »þat office es gude to say
 when a man for al saules will pray
 þat saued sall be efter þaire paine;
 f. 96 þan may þat office gretely gaine.
- 1105 and for þat laud men here in land
 can noght graythli vnderstand
 þat saules has mede of oþer mes,
 þarfore þat office ordand es.
 Þe prior said: »sen þou has kend
- 1110 þat speciall messes may moste amend:
 whilk oþer praers withowten þa
 may tittest saules fro penance ta?»
 Þe voyce sayd þan: »Syr, sertaynly,
 seyn psalmes with þe letanye».
- 1115 Þe prior said: »þat war noght right;
 þe pater noster es more of might,
 for it was made of Criste god sun
 vntill all crysten folk to kun,
 als prise of praers, als men telles,
- and þe Aue made angels 1120
 vnto Mari for manes mede,
 and XII. apostels made þe crede;
 and þe seyn psalmes er erthli werkes,
 ordand of bisschopes and oþer clerkes
 men for to say for sin allane, 1125
 and David made þam euerilkane;
 and nowþer David, wele we ken,
 ne bisschoppes, ne none oþer men,
 vnto Criste þai [er] noght at neyn
 ne zit vnto angels of heyn 1130
 ne till apostels er þai noght pere.
 þarfore me think þat þaire prayere
 may noght of swilk merit be
 als þe pater noster and þe Aue,
 ne als þe Crede, for þam it wrought. 1135
 Þe voice answerd þan als him thought:
 »Þir praers er ful mekill of mede
 and ful hali, if we tak hede,
 in þam-self, þis es sertayne,
 and þaire makers er mekill of mayne; 1140
 men sal þam honore als worthy es
 bifore al oþer, out-tane þe mes.
 Bot neuer-þe-les, syr, sertaynly
 þe seyn psalmes and þe letanye

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nomeliche songen of vr ladi Marie for hem. To whom þe prior seide: »What is [þenne] worþ þe asygned offys for dede men specialiche, as þe offyse of *Requiem eternam*?«
 ¶ And þe spirit onswerde & seyde »þat hit anayleþ muche, and aller-most whon eny wol bidden for alle. ¶ Þis is þe encheson wherfore þat offys was ordeyned for hem: ffor þat lewed men ne trouwed not þat dede men scholde haue part of spirituale massus«. And [þe] prior asked him: »Seppen þou seist þat special masses most helpeþ soules in purgatorie: wherfore, out-taken þe masse, wꝛuch ben þe orisouns þat profyteþ most to soules in purgatorie?« ¶ And he onswerde & seide: »Þe seuen psalmes wiþ þe letanie«. To whom þe prior seide: »Forsoþe me þinkeþ þat fals: For whi? Ihesu Crist made þe pater noster, and þe angel þe Aue Marie, and þe twelue apostles þe Crede; bote þe seuen psalmus wiþ þe letanye maade þe Bisschopus & þe prestes of holichirche and ordeynde hem to be seid, of wꝛuche prelatus & Bisschopes non of hem ne mihte touche þe holyhed of god ne of his angles ne of his apostles. And þarfore me þinkeþ þat þe ordinance of prelates of þe seuen psalmus of David is not so good ne so profitable to soules as þe pater noster & þe Aue Marie & þe crede«. ¶ And þenne onswerde þe spirit & seide »þat þe pater noster & þe Aue Marie and þe crede in hem-selue, in as muche as into þe holyhed of þe makers, þei beoþ þe beste orisons to sigge in holichirche, outaken þe Masse—for þat is þe principalest Orisoun; bote noþeles þe seuen psalmus wiþ þe letanye, in as muchel

- 1145 forto say er moste souerayne
vnto þe saules þat suffers payne,
for þai er ordand more and myn
euer a psalme ogaynes a sin,
so þai destroy þe sines seyn;
1150 þarfore þai er noteful to neuyn.
þe first psalme ful gudely grayd
ogaines pryde it es puruayd; i
and þus it sais: 'god lord and (syre),
deme vs noght in þi grete yre,
1155 als þou did Lucifer þat fell
for his pride fra heuyn to hell';
and so þe oþer psalmes on rawe
ilkone a sin away may drawe,
thurgh help of all halows in-fere
1160 þat neuind er in þat praiere.
- Sone þan þe prior him assailes:
»tell me, he said, what it auailes
or if saules oght þe better be
to pray *placebo* and þe *dirige*,
1165 with office þat for þe ded es dight?«
Þe voyce answerd and said on hight—
with grete force out gan he bryst,
and said: »a, prior, and þou wist
- how gretely þat it may þam gayne,
þan hope I þou wald be ful fayne 1170
oft forto bid þat blisced bede
for þi frendes hat heþen er dede!
and for þou sall it better knawe,
I sall þe rekin right on rawe
þe pruetese þat falles þarto 1175
and what prophit þat it may do.
First in *placebo* er puruayde
fue psalmes þat sal be sayd
aneli for þe euynsang,
wit[h] fyue antyms menged omang; 1180
þa ten togeder when þai er mett,
for þe saul er þusgat sett
forto restore, wha to þam tentes,
vnto þe saul ten cumandmentes;
þai sall mak minde how he þam (did), 1185
so þat his mede sal noght be (hid).
nyen psalmes þan said sal (be)
next efter in þe (*dirige*),
and þai sall signifi ful ri(ght)
nyen orders of angels br(ight), 1190
to whilk þe saul sall wis(li win)
when it es clesed of (al sin);
þir psalmes witnes a(lis it es scill)

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as into þe vnderstondyng of þe makers and forte ben þus seid¹, þei ben þe deuoutest orisouns to þe soules in purgatorie: ffor whi þat [þo]² men haþ ordeyned for to seyen þe seuen psalmus in þe remedie of þe seuen dedliche synnes, so þat azeynes pruide be seid *Domine ne in furore*—wherfore my lord God in his wrappe blamed þe angel Lucifer whon he sungeð þorw pruide, in his wrappe cast him doun in to helle; and so is of þe oþur psalmus.

And þe prior asked him: »What þing profyted hit þe soules in purgatorie zif for hem beo seid *placebo* & *dirige*³ and al þe offys for þe dede?« ¶ And þe vois onswerde loudere þen he dude biforehond & seyde: »A, A, Mi prior, zif þou wustest hou þe soules ben comforted þorw þat offyse whon hit is seid for hem, ofte-tymes woldest þou sey hit for þi dede frendes! ¶ Heere nou & I schal seye þe þe pruite of þat offis. As þou wost wel, in þe *placebo* & *dirige*⁴ ben seuen⁵ psalmus and fyue antempnes: þe wzuhe antempnes⁶ whon þei ben seid folfullen þe soule þat hit is iseid fore [as] to þe comaundemens of god, wzuhe comaundemens he folfullede mony a tymes þe wziles he was a-lyne aftur his talent, þouz he dude not in al þinges to heor beoinge. ¶ Þe Nyne salmus þat ben seid in þe *Dirige* bifore þe nyne lessouns, signefyen þe nyne ordres of anges in heuene, to wzuhe degre þat soule þat is purget of his sinnes is taken to; and þerfore þorw þe nyne

¹ om and—seid. ² Ms. mo; L. patres nostri. ³ The office of the dead had 4 parts: Placebo, said at First Vespers; and Dirige, at Matins; the latter being again divided into 3 Nocturns, and Laudes; cf. Maskell Monum. Ritual. III p. 115. ⁴ omit & dirige. ⁵ r. fyue. ⁶ omit antempnes.

- þat he þa orders sall (fulfill).
 1195 By nyen antyms
 and thre versykils
 XII poyntes of þe
 to þe saul þat
 and telles h
 1200 here on þ

 . . may him mekill amend.
 (Þe nyen) lessons by þaim allane
 (of nyen) degrese er trewly tane;
 1205 (for) ilka saule þat suffers pyne
 (bus) nedes be in ane of þir nyen,
 þat es to say, oþer zong or alde,
 oþer pouer or els of pouste balde,
 oþer chaste life forto lede
 1210 or in wedlaik or widowhede,
 oþer clerk or laud man—
 in ane of (þir) sal he be þan,
 (and) in whilk degre so he es in,
 þir lessons fra wa will him win;
 1215 and þe nyen respons forto rede,
 may mak þam to haue mekill mede.
- (Þe) fyue psalmes of þe laudes allane
 for fyue wittes may wele be tane
 . . saued saules þan sall fele
 . . þai sall bere wittes ful wele 1220
 molde with al his might
 (vs)id þa wittes wele and right.
 (Þe) fyue antims þan folowand
 (in wittes for þe saul sal stand
 . . faithli help forto fulfill 1225
 (þe) strenkith þat god gifes saules vntill.
 (for) god gaf when þis werld bigan
 (fyue) strenkithes to saules of ilka man;
 (and thre) strenkithes of might er slike
 (þai mak þe) saule vnto god like; 1230
 . . aynly oþer strenkithis twa
 body he gaf als wa
 dose na socoures
 like goddes creatures.
 strenkith of thought 1235
 god es wrought;
 strenkith of vnderstanding
 in all thing;
 strenkith of will

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psalmus þat þei ben I-seid fore is fulfilled as to þe nyne ordres to *angeles*,
 to whuche ordre[s] for to fulfillen, men ben I-maad. ¶ And þe nyne antempnes þat
 ben seid aftur þe psalmus, wiþ þe þreo *vers*, signefyeth þe twelue articles of þe fey,
 whuche twelue articles his soule heold after his Bapteme; and þerfore þis *vers* & þis
 antempnes whon þat þei ben seid fulfillen þe soules in purgatorie as to þe twelue
 articles of þe fey, þe wʒuche articles he leenede aftur þe techinge of holichurche.
 ¶ And also þe nyne lessons þat folewen folfullen þe soules in purgatorie [as to
 þe nyne degres þat soules haþ in purgatorie]¹: ffor eueri soule þat is in purgatorie,
 ouþur hit halt þe degre of pouert ouþur of pouste, oþer of elde ouþur of zouppe,
 ouþur of virginite ouþur of sposayle ouþur of widewhod, ouþur of clergie ouþur of
 lewed men—ffor in wʒuch degre þat eny sungeþ heere, in þat ilke degre & in
 þat ilke stat he schal beo punissched þere. ¶ And þe fyue psalmus of þe laudes
 of þe dede men, whon þei ben seyð for þe dede men, folfullen þe² soules as
 to heore fyue wittes: wʒuche wittes goinge bi-twene, sumtyme þe soule serued
 to God and sumtyme sunged to þe deuel. ¶ Bote þe fyue antempnes of þe
 laudes of þe dede men, whon þei ben seid for dede Men, folfullen soules in
 purgatorie as to heore fyue strengþes, þe wʒuche strengþes God ʒaf to Monnes
 soule as to alle þing aboue & bi-neþe: ¶ Wherfore God maade to eueri monnas
 soule þreo strengþes þorw wʒuche strengþe[s] soule is ilk God, ¶ and also
 he made two strengþes to him-self þorw wʒuche strengþes he is lyk ouþur crea-
 tures maked of God. Be his þouȝtful pouwer soule is lyk God þe fader, beo
 strengþe vndurstondable soule is maad lyk Godes sone, and bi wilful power

¹ om. ² Ms. to þe.

1240 vntill.
 and vnwit
 es itt
 als a stane
 allane.
 1245 (als cler)kes telles
 angels
 araid

þat saued saules to god sal zelde 1265
 with all wirschippes þat þai mai welde,
 þus when þai er mended of mis;
 þan sall þai lend in lastand blis.
 Þarfore, sir prior, þir prayers
 helps saules þus als þou heres. 1270

When he had þus declared þis thing,
 all þat it herd had grete liking
 and meri made þai ilka man.
 bot þan þe gaste ful sone bigan
 to morn and mak ful simplil chere, 1275
 and said to þam on þis manere:
 askes hastily what so ze will,
 my time es fast cumand me till
 þat me bus gang¹, als es mi grace,
 to suffer paynes in oþer place. 1280
 Þe prior said: sen þou sais swa
 þat þe bus till slike gremance ga:
 þis wald I wit now, or þou wend,
 if we might oght to þe amend.
 With simplil voice þan answerd he 1285
 and said: if ze wald say for me
 fyue sithes right specialli
 þe fyue ioyes of oure lady,
 þat might help mekil me vntill.

¹ Ms. gang gang.

Also þe psalme of *Benedictus*,
 1250 and of *Magnificat*, helps þus:
 forto sane þe saules fro skath
 thurgh godhede & thurgh mawhede bath,
 whare-of þai may be sertayne
 to se when þai er past þaire payne
 1255 and lat þam witt how þai sal wend
 and won in welth withouten end.
 Þe twa antyms þat er puruaid
 with þir psalmes forto be sayd,
 may be cald þe gude company
 1260 of angels on þe to party,
 and of halows on þe toþer side,
 whare þe saules in blis sal bide.
 Þe colettes þat men efter tase,
 er demid for þe dedes of grace

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soule is mad lyk to God þe holy gost; and be vnresonable pouwer soule is mad lyk to tren, and be felynge strengþe soule is maad lyk oþer bestes — ¹and þe soule, as þou wost wel, haþ beoinge as stones, and lineþ as tren, and vnderstondeþ wiþ god & anges¹. ¶ And also þe psalme *Magnificat* and þe psalme *Benedictus*, whon þei ben seid in *placebo* & *dirige* for dede men, folfullen soules in purgatorie [as] to þe godhede of Ihesu Crist & to þe Monhede, þe wꝛuche soules, whon þei ben purget in purgatori, schul herien god & blissen in heuene wiþouten ende. ¶ And þe two antempnes þat ben seid wiþ þe two psalmus, bi-tokneþ þe companye of anges bi þe on partye, and þe companye of hawlen bi þat oþur partye, wꝛuche companye[s] soules þat ben purget in purgatorie, after his² purgacion schul haue. ¶ And þe Colectes þat schul ben seyð in þe offys of þe dede, bi-tokneþ dedes of grace, þe wꝛuche dedes of grace soules þat ben purged & dil[i]uered out of purgatorie schul zelde to god. And alle þis herden holliche³ þat stoden aboute. And þenne seide þe spirit wiþ wepyng voic: Ask, what þou wolt, hastiliche, for þe tyme neizheþ þat me bihoueþ be stille, for my peynes aryseþ.

And þenne seide þe prior to him: may we eny þing helpen þe? ¶ And þe spirit onswerde & seyde: zee, zif þat ze wolde wiþ good deuocion sey fyue aþes þe fyue ioyes of vr lady. And þat þei duden anon wiþ gret deuocion.

¹⁻³ a useless addition from Edm. Spec. ² r. heor. ³ Lat. Haec omnia placent multum astantibus.

- 1290 Þai granted him with ful gude will,
and on þaire knese þai set þam doune
and said with gude deuocioune
*Gaude uirgo mater Christi*¹,
with fwe verses folowand fully,
1295 bowsomly als he þam bad.
and þarof was þe gaste ful glad,
f. 97
and said: »wele haue ze . . . ,
my pain es sumdele pasand now,
1300 þat I may better speke with ȝow«.
Þan said þe prior: »can þou oght tell
what deres moste þe deuill of hell?»
Þe voice answerd and said in hy:
»þe sacrament of goddes body;
1305 for in what stede goddes bodi ware,
and þe fendes of hell war þare,
vnto it bud þam do honowre;
and so sall ilka creatoures.
Þe prior said: »þan thinkes me
1310 þat al spiritis suld it se
when it es on þe auter ȝrayde».
Þe voice answerd sone and said:
þat all gude spiritis may it ken
more verrailly þan erthly men.
1315 Þe prior asked þan þis skill:
if deuils might do ani dere þartill

¹ Cf. I p. 408. In the Latin tract this hymn is not mentioned.

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¶ Þenne onswerde þe spirit: »God ȝelde hit ow! nou I am cumforted, þat I may þe better speke to ow«. And þenne þe prior asked þe spirit: »What þing anuyȝeþ most þe fendes?» ¶ And þe gost onswerde and seide »þat godes bodi anuyȝeþ hem most; ffor wher-so godes bodi beo, & þe deueles ben þer, hem bihoueþ honouren hit, wol þei so nul þey«. To whom þe prior seide: »Ne may not þe spirit[es] sen Godes bodi on þe auter?» And þe gost onswerde & seide: »ȝe, brihtloker þen men«. And þe prior seide to þe spirit: »May not þe fendes disturben þe sacrament¹ of godes bodi?» And he onswerde and seide: »no, bote in sum prestes þat gon vndeountliche to þe auter, and in hem þat singen in eny dedly syne; and in alle suche prestes sum-tyme bifore & sum-tyme after þe deucl haþ pouwer to disturben þe makyng of godes bodi. Wherfore is þat? for þat þe deucl wolde þat suche prestes songe ofte-tymes forte encresen þe more heore peyne þat schal be put to hem afterward«. And þe prior asked: »Is þer now angel set forte kepe þe auters & þe prestes at þe auter in þe tyme of makyng of godes bodi?» ¶ And þe spirit seide: »ȝe; ffor ȝif godes² angel[es] weore not þer, þe euel angel[es] scholde entre to confounde þe prest in his masse, and so disturben hym þat he scholde not worschipfulich make godes bodi, ouȝer r. makyng. L Possuntne demones impedire consecrationem corporis Christi? ² r. gode.

or destourb it by ani way.

Þe voice answerd and said: »nay,
bot if þat þe preste be vnclene,
in dedly sin þat es to mene 1320
or oþer sins if þat it be;

in swilk prestes has þe fende powste
forto mer þam in þaire mes,
if þai won in þaire wikkednes.

And ȝit he cums noght comonly 1325
to ger þam be abaiste þarby,
bot when he wate þat þai lif wrang

þe offer wald he þat þai sang,
and þat es to encrease þaire paine—
for of þaire ill fare es he fayne. 1330
Þe prior asked withowten lett

if þare war any angell sett
to ȝeme þe auter fra euyl thing
whils goddes bodi es in offering,
and þe preste in þat tyme to wis. 1335
Þe voice answerd and said: »ȝis;

if gude angels war noght present,
with euyl spiritis might al be shent,
for þai wald sone desturb þe preste
and put vain thoghtes into his breste, 1340
so þat he suld noght worthily
haue might forto mak goddes body
with honore als it aw to be,

- so suld he think on vanite^s.
 1345 (Pe prior þan bigan to frain)
 what remedy war þare(-ogayn),
 forto defend þe fendes fell.
 Þan said þe voice: »I sall þe tell.
 If þat þe preste in goddes *presens*
 1350 be clene in his awin conciens,
 and mak his praieris with clene thoght,
 þan þe deuils may dere him noght.
 Þan þe prior said þir sans:
 »es þare no prayer þat þou knows
 1355 a preste to say bifor he sing,
 þat might fordo swilk euil thing?«
 Þan said þe voice: »sir, he þat hade
 þe praier þat saint Austin made
 þe whilk *Summe sacerdos* es (tald),
 1360 and he with gude deuocioun (wald)
 say it ilkday or he sang,
 to mes þan might he baldli gang;
 fro wathes it will so wele him were,
 vnnethes suld any thing him dere.
 1365 Pe prior fraynde him þan ful right
 if he saw euer þat solempne sight,
 of goddes bodi þe sacrament,
 out of þis werld sen þat he went.
 Þe voyce said: »sir, I se it zit:
 for on þi breste þou beres it,
 1370 in a box þou has it broght,
 als it was on þe auter wrought.
 Þan al þe folk awonderd ware,
 for of þat thing wist þai no(ght are)
 þat þe prior had goddes body,
 1375 bot resayned in his mes anely.
 Þe prior said: »þan wald I wit
 whi þat þou noght honord (it),
 sen þou sais þat ilk a creat(ure)
 to goddes body sall do hon(oure),
 1380 and þou wate wele þat (it es here)«.
 Þe voice answerd on þis (manere):
 »I hane it honord in my (kinde)
 with all mi might (and all my minde)
 sen first þat þou it (hider broght),
 1385 (al-if) þat þou *persuaded* it noght«.
 Þe prior þan with (gude entent)
 toke þat solemp(ne sacrament)
 out of his clath (þar it was hid),
 and to þe (spirit þus gan he bid):
 1390 »If þou trow (þe soth þarbi)
 þat þis (es goddis awin bodi),

 to bow
 . . . it es of swilk pouste,
 1395

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þe fendes scholde ¹put in to hem vanites oþur variande þouȝtes þe wȝuche scholde
 destourben þe worschipful prayers in þe Masse. To whom þe prior seide: »Is
 þer no remedie aȝeyn þe deuel?« And þe spirit onswerde & seyde: »ȝus, Claunesse
 of his owne Conciencie & deuocioun of his þouȝt, wiþ clene preyeres«. To whom
 þe prior seide: »Is þer non good preyere to putten away þe vuel þing?« ¶ And
 þe spirit onswerde: »ȝus. Ȝif a prest wolde bifore þe Masse sey þe preyere
 þat seint Austin made for such euil, vnnepes þenne schulde he beo tempted of
 eny deuel in his masse—wȝuche preyere bigynneþ þus: *Summe Sacerdos*. And
 þe prior asked him ȝif þat he seȝe euer godes bodi seþþe he departed out of
 þis world. ¶ And þe gost onswerde and seide: »ȝe, and nou I seo hit hongen
 bifore þi brest in a Box—and þouȝt² no mon wuste þat þe prior hedde godes
 bodi in oþur manere but as he receyuede hit þat dai in his masse. Þen þe
 prior seide: »Whi honourest þou not Godes bodi seþþe þat þou seost hit hongen
 bifore my brest?« ¶ And þe gost onswerde: »I in my kuynde hane honoured
 hit wiþ as muche reuerence as I mihte al þis day seþþe þou come hider, þouȝ
 þou perceyued me nouȝt doinde þat þing. And þenne þe prior drouȝ out of
 his bosum þe Box wiþ godes bodi, holdyng hit openliche in his hond bifore
 al þat þer were, and seide þis wordes to þe foreseide spirit: ¶ »Þenne, ȝif þou
 leuest þat þis beo godes bodi, and [þe spirites]³ ne mowe not aȝeynstonden his

¹ Ms. scholde þe fendes. ² Lat. et tamen. ³ Ms. þei.

(in ner)tu þareof I cumand þe
 (þat þou) wend with me a plain pase
 (to þe) vterest end of all þis place.
 (Þan said) þe voice: »sir, I am boune,
 1400 (bot noght) to folow þi persoune,
 bot with mi lord fain will I wend
 þat þou haldest bitwix þi hende«.

Sune þan þe prior toke þe gate
 fast toward þe vterest gate;
 1405 with him went his breþer twa,
 and so did ful many ma.
 of þe spirite he saw right noght;
 bot in his hereing wele him thought
 þat a noyce efter him come
 1410 like a besom made of brome
 þat war swepeand on a pament;
 swilk a noyse ay with þam went.
 and þarto said þe prior þus:
 »Þou spirit, shew þe vntill vs
 1415 (als cle)rlly als þou ert wrought«.
 Þareto þe voice answerd right noght.
 (Þe) prior þan again gan pas
 (vnti)ll þe wedow whare sho was
 (liggand) seke sare on a bed,
 1420 (& had) sho lang bene euill sted;
 (þe) noyes folowd als it did are.

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vertu, þenne I comaunde þe in þe vertu of þis godes bodi þat þou folewe me to
 þe otemaste zate of þis hous«. ¶ And þe gost onswerde: »gladli, nouzt þi persone,
 bote my god Ihesu Crist þat þou holdest in þin hondenn«. Þen þe prior bigon
 to gon a gret pas to þe foreseid zate, his twey breþeren goynge to-foren & mo
 oþur men. ¶ [&] þe prior lokinge be-hynden him, seið¹ him not folewen, bote
 he herde a meruyulous vois² be-hynden him als a soun of a brom swoping a pament.
 ¶ To wꝛuche vois³ þe prior spac & seide þus: »Þou Gyes spirit, scheuh þe now
 to vs siztiliche!« To whuche þing þe spirit onswerde nouzt. ¶ And þe prior
 goinge be-fore wiþ godes bodi & þat vois folwynde him: whon he com to þe
 wyues bed þat was in þe lufthalf of þe chaumbre, his wyf liggyng in þat ilke
 bed anon bigon to gresne wiþ hire teþ and crizede riht heize wiþ-oute fourme
 of vois in þe Maner of a wood wommon. To wꝛuche wommon ron as moni
 men as miȝte, þat þei schulde sen þe ginnyng &⁴ endinge of þat ilke cas. [Sone]⁵
 þe wyf fel down in a swoun, as heo were ded. For wꝛuche caas þe prior wolde
 [not]⁶ go to þe zate, bote he turned aȝeyn to þe forseyde bed. And þe prior
 spak to þe spirit, askyng him in þe passion of Crist what was þe encheson þat
 his wyf was so sori. ¶ And þe spirit onswerde & seide þat hire-self wuste þe
 encheson. Þenne þe prior asked þe wommon in þe nome of God þat heo

¹ Ms. & seið. ² r. nois. ³ om ginnyng &. ⁴ Ms. For. ⁵ Ms. haue. ⁶ L propter
 quem casum prior ulterius versus portam noluit ire, sed reuertebatur ad spiritum.

(and whan þai) in þe chamber ware
 begin,
 (þe woman bigan) to gnayst and grin
 (and for) to cri als sho war wode, 1425
 (þat al war) stonaid þat þare stode,
 þai had þat sight to se
 was grete pete.
 (Þe pople þan) with al þaire might
 se þat sight, 1430
 vnto þat place
 (þa)t wonder case.
 (lik) vnto lede
 sho war ded.
 are 1435
 come þare,
 stode he still
 till:
 » (pa)scionne
 ne 1440

 þat þi wif mas slike) murnig«.
 Þan sayd þe voyce ful sarili:
 »sho wate þe cause als wele als I«.
 Þe prior þan in þaire present 1445
 sone to þe woman he went
 and vnto hir þus gan he say:
 »In þe name of god, dame, I þe pray

tel vnto me al þi thought.

1450 sho lay ful still and answerd noght.
So still about þe bed þai stode,
to luke if oght might mend hir mode,
and for hir wa fast gan þai wepe.

Sone efter sho bigan to crepe

1455 vpon hir knese so als sho may,
and cried loud and þus gan say:
»Ihesu mi lord, als þou boght me,
of my paynes þou haue pete,
and grante me of þi help in haste

1460 to bete þis bale þat me has braste.

Þe prior saw hir sorow and site
and to þe voice þus said he tite:

»Whi es þi wife þus trauailed here?»

Þe uoice answerd on þis manere:

1465 »I talde right now here þe vntill
þat hir-self wate for what scill,
and if þou will wit more alway,
ask hir-self, sho kan þe say.

Þan eft þe prior to hir gase

1470 and mekill mane to hir he mase,
he said: »to salue þi-self of sare,
tell me þe cause of al þi care,
and out of bale I sall þe bringe.
sho lay and answerd him no thing.

1475 And þan he stode als man amaid,

and to þe voice eft-sones he said:

»Þou creature, I coniure þe
by goddes might and his pete,
and bi vertu of his body
and of his moder mild Mari, 1480

and by þe milk he souk swete,
and þe teres þat sho for him grete
when sho saw hir sun be slane,
and by þe halows euerilkane:

þe certain soth þat þou me say 1485

of þis mernail, if þou may,

whi þi wife has all þis payne.

And þan þe voice answerd ogayne

& said: »syr, f. 98

(it es) all for an vnkindly syn 1490

þe whilk was done bifor my dede

bitwix vs twa here in þis stede;

þareof we bath war shreuen sone,

bot þe penance was noght done,

þarfore penance vs bus fulfill 1495

now als fer forth (als) falles þartill.

(Þan said þe) prior: »or þou pas,

say to me what sin it was,

þat wedded men may warned be

to do swilk thinges in þat degre, 1500

or like to it in dede or thought.

Þe voice sayd: »nay, god will it noght

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scholde telle him þe enchesun of hire anguissch. And heo onswerde nouzt.

And a luitel afterwardes þei stoden¹ stille al þat þer weoren aboute þe wommon
and þe forseyde wommon heo bigon to crepe vpon hire lymes & seide wiþ
heiz vois: »Lord Ihesu Crist, as þou bouztest me, help me in þis trauaile!» Þe
wzuche þing þe prior herde, & asked þe spirit whi his wyf was so tranayled.

¶ And þenne onswerde þe spirit: »Ne tolde I not riht now þat heo waste þe
encheson of hire anguissch? And zif þou wolt wite, aske hire!» And þenne
seide þe prior to þe wommon: »tel me þe enchesun of þin anuy!» And þenne
heo lay stille & onswerde no-þing. And þenne þe prior wiþ good entent seide

to þe spirit: »I Coniure þe, creature, be al þe mihtes of god, and be al þe vertu
of godes bodi, and be þe milk & þe teres of vr ladi Marie, and be al þe dedes
of al halewen, þat þou sey me þe soþe of þis ilke þing. ¶ And þe spirit

onswerde: »Zif þou al-wey wolt witen whi my wyf is nou folfuld of serwe, I seye:
ffor an vnkuyndeliche synne þat we dude to-gederes in þis stude; of wzuche
sunne we beoþ boþe schriuen, but heo hæf not maad aseep þefore?» Þenne

seide þe prior: »Tel me now what sunne þat was, þat oþer weddede men mowe
be war þerby þat þei do nouzt þat ilke synne ne nou oþur sinne þat beo lyk

þerto. ¶ Þe spirit onswerde and seide: »Vr lord ne wol not þat men heere

¹ r. standing? ² L adds: sed isto modo jam tristatur et satisfaciet pro eo.

- þat I þat sin vnto ȝow say
 þat thurgh shrift es done oway;
 1505 and of þat sin we bath war schreuy»,
 þarfore of god it es forgifen
 als to þe blame, þat be þou balde,
 (bot tochand) þe penance, I þe talde
 aseth bus be made for þat sin
 1510 or we to any welth may wyn.
 and sen it es done fra goddes sight,
 at tell it to men war noght right,
 bot if it war, als god forbede,
 þat men eft-sones did þe same dede.
 1515 Bot warn wedded men & to þam say
 þat þai wisely kepe alway
 þe rewl of weding with þaire might,
 and duly do both day and night;
 for þare er many commun case
 1520 in whilk weded men may trispase,
 and þa cases er kindli to ken
 in þis werld omang witty men.
 Þis was þe soueraine point, sais he,
 whi þat god lete me speke with þe,
 1525 for þou suld throw þis stedfastly
 and oþer men be mended þarby,
 so þat þai may þaire sins forsake
 and in þaire liues amendes make.
 Þe woman wepeand als scho lay,
 with sari hert þus gan sho say: 1530
 »Gude Gy, mi lord, for luf of me
 say if I sall saued be
 or I sall dwell in dole ewermare
 for þat dede þat we did are,
 whareof I wate god was noght payd». 1535
 Þe voice answerd ful sune and sayd:
 ».
 þi penance nere till end es broght,
 (þou sal be) saued for sertayne»,
 and þan þe woman was ful fayne, 1540
 and said þare kneleand on hir kne
 ane *pater noster* and ane *Aue*,
 and loued god in word and will.
 and þan þe prior sayd hir till:
 »Dame, whils þou þis life sall lede, 1545
 luke þou ilk day do almus-dede;
 for almusdedes may sines waste».
- Parto þe voice answerd in haste:
 »dame, he said, par charite,
 when þou dose almus, think on me, 1550
 forto alege sum of my payne».
- And þan þe prior gan him frayne

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þat siȝne þat is don away from heryng bi schrifte; we beoþ boþe þerof I-schriuen,
 'be wȝuche schrift vr lord haþ for-ȝete þat sunne as to þe blame', but nouȝt
 as to þe penaunce, [&] þerfore he ȝeneþ to me & to hire penaunce non, þat
 we schule amenden vs of þat ilke synne. And þat sunne þat is idon away be
 schrifte, hit nis not riht ne resonable þat men witen hit in eny maneere, bute
 hit beo eft-sones don—þat god for-beode! ¶ Wherfore sei and pȝeche to wedded
 men þat þei holde among hem þe rules of Maternoine. Þer ben diuerse [cases
 in]¹ wȝuche þat wedded men sunȝen, and bote þei kepe hem beter þerfro, God
 wol take greef vengauce — þe Caases are knowe Inouȝ to þe and to oþur
 goode men. ¶ And þenne seiþe þe spirit: »Þis was þe principal cause whi þat
 god let me speke wiþ þe, þat I scholde seye al þis þinges in amendement of
 oþure». Wȝuche þe wommon herde and bigon bitterliche to grede, seyinde:
 »Goode Gy, schal I beo saued & not dwellynge⁴ in þat synne þat I nou þenke
 on?» And þe spirit onswerde & seiþe: »ȝe; for þou hast don þat peyne, al-þouȝ
 þou beo in þouȝt þerfore⁴. Pen heo for loye gon seye pater noster and Aue
 Maria. To wȝuche wommon þe prior seiþe: »From þis day forþward do almes-
 dedes; for almes-deedes purȝeþ synne». Wȝuche þing þe spirit herde and seiþe:
 »And as þou dost almes-deedes, þenk on me». And þe prior asked him whi he

¹ Ms. And be. ² L. quoad culpam. ³ Ms. rules be. ⁴ r. notwistondynge, Lat. non obstante illo peccato. ⁵ L. quia jam egisti penam pro illo, tamen invita.

- whi he come noght in þat sesoun
vnto men of religioun,
1555 forto tell to þam his life,
titter þan vntill his wife,
sen þat he wist þai war more nere
at pray to god, þan wemen were,
and more wi(seli) þai kowth him wis.
1560 Þe voice answerd þan to þis
and said: »I lufed more my wife
þan any man þat beres life,
and þarfore first to hir I went,
and when me was gifen bi iugement
1565 to suffer penance in þis place,
I asked god of his grete grace
þat my wife might warned be
forto amend hir mis bi me,
and of his grace he gaf me leue
1570 on þis manere mi wife to greue
and forto turment hir biforne,
so þat sho efter might be for(borne)
and þat sho sold noght hane (þe pyne)
for hir sins als I hane for (mine),
1575 bot fulfill it in hir life-days.
And alsone þan þe prior (gan say):
»Kan þou oght
þat sho(!) sal haue«
Þe voce said: »sho sal
als lang als my 1580
bot weterly ful
þat hastily it«
Þe prior said: ».
how þou to
. 1585
. (ins)trumentes of spekeing«.
Þe prior said þan on þis manere:
»(Ne) sese þou noght, a carpentere,
(þat) diuers werkes oft-sipes has wrought,
withouten ax may he do noght, 1590
and ay þe ax will redi be
to hew with him on ilka tre,
and it may nowther stir ne stand
withowten help of mans hand?
Right so a man here ȝow omell 1595
with-owten tung may no thing tell,
and with his tung ȝit sais he noght
(bot it be) ordande of þe thoght,
(and) þat es of þe saul alweis,
þat ordans all þat þe tong sais. 1600
And by þis tale þou may tak tent
þe body es bot ane instrument

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molde not come to men of religion forte seien hem al his staat, raþer þen to
his wyf, seþþe Men of Religion ben neer godes seruise¹ þen wymmen. ¶ And
þe spirit onswerde & seide: »I louede more my wyf þen eny mon of religion,
þerfore I eode furst to hire. For whon I was lured to my penaunce for my
synnes, I beo-souȝte god I scholde schewe my wyf hire peril, and he grauntede
me þat I scholde troublen hire, þat heo weore nouȝt loren ouþer in purgatorie
² turmented for hire synnes, as I am nou for my synnes«. And þe prior
asked him how long tyme he schulde ben in peyne. ¶ And þe gost onswerde
& seide: »til aster þat comeþ«. To whom þe prior seide: »What signe schul
we hane whon þou art diliuered out of peyne?« ¶ Þe gost onswerde & seide:
»Ȝif eny of ow comeþ to þis place at aster and ȝif ȝe heere not my vois, wite
ȝe wel me receyued in to heuenes«. And þe prior seide to him: »I am a-Merueyled
hou þou maȝt speke and ne hast nouþer Mouþ nor tonge, wȝuche ben Instru-
mens of speche«. ¶ And þe gost onswerde & seide: »Ne seost þou nouȝt þat
a Carpenter doþ nouȝt wiþ-outen his ax, and þe ax is redi to eueni treo forte
hewe, and nopeles hit may not hewen wiþ-outen Monnes honden? And also
a mon may not speke in þis lyue wiþ-oute tonge, and þouȝ he hane a tonge,
he may not speke þer-wiþ but hit beo ordeyned þow þe vertu of monnes soule
wiþ-Innen. Wherefore al Monnes bodi is bot an Instrumens of monnes soule;

¹ L. propinquoires deo in obsequio divino. ² Ms. be t.

- of þe saul, als þou may se,
and þe saul in himself has fre
1605 (powere) of vertuse, might and minde,
(þat god) has gifen to him bi kinde;
(and) so he may speke properly
(with-o)wtē help of þe body.
(and) if þou say a man mai noght
1610 (speke) þe thing þat comes of thought
(but) if he haue mowth & tung als,
(I say to þe þi) saus er fals:
(for hali writ) bers witnes ful right
(þat go)d and al his angels bright
1615 (spak graipeli) to ald and zung
(and zit had) nowþer mowth ne tung.
(right so) may ilka gude spirite
. voices ful parfite,
(and I may) at mine awin will
1620 (speke) with-ou)ten tong zow till.
(þe prior asked) him in þat stede
(whar saules) dwelles when men er dede
. þe dome be done
. sold wele sune
1625 payne.
(þe voice answerd & said) ogayne:
" forn
. be lorn
. nd
- 1630 bright
. plight
.
whider þat he sall inged be
to comu purgatori þat es stabill, 1635
or vnto purgatori departabill,
or els vnto þe paynes of hell,
or vnto heuyn in blis to dwell.
- þe prior þan with wordes hende
asked how sone a saul mal (wende) 1640
when it es past fra þe body
to heuyn or hell or purgatori.
þe voice answerd and said: wit may
in litill space wende all þat way,
sone es it broght whare it sal be. 1645
þat mai þou bi ensampill se.
þou sese when þe sun es riseand,
þe light gase sone ouer ilka land,
ouer al þis werld it passes playne,
bot if þare stand oght þarogaine. 1650
right so þe saules, when men es ded,
alsone er in þaire certain stede,
to heuyn or hell þai wend in hy;
and if þai pas to purgatori,
sum-tyme wend þai noght so sone, 1655

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ner-þe-later þe soule haþ frelyche in him-selue alle his vertues, and þerfore he may freliche speken in his kuynde wiþ-ou)ten eny Instrumens of þe bodi. Hit nis nouzt worþ þat þou seist þat no mon spekeþ but zif he haþ mouþ & tonge; I seye þat hit is fals, ffor whi? ne redest þou not in holi writ þat God & angesles formen voisēs & speken wiþ-ou)ten tonge?¹

And [þe] prior asked him where þe soule[s] weore þat tyme þat þei weore Iugged to ben in purgatorie or in heuene or in helle. ¶ And þe spirit onswerde and seyde þat whon soules schullen departen from heore bodies, beo a luytel oure biforen þei schulen sen heore dedes, and goode angesles and wikked angesles brihtore & brihtore after þe quantite of heore trespas, and þenne in þat ilke tyme þey ben Iugged to heuene oþur to comuyn purgatorie oþer to helle oþur to purgatorie departables. And þenne þe prior asked him: »beo hou long tyme may a soule þat is out of þe bodi come to heuene oþur to purgatorie oþur to helle?» ¶ And þe spirit onswerde and seide »þat assone þe soule is lad þer hit schal beo. As þou seost þe some whon hit arist scheweþ his lyht ouer-al, but hit be let wiþ eny obstakel, so þe soules be lad as swiþe to his stude, but zif in þe mene tyme beo don for him eni almes-dede oþur eny deuout orisones destorbynge eny soule to ben lad to purgatori. For whi? such almes-dedes &

¹ Lat. adds: sic ego, spiritus, virtute animae fero tibi vocem meam et loquor tibi sine lingua.

and þat es for þaire *profet* done.
 If þai haue any faithful frende
 in þis werld here, when þai wende,
 þat for þam will ger sing and rede
 1660 or els do ani *almus*-dede,
 þai may so do for þam þat tide
 þat in þe ayre þe saul sall bide
 vntill it haue þe merit tane
 of þaire prayers *euerilkane*,
 1665 and so by help of þaire *gudenes*
 may his penance be made les;
 þe dedes þat þan er done in haste
 vnto mens saules amendes maste.
 on þis same maner als I say
 1670 in þis cete was done þis day:
 a frere died and demed was
 to *comus* *purgatori* at pas;
 bot in þe time of his transing
 of his breþer he asked þis thing:
 1675 þat þai sold do in dede and saw
 for him als þai war bunden by law
 and messes þat þam aght to say,
par charite he gan þam pray
 þat þai suld be said in hy,
 1680 and *euerilkone* of oure lady,
 f. 96
 (and) afterward þan þus bitid:
 when he was ded, þan þus bifell:

his angel demed him forto dwell
 in *comus* *purgatori* playne 1685
 thre monethes to suffer payne
 als worthi was, efter his dede;
 bot þan oure lady ful sune *gede*
 vntill hir sun and prayed þat tide
 þat þe saul suld in þe aire abide 1690
 vnto it had þe merit clere
 of dedes þat war done for it here.
 and twa owres so dwelled it still
 in þe aire, als was goddes will;
 and mercy of god had he 1695
 thurgh praier of his moder fre
 and thurgh þe dedes þat here war done,
 þat he sal be in blis ful sone;
 in pain he has no langer tyme
 bot fra now till to-morn at prime. 1700
 Þan said þe prior till hym sone:
 »Whilk dedes of all þat here er done
 may titest help a saul to heuyn?»
 Þe voice answerd and said ful cuyn:
 »Þe *parfite* werkes of charite 1705
 þat er done als þam aw to be,
 þat es to say till goddes bihoue
 and oure euin-cristen if we lufe,
 þan of oure werkes will god be paid.
 Þe prior answerd¹ ful sone and sayd: 1710
 »If þat þou can, tell vs in haste
¹ r. asked.

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orisouns mowe be don and seid for a soule, þat hit schal dwelle in þe Eir, abidynde his gode dedes and þe meryt¹ of *Ihesu Crist*. As hit was don to-day in þe toune be þe reson² of a frere þat dyed which Frere was lugged beo þe angel to *comuyn purgatorie*, but he asked furst of his breþeren þat þe masses þat þei werem endetted to do for him be lawe of heore ordre, þat þei were songe of vr ladi seynte Marie bifore þe passyng out of his soule; whuche þing was don, and þenne vr ladi seynte Marie afterwarde þat þe angel hedde seid to þe soule þat he scholde be þre Monþes in þe *comuyn purgatorie*, þen com vre ladi Marie preyinge for him to hire leue sone, so þat þe soule to-day be þe space of tweyne vres scholde dwelle³ in þe hote Eir abydyng [þe] gode dedes of þe *Merci* of god; þe wꝛuche *Merci* he fond so glorious þow þe preyerer of þe *virgine Marie*, þat he ne schal dwelle in *pu[r]gatorie* nouzt bote til to-morwe at prime.

And þe prior asked him wꝛuch were þe werkes þat sannest brouzt a mon to heuene. And þe spirit onswerde and seide: »Dedes of Charite wiþ þe loue of [god &] þin euin-cristen don«. And þe prior asked him of what monkuynde⁴ beo most

¹ Lat. *expectando beneficium misericordiae Christi*. ² L in villa Simonis. ³ r. dwelled; ita quod stabat. ⁴ L de quo genere hominum.

- what maner of men þat now er maiste
in purgatori to suffer paine?«
Þe voice answerd and said ogain:
- 1715 »no men *cumes* þat place within
bot anli þai þat haue done sin;
and al þat sines & saued sall be
er pined þare of ilk degre
efter þe dedes þat þai haue done«.
- 1720 And þan þe prior asked sone
what maner of folk þat he here fand
þat in þaire life war best lifand.
Þe voice said: »sir, soth it es,
and hali writ wele beres witnes,
1725 þat noman aw oþer to praise
wheþer he do ill or wele alwise,
for mans lif es to prais nothing
bot he may haue gud ending;
.
- 1730 wheþer [he] be worthi luf or (hate),
(ne) wheþer his werkes er ill (or lele),
vntill þe dome be done ilk dele;
þan sal he se him-self sertayne
wheþer he es worthi ioy or paine«.
- 1735 Þe prior said: »þan ask I þe,
whilk es most *parfite* degre
of all þat on þis grownd er *grayd*?«
Þe voice answerd ful sone & said:
- »In ilka state I se, he sais,
sum thinges to lac, & *sum* to *præyse*, 1740
þarfore I will prais no degre
ne none sall be empaired bi me;
bot neuer-þe-les ȝit wald I rede
þat all fulli in ilk a stede
serue god with all þaire might, 1745
in what degre so þai be dight«.
Þe prior asked with wordes stabill
if þat god war oght merciabill
to sawles þat er in purgatori.
Þe voice said: »ȝa, sir, sertanli; 1750
vnto sum saulles, þis es sertaine,
releses he forth part of þaire paine,
of sum þe thrid part he releses,
of sum þe secund part he seses;
and þat es for gude praiers (sere) 1755
þat lifand frendes for þam (dos here);
if mani dedes for þam be done.
þan mai þai pas fro pai(nes sone).
lifand frendes þus mai þam (ses)
of paines þat þai suld (haue les); 1760
and praiers helps þam (of angels)
and of halous þat in (heuyn dwells)«.
Þe prior said: »þan wald I . . .
whatkin pain þi-selfe . . .
in purgatori wills (þou sal dwell)«. 1765

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in purgatorie. ¶ And he onswerde: »of þe kuynde of *sumners*; ffor *non* dwelleþ þer bot ȝif þat he haue don *sunne*«. Also þe prior asked him what Mon was of best lyf¹ in þis world. ¶ Þe spirit onswerde and seide: »Hit is writen þat no mon schal preisen oþur in þis lyf, bote preise more his goode endyng², ffor no mon wot while he lyueþ wher he beo worpi to haue loue or hate; wherfore no mon scholde preise þe lyf of þis world til þat þei come beo-fore heore Ing«.

Also þe prior asked him wȝuch weore þe most parfyt stat among al þe states in þis world. ¶ And þe spirit onswerde and seide: »In eueri stat [T]³ fynde *summe* worpi to preise and *summe* to lakke, and þerfore no stat of þis world nouþer i ne preyse nor i ne lakke; but ich rede þat vche mon in þis world be his oune nome, in what stat so þat he beo oþur what degre, þat he costumabliche⁴ serue God«. And þe prior asked hym ȝif þat god were Merciable to hem þat dwellen in purgatorie. ¶ And þe spirit onswerde and seide: »ȝeé; ffor to *summe* he releseþ þe feorþe parti of heore peyne þat þei ben a-dettet for heor sunne, and to *summe* þe þridde parti, and to *summe* þe secunde parti, after þat more or lasse is preyed for hem in þis world oþur in heuene of angeles«. And þe prior asked what peyne [he]⁵ hedde in purgatorie. ¶ And þe spirit onswerde:

¹ L quae fuerunt meliores vitae in mundo. ² L Ne laudes hominem in vita sua, sed lauda post mortem. ³ Ms. þei. ⁴ L sollicité. ⁵ Ms. þei.

- Þe voice said: «I sall þe tell;
 in flaume of fir
 þat all þir
 and haue no
 1770 Þe prior said þ(an): «It es na fabill)
 þat þou ert (a spirit deceyuabil);
 þat sall I proue
 þis wate þou
 god dose no
 1775 for
 his w

 es a gaste spirituall,
 (and bodili) thing mai haue no might
 1780 (in spiritual) thing bi dai ne night.
 (and by) þis resoun may þou se
 (þat) fire may haue no might iȝ þe,
 (al)-if þou þarin sit or gang.
 Þe voice said: «sir, þou has þe wrang
 1785 þat þou me haldes so decaluabill,
 and þou has fun in me no fabill.
 Bot neuer-þe-les, sir, where þou sais
 þat bodili thing bi nokins wais
 in gastli thing mai haue powere,
 1790 I answer þe on þis manere.
 Þou wate wele þat þe deuils sal lend
 in fire of hell with-owten end,
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«flaume of fuir aller-hatteste». To whom þe prior seide: «Now I seo wel þat þou
 art a deceyuable spirit. For God doþ noþing azeynes kuynde in þinges fourmed—
 ffor ȝif he dude, þen scholde he distruye þe kynde of hem. And flaume of fuir
 is bodilich þing, and no bodilich þing, iȝ as muche as hit is bodiliche, ne may
 do no-þing iȝ *spiritual* þing. And þou art a spirit, as þou sei[st]; þerfore þe
 flaume of fuir ne may no-þing don in þe». ¶ And þe spirit onswerde & seide:
 «Whi clepest þow me a deceyuable spirit, seþþe þat þow ne fond no deceyt
 in me? But nouȝt-forþi, þou arguest þat no bodiliche þing ne may do nouȝt in
 spirituale þing; I seye þat hit is fals. For þe fuir of helle is bodiliche þing,
 and hit doþ in þe deueles þat is gostlich, as þou redest in þe gospel þat god
 seide 'Go ȝe warizede in to þe fuir wiþ-outen ende, þe wȝuche fuir is ordeyned
 to þe deuil and his angeles'. And þis is fals also whon þou seidest þat God
 doþ nouȝt aȝein kuynde of mony¹ þinges . . . als he dude of þe þreo children þat
 weoren set in fuir and not-forþi þe fuir dude hem non harm; and as God þorw
 his rihtwysnesse made heom saf, and his miht, from þe kuynde of fuir, so þorw
 his miht he made þat no flaume of fuir ne dude nouȝt in heom(!)«. To whom þe
 prior seide: «þerfore ȝif þat þou art in brewnyng fuir, hou is hit penne þat þis
 hous nis brent of þat fuir, seþþen þou art wiþ flaume of fuir þer-inne?» ¶ And

¹ r. mad? * Lat.: Vnde sicut deus per iusticiam suam et potenciam saluos fecit eos a naturali
 actione ignis, ita per potenciam suam fecit quod flamma ignis purgatorii agit in me modo.

- 1820 in ilka place cum in and out
 and brin noght þat es him about,
 howses ne clathes ne oper atyre,
 al-if him-self be flaumd in fire. 1850
 right so þis hows mai resaiue me
 1825 and it-self noght empaired be.
 Bot, sir, þis saltou vnderstand,
 if all howses in ilka land
 in a stede war brinand shire, 1855
 it might noght be so hate a fire
 1830 (but right) now tald I þe vntill als I now suffer night and day.
 þat god may mesure thurgh his might
 þe strenkit of fire both dai & night
 so þat it no harm (mai do)
 till thing þat it es put vnto,
 1835 als he did to þe childer thre
 of wham I haue tald vnto þe.
 Also þou sese fire of leuening
 wendes about in alkins thing,
 clereli als clerkes declare it can,
 1840 and nowþer brines it hows ne man,
 bot if it be thurgh ani chance
 þat it brin bi goddes sufrance.
 and als þou ses þe sun mai pas
 thurgh windows þat er made of glas,
 1845 and þe glas noght empaired þarby;
 so may a spirit sekerli
 (and all þat trowes it noght) in ded, f. 100

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þe gost onswerde and seide: »A ful luyte liht of wit is in þe; ne seide I þe nouzt her-bifore þat God may wiþ-drawe þe vertu of fuir þat hit brewnep nouzt þing þat hit is zeuen to: as he dude þe þreo children, þat is to wite Sydraak, Misaak and Abdenago? And also þow seost bodiliche þat þe fuir of þonder alihtep from heuene kuyndeliche wiþ-uten brewnynge of eny hous—bot vnderstonde wel, whon hit þondrep¹, þat hit is gret signe of vengauce of sun mon. And also, as² þou seost þe sonne comeþ þorw þe glas of þe wyndouwe wiþ-uten brekyng of glas, also I, spirit enflaumed of fuir, may entre þis hous and gon out aȝeyn wiþ-uten brekyng of glas³. And also hit is on þis manere: þauz þe flaume of fuir brewne me in þis hous, þis hous nopeles is nouzt damaged þorw þis flaume. Bote vnderstond: ffor soþe, þauz al þe houses in þis world weren in o stude set afuire, alle þei ne scholde not make so hot a flaume as is þat flaume þat I now suffre. And þe prior asked him ȝif he leued þe incarnation of Crist. And to þat question þe gost gon allerhizest to speken and seide: »A, Mi prior, who is þat trowep hit nouzt? Þe angesles seon hit, þe deueles trouwen hit, soules in purgatorie veleþ hit. And þe prior asked: »What payne beo þei worpi þat trowep not in þe Carnacion?« And þe gost onswerde and seide: »Whi askest

¹ Lat. quando fulgur facit malum. ² om in Lat. ³ Lat. sine ejus (sc. domus) laesura; the next sentence is a useless addition. Here ends the Latin text in Ms. Vesp. E I; the rest is a later addition extant in Ms. Vesp. A VI (while Harl. 2379 gives a different continuation).

- (in) hali writ þe (soth) may rede
 1875 how þat þe godspell sais of Crist:
 'wha trewli trowes and es baptist,
 to endles blis þai sall be broght',
 and als he sais: 'wha trowes it noght
 þat Crist of Mari toke oure manhede,
 1880 þai sal be dampned withouten drede
 and euer haue bale, and neuer blis'.
 Pan said þe prior: »(tell me) þis:
 sen þat þe Sarþins and þe Iowes
 and þe paienes it noght trowes;
 1885 whi god lattes þam dwell so lang
 in þaire trowth, sen it es wrang,
 and sen þai will for no resoune
 trow Cristes incarnacioune?«
 Pan þe voice said þus him till:
 1890 »no questionne es it of goddes will,
 and þarfor (falles) it noght þe to
 (to) ask whi god dose so or so
 or thing þat towches his godhede,
 bot fande to do his will in dede.
 1895 I wate noght whi þam life es lent,
 bot if it be to þis entent
 þat cristenmen mai on þam fight,
 in trowth forto defend þaire right;
 for batell on þam forto bede
 1900 may cristen men encrease þaire mede,
 If faith be fulli in þaire fare«.
- And þan þe prior asked mare:
 »Kan þou oght tell whilk maner of syn
 es vsed moste omang man-kyn?«
 Þe voice þan answerd on þis wise: 1905
 »Pride, Licheri, and Couatise,
 and Vsuri, þir foure in fere,
 with þair branches many and sere,
 þai er ful foul both day and night
 bifor god and his angels bright. 1910
 Thre sins þare er if þai be done,
 for whilk god will tak vengeance sone:
 Ane es, if man and woman here
 won samyn als þai wedded were
 and wandes noght þaire will to wirk 1915
 out of þe sacrament of haly kirk,
 or if both be wedded þat tide
 and ouþer do sin on oþer side
 and brek þaire sposaille in þat space —
 to god þis es a grete trispase. 1920
 kindly
 sodom . . . þe sin es cald —
 unkindli sin men sall it hald.
 Þe thrid sin es ful euyl thing, 1925
 þat es manslaghter with mainsuering;
 þis greues gretly to god mighty,
 whare it es done wilfully«.

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þou me þat, seþþe hit is writen in holy writ 'Whose þat troweþ and is Baptised schal beo saaf, and whose trouweþ hit nouzt schal beo dampned'. To whom þe prior seide: »Seþþe þat Sarazines ne Iewes ne paynymes troweþ nouzt in þe Incarnacion of Crist, hou is hit þat god wol leten hem so liuen in heore errour?«

And þe gost onswerde and seide: »A, my prior, in godes wille schal beo no question, and þerfore hennes-forþward aske me no more whi God wol do þis or þat, but studie to folfullen Godes wille! I ne wot neuere forsoþe whi God wol suffren hem be þus longe in heore errour, bote zif hit be for þat cristene men scholde sihte azeynes heom for þe feiþ, forte encrease þe merit of Cristes mene«. ¶ And þe prior asked him wzuche weore þe sunnes þat ben mest vsed in þis world. ¶ And þe spirit onswerde and seide: »Vsuri¹, Pruide, and Lecherie, and Auerice, wiþ heore spices, beoþ abominables to-fore god & his angesles. ¶ Bote þre vices þer ben ffor wzuche vices God vengeþ him sone: of þe wzuche vices on is Matermoyne þat is mad² whon mon and wommon sungen to-gedere wiþ-outen þe solempnite of þe sacrament; anoþer is a vice þat is nouzt to nempne; þe þridde is Monslauzt wiþ Ire³«.

¹ L invidia. ² L matrimonium pollutum. ³ L cum perjurio.

- Sone when al þir saus war said,
 1930 þe woman to þe prior prayde
 þat he wald speke þat gaste vntill
 so þat he did hir namore ill,
 for goddes luf of mightes maste.
 Þe prior þan spak to þe gaste:
 1935 »I coniore þe by god allane,
 and bi his halows euerilkane,
 if þou may, þat þou will sese
 and lat þi wife now lif in pese,
 and pursu hir nomare with paine«.
 1940 And þan þe voice answerd ogayne:
 »Þat mai I noght do, for no nede,
 bot sho lif chaste in widowhede,
 and also ger (sing for vs twa)
 thre hundreth messes withouten ma;
 1945 a hundreth of þe haligast sal be
 or els of þe hali trinite,
 and a hundreth of oure lady,
 and of Requiem fifty,
 and oþer fifti all in-ferre
 1950 of saint Peter þe apostell dere«.
 Þe woman herd þir wordes wele,
 and granted to do ilka dele;
 sone als sho might sho made hir (boun)
 till all þe abbays of þat toun,
 1955 al prestes and freres gan sho (prai)
 þat þai sold sing al on a day.
- Thre hundreth messes was (for him sone,
 on þe maner bifore said (done).
 And þus when þai
 þe gaste 1960
 þus may men h
 þat messes er m
 Bot ȝit þe prior (in þat sesoune)
 vnto þe voice ma'de þis questionne, :
 he asked if he wist (in ani wise) 1965
 in wh(at tyme anticrist suld rise)
 to pursu (cristen men)
 Þe voice
 "
 goddes preuete, 1970
 question ȝow vnto
 his will es forto do«.
 (Þe prior) said: »me think right wele
 (þou) hers oure spekeing ilkadeles.
 Þe voice said: »so I do, sertayne«. 1975
 And þan þe prior said ogayne:
 »Þou has eres þan to þi hereing;
 wharfore þou ert a bodily thing,
 and noght gasteli als þou has talde.
 Þe voice answerd with wordes bald: 1980
 »hali writ þus telles vs till:
 Þe spirit enspires whare so he will,
 and his voice well¹ may þou here,
 bot þou may noght on no manere
¹ Ms. will.

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Þenne com Gyes wyf to þe forseide prior & seide to him: »For Godes loue
 aske of hym hou I may be dilyuered of þis peyne þat he doþ to me«. Anon
 þer-wiþ þe prior seide to hym: »I Coniure þe be God alweldinge, ȝif þat þow
 may leuen, þat þou lete þi wyf ben in pees«. ¶ And þe spirit seide: »Þat do
 I not, but þat heo wole liue chast in widewehod and do synge þreo hundred
 Masses for hire-self & for me, on þis manere: An hundred of þe trinite or of
 þe holygost, and an hundred of vr ladi Marie, and fifti of Requiem, and fifti
 of seint Peter þe apostek. And herynge þat stod be-syde heo grauntede; and
 anon heo sente to þe freres of þat toun and to alle oþur prestes, and on O
 day heo dude so many masses to be songen . . . in þe couenaunt bifore-seid: And
 afterward heo was not turmented. And þe prior asked him ȝif he wuste wȝuch
 tyme Antecrist schulde arysæn aȝeyn þe chosene þat ben trewe cristene men.
 And þe gost onswerde and seide: »Of þis þinges þat ben onliche godes priuites,
 nis no question, ne non certeyn to vs«. ¶ And þenne þe prior asked him ȝif
 he herde men speke to hym. ¶ And þe spirit onswerde: ȝe. To whom þe
 prior seide: »Þenne hastou Eren, ffor whi þow art sumping bodiliches«. ¶ And
 þe spirit seide: »Ne seiþ hit not in holy writ: 'Þe spirit enspireþ þat wole, and

1985	wit what place þat he cumes fra, ne vnto what place he will ga— <i>Spiritus ubi uult spirat & uocem eius audis:</i> <i>sed nescis unde ueniat aut quo uadat.</i> And right als he þir wordes gan say, nocht cum nere vse	
1990	al sodain)li he went oway, (so) þat þai herd of him nomare. (&) al þe tyme þat þai war þare (it) was till time of euynsang. Pe prior þan bad ilk man gang	þat had till ende, and bisoght him with all hir maine vntill þe hows to wend ogayne, to loke if þat þai might here mare	2015 2020
1995	(in) þe name of god where þai wald be; (and) bad þam als in ilk cuntre, (if þai) war asked of þis case, (þat) þai suld sai how þat it wase, it es proued in dede;	or find oght of þat ferli fare. Pe prior þan with wordes hende granted gladly forto wende; he toke of oþer orders twa, of austines & menures als wa,	2025
2000 þai ȝede. (Pe prior) þan withowten faille (ga) þe woman his counsaile (þat sho suld) kepe hir clene and chaste, als scho was) warned with þe gaste;	so þat þai war twenty freres al samyn with-owten seculeres, and al samyn so þai went to Gyes hows with gude entent.	2030
2005	and als he) bad anoþer thing: (þat ilka dai a) preste suld sing in þat ilk place was. (and als he bad, þe) woman did	and in þat hows said þai and he <i>Placebo</i> with þe <i>dirige</i> for his saul þat was husband þare, and for all saules þat sufferd care. When all was said in gude degre till <i>Requiescant in pace</i> ,	2035
2010 id gude chere	þai herd a voice cum þam biside als it did at þat oþer tide,	

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þou herest his vois, and þou ne wost whennes hit comeþ ne whoder hit goþ?'
And þis þinges hit seide, and vanischt away, so þat noþing afturward was herd
of him. For soþe, þenne was tyme of Euen song.

And þe Prior seyde to alle þat were gedered: »In þe nome of vre lord
Ihesu Crist, go vche mon to his stude. And whonne þat ȝe ben asked of þis
merueylous caas, siggeþ al þe auenture of þis þyng as ȝe witen þat hit is proued«.
And þe prior counseylede þat wommon þat heo scholde kepen clene hyre-self
in chastite al hire lyue, and þat heo scholde vche a day til aster haue a prest
syngynge in þat stude; þe whuche þing heo dude. Forsoþe, al þat ilke wike
þe wommon dorste not entren hire hous for drede. But on þe morwen aftur þe
Epiphanye of vr lord þe wydewe wente to þe hous of þe Frere prechours for
to speke wiþ þe prior; þe wȝuche þing heo dude and ordeinde so þat þei
scholde eft-sones wende to þe forseide hous of Gy; and þei tok oþur freres
wiþ hem of þe hous of seynt Austin and of Menours, twenti, wiþ-oute secular
men. Pe wȝuche freres whon þei weore come to þe foreseide hous of Gy,
þe prior begon *placebo* and *dirige* in þat ilke maner as he dude biforen wiþ
his wyse breþeren. And whon hit com to þe tyme þat *Requiescant in pace*
schulde be seyð, þer com bi-sydes heom a wynd and a soun as of a brom

- like a besom by þam it went
 2040 þat war swepeand on a pament.
 sum of þe folk þarfore war flaid;
 and sone þe prior vnto it said:
 »I coniore þe with main & mode
 in þe vertu of Cristes blode,
 2045 in þis stede þat þou stand still
 and answer what we ask þe wille.
 Þan þe voice with wordes meke,
 als a man þat had bene seke,
 vntill þe prior þus gan say:
 2050 »Whi deres þou me þus ilk day?
 it es noght lang sen I tald þe
 all þat þou wald ask of me;
 what sold I now say to þow here?»
 And þan answerd anoþer frere,
 2055 a diuinowre of grete clergi:
 he said, »tell here till vs in hi
 wheþer þat þou of pain be quit,
 or els what pain þou suffres zittw.
 Þe voice answerd sone onane
 2060 and said: »I loue god al his lane!
 for swilk grace vnto me es graid
 thurgh messes þat war for me said
 þat fro þis time now efterward
 f. 101 am I past fra all paynes hard
 2065 no mare».
 said þat frere:
- »tell vs what pain þat þou has here
 fro (purgatori s)en þou es past».
 Þe voice answerd at þe last: 2070
 »with flaume of fire I haue grete pain».
 And þan þe frere answerd ogayn
 and said: »if þou fele fire so hate,
 tell vs what may it best abate,
 or if ani thing amend þe maye. 2075
 Þe voice answerd and said: »nay;
 me bus it suffer certain daies».
 And þan þe prior to him sais:
 »Lo how þat I haue gederd here
 freres and oþer folk in fere 2080
 of þi wordes to here witnes
 and of þi meruailles more & les,
 þat we mai al þis case declare
 bifor þe pape, when we cum þare;
 and þarfore tell vs sum meruaille 2085
 þat we mai tell with-owten failen.
 Þe voice answerd vnto þir sans:
 »I am noght god, þat wele þou kn[a]wes,
 and meruailles fals vnto none els
 bot vnto him and his angels. 2090
 and neuer-þe-les þus I þow teche:
 bot if ze better þe popil p[re]che
 þan ze haue done þis time biforn,
 lightly may ze be forlorn;
 and luke ze speke moste specially 2095
 ogains þe sin of symony

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swopynge a paument. Þe whuche þing þe prior parceyued and gon to coniore
 him in þe vertu of Ihesu Cristes bloode þat he scholde stonde stille in þat stude
 and speke to hem. ¶ And þenne seide þe voys as hit weore of a seek mon,
 ful heizē, seyinge: »Whi greuest þou me þus al day? hit is not long þat I ne
 onswerde þow to al þor askynges, ffor-[t]hi¹ what haue ze more to asken me?»
 To whom a frere, a gret diuinour, seide: »Is þer zit peyne to þe?» And þe gost
 onswerde: »Icham alleged of þe flaume of fuir þorw Masses þat weore songen
 for me, so þat fro þis tyme forþward i schal no more comen in comyn purga-
 torie, I-blessed be god almihtig. To whom þe frere seide: »What peyne soffrest
 þou here?» ¶ And þe spirit onswerde and seide: »flaume of fuir». To whom
 þe frere seide: »Is þer no remedie?» Þe spirit seide, no. Þen þe prior seide to
 him: »Lo, we beon gederet here þat we may bere witnessse to-fore vre lord þe
 pope whon tyme comen: wherfore sei to vs sum meruayle!» ¶ And þe spirit
 onswerde: »I nam not god; I-wis, hit is he þat seiþ and doþ Meruayles. Bote
 not-forþi I sei to þow: bote ze p[re]che betere þen ze han I-don herbifore aȝeyn
 þe vice of Symonie, Vsure, Monslaugt and Spousbruche, gret Swerynge and fals

¹ Ms. ffor-whi.

- and vsure, manslaghter, and maneswering,
 avowtri, and fals witnes bering.
 bot if þe folk þir sins forsake,
 2100 I warn þow god will vengeance take;
 bot if he let for þe praier
 of milde Mari, his moder dere,
 and of þe halows euerilkane,
 els suld vengeance sone be tane
 2105 ful mani tymes omang man-kin
 when þai vse swilk outrage sin;
 and ze sall suffer þe same paine,
 bot if ze pꝛeche fast þare-ogaine.
 for now es sin vsed wele mare
 2110 þan any werkes of goddes lare—
 þat sall þai sumtime ful sare rew!
 Pan asked þe prior if he knew
 how many papas suld (be of Rome)
 al fro þat time till þe dai of dome—
 2115 þat asked he for men suld know
 when þe werld nere till end suld draw.
 Þe voice said: »I can tell no thing
 what sall bitide in time cumyng;
 þarfor þou may noght wit of me
 2120 how many papas of Rome sal be,
 ne meruailes of me wit ze nane.
 and þarfore I kownsail þow ilkane,
 where so ze will wend forth þowre way.
 bot pꝛayes for me more, if ze may,
 2125 and for all saules þat suffers pain;
 for þis I say þow for sertayne:
- hali kirk praies noght so fast
 for cristen saules þat heþin er past
 als þai war won, right wele I ken,
 ne namore dose none oþer men. 2130
 þarfore I rede þai mend þam sone,
 or any euill to þam be done.
 When he had tald þir tales þam till,
 he said nomare, bot held him still.
 And for þai herd of him nomare, 2135
 al þe men þat þan war þare
 went, and tald þir tales ilkone
 playnly vnto þe pape Iohn
 þe twa and twentide, I vnderstand,
 for he was nere in þe same land. 2140
 hereof was mernaïld mani a man.
 and at þe pase next efter þan
 þat same pape sent men of his
 forto seke þe soth of þis.
 and als he bad þai did in dede; 2145
 and þe prior with þam zede.
 Þe hows of Gy oft-sipes þ(ai soght),
 bot of þe gaste ne herd þai (noght);
 and þarby might men (wit ful euyn)
 þat he was hent vp vn(til heuyn), 2150
 where conforth es with
 als himself had said
 Vntill þat con(forth
 thurgh pꝛaiers of
- Explicit tractatus (de quodam spiritu). 2155

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witnesse beryng, þe world schal sone perissche, and ze schul perissche wiþ hit.
 Þis þing forsoþe: neore þe preyeres of þe blessed *virgine* Marie and þe merit
 of halewen, God wolde take wikked vengeance of hem þat woneþ in eorþe; ...¹
 but spousbruche and monslauzt and oþes sweryng and alle wikkede dedes þat
 folk mowe þenken. Þenne þe prior asked him hou many popes scholden be
 bifore þe endyng of þe world. ¶ And þe gost onswerde & seide: »God knoweþ
 þinges þat beþ to comen, and I ne con telle no-þing oþer þen is told to me;
 and þerfore I ne con not telle þow þe soþe of þis question. Goþ zor weyes,
 and pꝛeyef for me and for hem þat dwellen in purgatorie! Forsoþe, holichirche
 lokeþ euele to hem nou, and þe Religiouȝ pꝛeyef nou lasse for þe dede þen
 þei weore wont to do. Amendeþ ow, þat ze perissche nouȝt. And þis he
 seide, and heold him stille. — Al þeos þinges weore pꝛoued bifore pope Ion xx
 and two. And in þe day of Ester þat next com, þe pope sent þidere, and fond
 nouȝt þe fore-seide spirit; ffor whi Men trouweþ wel þat he is nou in heuene.
 To wꝛuche heuene bring vs Godes sone, þat lineþ and regneþ wiþ þe Fader
 and wiþ þe holy gost. Amen.

¹ Ms. Vesp. A VI: non enim est veritas nec sciencia dicitur in terra, sed adulterium &c.

Appendix: William Nassyngton's Tractatus de Trinitate et Vnitare &c.,

from Ms. Thornton, fol. 189 (ed. Perry Rel. Pieces p. 60).

Incipit tractatus Willelmi Nassyngtoni, quondam aduocati curie Eboraci, de Trinitate & Vnitare, cum declaracione operum Dei, & de passione Domini nostri Ihesu Christi, &c.

fol. 189.

- A, Lorde god of myghtis masje,
Fader and Sone and Haly Gaste;
Fader, for þou ertz almyghty,
Sone, for thou ert all-wythy,
5 Haly Gaste, for thou all wyll
That gude is, and na thyng yll;
A Gode and ane lorde yn thre-hede,
Ande thre persons yn ane-hede,
Thus was thou aye and euere sall be,
10 Thre yn ane, ande ane yn thre;
And begynnynge ande end of all thatt is
Ande þat euere was, bathe mare & lesse;
Begynnynge with-outene begynnynge,
Ande ende with-outene endynge;
15 Thatt be-for any thyng wer wroughte,
Or any begynnynge was, or oghte,
Ande befor all tymes gode was thou,
& allmyghty, & wyse, as þou ert now;
Thy myght & thy witt of thy-selfe whas
tane,
20 For neuer god was bo[t] þou ane;
And alls þou was gode ay suthefaste,
Swa sall þi godhede euere-mare laste;
And alls þou bega[n] all þat euere was,
Swa sall þou ende all þat sall passe.
25 Louede and blyssede ay mote þou be;
And with all my herte I thanke the
Of all þat þou has done and wroughte,
Fra þe firste tyme þat þou began oghte,
For me and for all man-kynde;
30 Whare-fore vs aghte ay haue þe in mynde
And loue the; for þou has done to mane
Als I here thurgh þi grace reherse cane.
Fyrste, heuene & erth for man þou made,
& all þis werlde here wyd & brade,
35 And al thyng þat es þer-in;
For with-owtene the es noghte bot synn,
The wilke was neuer thurgh the wroughte,
þerfor in haly writt es synne called »noghte«.
- Heuene þou made, whare þou duelles,
For oure Endles woynyng with angells; 40
And þe werlde, oure suget here to be,
To serue vs þat we þare-In serue þe.
The firmament þou made mouande,
To noresche all thyng þare-vndire lyf-
ande,
And the sonne, to schede þe day fra 45
þe nyght,
& þe mone & þe sternes, to tak þaire
lyghte
Of þe sonne, for to schyne one nyghte
clere,
In takynng þat we sall reschaife here
The lighte of grace þat gastly gifte es,
Of þe, þat es soñe of ryghtwisnes. 50
The mone lyghte thou made to waxe
& wane,
Als semes, þat Ensampl þer-by es tane
Of oure lyfe þat passes here soñe,
& waxes & wanes als lyghte of þe Moñe.
The sternes þou made on þe sky stand- 55
ande,
& the planettes in þeire course passande,
For Ensampl til vs, to knawe & se
How we sulde liffe here in ilke a degre.
The foure Elementes þou mad sere
To sustayne oure bodyly kynde here; 60
And all oþer creatoures, als was thi will,
In sere kyndes þou made for certayne skyll.
'Of wilke some are noyeand till vs kyndly,
And some are profytable and Esey;
And all are they for oure profet wroughte, 65
Bathe they þat noyes, & þat noyes noghte.
The noyeand þou made vs for to chasty,
And to clense vs here of oure foly,
And to make vs to knawe & se
How febill & how frele are we; 70

¹ Cf. S. Edmund's Speculum.

- The vnoyeand, to sustayne vs & fede,
& to helpe vs & ese vs in owre nede.
Thy creatours are ay-whare in sere stede,
Of whilke some are qwyke & some are dede;
- 75 For some semes noghte bot als dede thynges,
Als stanes þat has noghte bot beyng;
Some, als gryse & treez þat mene sese spryng,
Has beyng & lifyng, bot na felyng;
Some, als bestes þat crepis & rynnys,
- 80 & als foghles with fethirs, & fischle with fynnes,
Hase battie beyng, lyffyng, & felyng,
Bot na witte ne skyl of demyng;
Some, als men & angells, has thurgh the & thurgh þi myghte, beyng & lifyng fre,
- 85 And felyng batti of gude and ill,
And discrecyone of witte and skylle.
Thus has man beyng, als men sese,
With stanes, & lyfe with gryse & treez,
And felyng with bestez of sere kynde,
- 90 And with angells skill & mynde.
Thus walde þou, are þou oghte be-gane,
Þat somewhat of ylke creatoure hade mane.
Mane thow made maste dyng creatoure,
& maste semly of schape & of stature,
- 95 Of all oþer creatours mare or lesse;
For þou mad hym astire thyn owne liknesse,
And gafe hym lordechipe & powere
Abowene all oþer vnskillwise creatures sere;
And to rewle hym with witte & skylle,
- 100 And for to knawe bathe gud & ill.
Whare-fore gret lufe to man þou kide,
When þou this fore man ordaynede & dide;
It semes þou hade gret lufe tyll man,
Be-fore are þou oghte begane.
- 105 Lorde, I am man for whaym þou dide thus,
And þat man es ilke man & woman of vs,
And als wele all þis þou did for me
Als for ilk man or woman þat are made thurgh the:
- And for-thy þat I am þat man
For whaym þou al thyng be-gane, 110
I awe thurgh the ryghte the to lufe ay,
And to loue the bathe nyghte & daye,
And to wirchipe the with saule & body,
Righte als þou had doñe all [for me]¹ anely.
Lord gode almyghty, ȝit thanke I the, 115
That mekill mare walde doo for me
And for all² man-kynd for thy gudnes
And thy mercy þat till vs ay redy es:
That fra heuene til erthe downe walde com,
To bryng vs here owt of thraledome 120
And of þe fendis dawngere, that we ware In
Thurgh oure foremaste fadire syn.
Lorde, mekill þou mekede the for owre sake,
Þat come fra so heghe, oure kynde to take;
And vouchede-safe swa lawe to lighte 125
Þat swa heghe a lorde es of grett myghte.
Bot lufe the made of vs mercy to haue
Þat fra the was tynt, vs for to saue
Thurgh the processe of lyfe þat þou walde lede
In erthe in oure kynde of manhede. 130
Firste þou lyghtede in a maydene chayste,
Þat conceyuede the of þe Haly Gaste,
And of hir body þat was ay wemlesse
Thow tuke flesche & blude & oure lyknesse
And oure kynde here, & of nan oþer, 135
And be-come mane for vs, and oure brothire;
And for the luffe þou hade till vs,
Walde be borne of hir, & calde Ihesus.
For Ihesus es als mekill for to saye
Alls shele or sheler, þat all hele maye. 140
Thow come to hele vs þat ware lorne.
Bot in na reall place þou was borne,
Nowthire in palays, castell, ne toure,
Ne in none othir stede of honoure,
Bot in a lawe hows; and laid þou was 145
In a crybe be-fore an Oxe & an Asse.
Thow wald nowthir in purple ne byse

¹ om. ² Ms. all for.

- Be lappede, ne in nane oþer clothes of pryce,
 Bot in vile clowttes for to couer thi body:
 150 For we sulde take ensample þer-by
 To lufe mekenes & gastely pouerte,
 And fra reches & pompes with-draw oure herte.
 One þe aughtene day of thi byrthe here,
 That þe firste day es of þe newe zere,
 155 Circumsyde in body walde þou be,
 Alls þe law was þane in sere contre,
 In saffynge of þe lawe and in full-
 fyllinge,
 & In Ensampill till vs & in takenynge
 That als þou was Circumsyde in body,
 160 Swa sulde we circumsise vs here gastely,
 That es, we sulde schere fra vs awaye
 All þat til luste & lykyng styre vs maye.
 One the twelfte day þou was vesete
 with kynges
 And wirchipede with thre precyous
 thynges,
 165 That es at say, with golde & Ensence
 And myre, þat þey offerde in þi pre-
 sence.
 Be þe golde may vndirstand[en] be
 That þou arte kyng of maste poustey;
 The Ensence, þat þe was Offerde nexte,
 170 Be-takyns þat þou art souerayngne priste;
 The myre, þat kepis all thynges fra ro-
 tynges,
 Be-takyns thy dede & þi beryenge.
 The thritty zere of þe Elde of þe
 Of sayn Iohā wald þou bapteste be
 175 In þe flome Iordane specyally,
 For to gyfe vs Ensampl ther-by
 That all sulde be, þat till heuene suld
 passe,
 Baptizede in watyr als þou was.
 Bot for na cause of syn in the hyde
 180 Was þou baptizede, þat neuer syn dide,—
 For In the neuer was fundene gyle,
 Ne nathynge þat any saule myght fyle;
 Bot for to lere vs howe we sulde begyne
 To wesche vs of þe Origenall syn,
 185 And for to mak vertue in all watirs to be
 For to get vs agayne with grace to be fre.
- Sythene when þou had fasted þourgh
 myghte
 Fourty dayes & fourty nyghte,
 Thow sufferd thi-selfe temped to be
 Of þe deuell, þat þare-to had lene of 190
 the;
 To lere vs to wrestyll & stand styfly
 Agayne þe fandynge of þat Enmy.
 Thow lett the of Iudas traytour balde
 For thritty peny to þe Iewes be saulde,
 Thow lette the alls thefe be tane bodyly 195
 Of þe Iewes þat till þe hade Envy;
 The wilke till Anna house the ledde,
 And than all thi discypills fra þe fiede.
 Till the was done thare at þe be-gynnyng
 Many-fawld dispyte & hethynge: 200
 Firste þey spittede appone þe thare
 And gafe þe many bufettes sare;
 And thyne eghne with a clathre þey hide
 And smate þe & askede wha it dide.
 Sithene þey dide þe mare hethynge: 205
 They lede þe to Herodes hows þe
 kyng,
 That helde þe a fule as hyme thoughte,
 For þou till his speche ansuerde noghte;
 He did clethe þe in whitte garment,
 And til Pilate agayne he þe sente. 210
 Eftirwarde þou was skowreghide sare
 In Pilatez hows, nakynde bare,
 That thi hide was all to-reuene thane,
 And þe blude one ylke a syde downe
 rawne.
 The knyghtes astire þat skourgegyng 215
 Abowte þe lappede a mantill in he-
 thynges,
 That with þe blude till thi body cleuede;
 Sythene drew þay it ofe, & þat þe
 greuede,
 And racede of all þe skyne þat tyde,
 For till þat clethyng cleued faste þi 220
 hyde.
 And whene þey had done þe þis payne,
 They clede þe in þi awene clothynge
 agayne;
 And thyrste þane appone þi heuede thare
 A crowne of thornnes þat prykkede þe
 sare,

- 225 Of wilke þe prykkes ware swa scharpe
þane
That þey percede nere thurghe þi herne-
pawne;
They gaf þe a rede in thi hande
In stede of a ceptire, the skornande,
And knelide be-fore þe in hethynge,
230 And said till þe, »haile, Iewes kynges.
Sythenz was þou demede at þe Iewes
voyce
Thurghe Pilate, to be hynged on þe
croyce,
The wilke þou bare to-warde þe stede
Whare þou was ordeynede to be done
to dede.
- 235 Sithenz was þou straynede on þe crosse
so faste
Thurghe þe Iewes, þat þi vaynes &
synows al to-brast,
And naylede þer-one thurghe hand &
fute,
For hele of my saule & for my bute.
And whenz þey had naylide þe on þe
crosse swa,
- 240 They did þe affire strange payne & wa:
For they reysede þe crosse with þi body,
And fychede it in a tre-mortasse vyo-
lently,
In wilke þe crosse swilke a lage take
Þat þi body thurghe weghte al to-schoke;
245 Than rane thy wondes thurghe fute &
hande,
And ware sene full wyde gapannde,
And þe loynetes of ilk lym & bane,
And þe vaynes ware stryding ilkane.
Sithenz þou said, hyngande on þe rude-
tree,
- 250 The threstede; & þane þe Iewes bed the
A full bittire drynke þat was wroghte
Of aysell & gall, þat þe lykede noghte;
Neuer-þe-lattere to taste it þou was
bowne,
Bot þou walde noghte swelowe it downe;
255 For þat thriste was noghte ells þane
Bot a zernynge afyre þe sawle of mane.
Thow suffirde many repreues þat tyde,
- Bathe of¹ þe thefe þat hange on þi
lefte syde,
And of othire maysters of þe Iewry,
That mekill schame þe dide & velany. 260
At noune of þe daye þou cried »Helyx,
& zeldide þi gaste to þi fadir Almyghty.
Thus þou diede to make vs free
Fra þe grett thraldome in whilke ware
we.
Bot mekill payne & mekill reprefe 265
Þou tholed be-fore þi dede fore oure
lufe:
And noghte for to bye vs agayne anely,
For why þi dede moghte suffice vs all
to bye,
But for we sulde þare-by Ensampill take
To be pacyente in angers for þi sake, 270
And for the to thole all þat harde es,
Alls þou tholed for vs thurghe þi gudnes;
Ells thurte þe hafe tholed nane oþer
payne
Bot þe dede anely, for to bye vs agayne.
Sythenz was þou smetyne in þi reghte 275
syde
With a spere þat till þi herte gunz glide,
Fra whilke owt rane to oure saluacyone
The precyous blode of owre raunsofe,
With þe water of baptyne clere & thynne,
For to wesche vs here of þe Oregynall 280
synne.
Lorde, for þire bitter paynes & fell,
With othire, ma þan² I kane tell,
That þou swa mekill suffire walde
For me synfull, þi traytoure baulde,
I thanke þe here Inwardly 285
With all my herte and my body.
A, Ihesu Crist, Lorde full of myghte,
Whenz I thyneke outhire day or nyghte
Of swa mekill kyndnes of þe,
And of þe paynes þat þou tholide for me, 290
And of myne vnkyndnesse many-fawlede,
& how I to wrethe þe ay hafe bene
bawlede,
Of myne hard herte þan es gret wondire
Þat it for sorowe bristez noghte In-
sundyre.

¹ Ms. one. ² Ms. þat.

295 Bot fleschly herte in me semes nanē,
 For my herte es hard als it ware stane.
 A, Iheru, I grante to þe my trespas,
 And knowes þat I am wers þanē Iudas
 was
 That the bytrayedē als traytoure balde
 300 & til þe Iewes for thritty penys sawlde :
 For I, synfull wreche, has ofte sawlde the
 For a littill worldly vanyte
 And for a littill fleschely delyte;
 Where-for I am mare þan Iudas to wyte.
 305 I halde me zitt werse & mare wode
 Pan þe Iewes ware þat did þe one þe
 rude:
 For why, þay dide þe bot anes þat dede,
 & þey knewe þe noghte gode in man-
 hede,
 And I, þat wate & knowes righte
 310 Þat þou arte gode ay full of myghte,
 Thurghe myne awene malece, as I ware
 wode,
 Full ofte-sythes hafe I done þe one þe
 rude;
 For als ofte als I hafe done dedly syne
 And thurghe malece wetandly fallyne
 there-Ine,
 315 Alls ofte hafe I done þe one þe rude,
 In þat þat in me was, and schede þi
 blude.
 Lorde, all-if I hafe done swilke foly,
 Putt me noghte awaye fra þi mercy,
 Bot graunte me grace þat may me wysse
 320 To amende me of þat I hafe doñe mysse;
 Sen þat þou saide þi-selfe þou will
 noghte
 The dede of synfull þat þou has boghte,
 Bot þat he turne hymē to doo þi will,
 And lyfe, for þou will na man spyll,
 325 Lorde, swylke grace þou me gyffe
 Þat I may turne me to þe and lyffe!
 A, Lorde Iheru Criste, zit thanke I the
 Þat all þis & mare hase done for me
 And for saluacyone of mankynde
 330 For whayme þou was swa bitterly pynede
 And sufferde dede, als I befor saide,
 And lett þi body be in sepulcre layde:
 Thow zernede sa mekill agayne to wyne

All þas þat þou hade loste for syne,
 That whene þow was dede & zeldede 335
 þe gaste,
 Als tye till hell þou gaw þe haste,
 In saule & godhede, als was þi will,
 Thy body whils in þe sepulcre lay styll;
 Till þou at hell come þou walde noghte
 stynte
 & ware sesede of þas þat þou hade tynte. 340
 Thow spoylede hell whene þou come
 þare,
 And take owt with þe all þat thyne
 ware.
 Bot þou lefte þas þare þat walde noghte
 trowe
 In þi lawe, ne in þi biddynge bewe.
 Sythene when þou come fra þat stede, 345
 At þe thred day aftyre þi dede
 To vpe-ryse fra dede þou vouchede-safe,
 To eke þe trow[th]e þat we here hafe,
 And schewede the bodily in thi man-
 hede,
 To conferme þe trowthe for oure mede. 350
 Wherefore þi bodily vp-ryssynge
 Till vs Ensample es and takynny[n]ge
 That we sall ryse all genereally
 At þe day of dome in saule & bodye;
 Thane sall all þat are fundyne reghte- 355
 wisse
 Thurghe thyne vprysynge to blysse ryse;
 Bot þay þat lyffes ill vn-to þeire Endynge,
 Gettes na parte of thyn vpe-rysyngē,
 Bot þay sall ryse with dule þat day
 Till þe fire of hell þat lastes aye. 360
 Zitt thi rysynge forbysene till vs es
 [Pat als þou] rase fra dede til blyse End-
 lesse,
 Swa sulde we, þat til blysse wyll wyne,
 Gastely ryse fra dedely syne.
 Eftire þi ryssynge, als þe buke sais, 365
 Þou duelledē in erthe zitt fourty dayes,
 And at þe fourtty day þou stey vp righte
 Til þi fadire in till heuene bryghte,
 To teche vs þe way þat we sall wende
 Til þe gret blysse þat has nan Ende; 370
 And sittis þare one þi Fadire reghte hande

1 Ms. For all þat.

Als god & Lorde alweldande,
That es to saye, in godhede euene
With thi Fadir & owrs in heuene.

375 The tendaye aftire þat þou vp wente,
At vndrone þe Haly gaste downe þou
sente

Till thyn appostills, als þou þeme
hyghte,

Pat þeire hertes comforthede & made
þeme lyghte

Thurghe whame lyghtenede & leride
ware we.

380 Of all þis, Lorde, I thanke þe.

A, Lorde Iheru, at þe dredfull daye of
dome,

When þou sall fra heuene come
With thyn angells bryghte & clere

And apostells & oþer halowes sere,

385 In þe same fourme of man & lyknesse
In wilke þou was demyde here giltlesse,

To deme gud & ill of ilke lande,

Schewande þi wondes al bledande

That þou walde thole for synfull mane—

390 What sall I say, or what sall I do þane?
Whene all oure werkes þat euer we

dyde,

Sall þane be schewede & nathyng hide,

Of whilke we sall zelde acownte straitly,

And be demyde aftire we are worthi?

395 And I than with me na gud sall brynge

Be-fore sa heghe domesmane & kyng,

Bot synnez, þat are swa many-faulde

That þey may noghte by tonge be
tawilde?

Certes, I am þarefore full dredand,

400 My herte for dred aghte to be full
tremblande,

Whene discussione sall be of all dedis,

And þi wrethe sall be maste, þat all
mene dredis.

Certes, I ne wate whate I may say þane,
Bot alls Dauid did, þe haly mane:

»Do þou, Lorde, with þi seruande, 405

Eftyre þi mercy, þat es ay sauande

And in till dome come þou noghte

With þi seruande þat þou has boghte;

For I hafe hade grete drede in thoghte

Of þi domes, & þat drede leffe I noghten. 410

For þou, Lorde, arte reghtewysse domes-
mane,

That all thyng reghtewissly dem kane

And thi reghtwysse dome & reghtwysnes

Demes synfull mene to payne Endlese

That of þeyre wikkidnesse will noghte 415
blyne

And þi mercy here may nott wyne.

For sekere of mercy nane getes he,

In þis life bot he turne hym till þe;

And nane may þat daye be saffe,

Bot he þi mercy In þis lyfe hafe, 420

Of whilke þou erte large & leberall

To grante it bathe grete & smalle

That mercy askes & folowes þare-to,

And dos þare-fore þat þeme falles to
doo.

Whare-fore, Lorde, sene þou arte ay redy 425

To graunte till ilke a mane þi mercy

That sekis þare-to whils þay here lyffe,

Swilke grace in þis lyfe þou me gyffe

To turne me & to fle syne,

þat I may here þi mercy wyne¹, 430

Thurghe whilke I may at þe dredfull day

Be led to þe blyse þat sall last ay.

Amen.

(Then follow the poems ed. in I p. 363).

¹ Ms. wyne Amen.

Pieces of Ms. Vernon.

Among the contents of Ms. Vernon, written 1380—90, the great collection of Old Engl. verse and prose, are many pieces of northern origin, but all transcribed into a southern (Somerset) dialect; so R. Rolle's Prick of conscience, Form of living, the epistle *Pe commandment &c.* (l p. 61), and several of his minor pieces¹; William Nassyngton's Mirror of life; Walter Hilton's Scale of perfection, Of mixed life (ed. l p. 264), his translation of Bonaventura's *Stimulus amoris*, Exposition of the Psalms *Qui habitat*, and *Bonum est confiteri*; besides the northern Homilies in an augmented edition. The treatises of W. Hilton will be given with the works of that author. I here give those of the pieces which have not yet been published and seem to be of northern origin.

1. (Forma confitendi).

This piece is perhaps by R. Rolle, who is the author of a Latin tract *De modo confitendi*. Similar pieces, often greatly enlarged, are frequent in Mss., so in Laud 210; Harl. 1706 and Hh I. 12 contain a form ascribed to St. Brendan.

fol. 366.

Heer is a good Confession
þat techep mon to sauacion,
how þat mon schal schriue him here
To techen him wel þe Maneere.

I knowleche me gulti and zelde² me to God Almihti, and to his blessed Moder seyne Marie, and to al þe holy *companye* of heuene, and to þe mi gostliche fader here in godes stude, of alle þe sunnes þat ich hane greuonsliche sunged Inne, ffrom þe tyme þat I was bore in to þis day, as in word, in werk, in wille, in þouzt, in speche, in delytyng, in conceytyng, and in dede-doing.

Furst and foreward, I knowleche me gulti in þe seune dedly synnes; principallie in Pruide, [&] in alle þe *circumstaunces* of pruide: In veyn glorie, holdyng me betere þen I am, in cloþyng, in spekyng, in strong beoinge, in feynyng, in Connyng; in pruyde of herte and of bodi, in vuel beryng to god & to myn euencristne, inobedient to god & to holychirche; in alle þe spices þat suwen pruide I knowleche me gulti, and beo-seche God of Merci.

IN Envy I knowleche me gulti: Regoiesyng ofte-tyme of myn euencristene harnes, serwyng of heore gode dedes doyn; also in Bakbyting hem, also in heryng schrewede wordes of myn euencristne, raþer makyng hem more þen lasse in as

¹ Of the lyric pieces of Ms. Vernon, ed. in *Minor poems of Ms. Vernon*, EETS., several are either by R. Rolle or imitations or variations of poems of his. ² Laud: I kn. & zelde me g.

muche as in me is; in alle þe spices þat touchen envye I knowleche me gulti, and crie God Merci.

IN Wrathe I zelde me gulti: Ofte-tyme beryng wrathe in myn herte azeyn myn euencristne, and haue maad vnsauht disyryng for to beo venged on hem; in hatyng hem, in scornynghem, in striuyng azeyn hem, hauyng dedeyn of hem, in lauhwhyng hem to scorn, in wrapþe beryng in myn herte azeyn~~us~~ him oþerweys þen I scholde; and in alle þe spices of wraythe I knowleche me gulti, and crie God Merci.

Also i crie god merci of Slouþe in Godes seruise: Not heryng hit deuoutliche as I scholde do¹, not hauynge delyt in godes seruise in Matyns, in Masse, in preching of godes word, but proudliche entryng in to godes hous; in slepyng, in slomeryng, not risyng to here masse and Mateyns whon I wel miȝt, as I weore holden to do; in such sleuþe and in alle þe spices of sleuþe I knowleche me gulti, and crie god Merci.

Also I crie god Merci þat I haue sunged in Couetise: Conueyting to haue worldly goodes, not holde me payed of þe stat þat god haþ sent me, but desyred for to beo at beter estat, at more worschupe of þe world; in deseit and disseyuyng of myn euencristen, in forswering, not paynge my dettes þat I ouȝte to paye, ne helpe him þat haþ nede²; and in alle þe spices of couetise I knowleche me gulti, [&]³ Crize God Merci.

Also I crie God Merci þat I haue sunged in Glotonie: Ofte-tyme eten and drunken out of tyme, haue lykyng in dilicious metes and drinkes, and eten and dronken more þen I schulde, and also eten and drunken ofte whon I hedde no wille þerto; and in alle þe spices of Glotonye I knowleche me gulti, and crie god Merci.

Also I crie God Merci þat I haue sunged in Lecherie: In lechours⁴ þouȝtes, disyryng wimmen, in chirche, in chepyng, ofte whon I seo feire wimmen beholden hem disyryng for to haue dalyaunce wiþ hem, in cluppyng, in cussyng, in vnclene touching; ofte-tyme stured to þe foule synne, and in þouȝtes and ymaginacions of lecherie, and þenke ofte-tyme of þe membre of mon and wommon, and what lykyng hit is to haue dalyaunce wiþ hem; and ofte-tyme concentyng to þat foule synne, þat neore hit more for sclaunder of þe world þen for drede of god . . . I crie God Merci in polucions of niht or tymes slepyng or wakyng diuersliche, not wel con telle wher hit come of eny fore-þouȝt of Mon or wommon, or of eny sorfet of mete or drinke. And of alle suche vnclene þouȝtes and ymaginacions of lecherie I crie God Merci in circumstaunces and spices þat toucheþ lecherie; and to⁵ seuen dedly synnes I knowleche me gulti and biseche god Mer(ci).

Pe ten Comaundemens.

Also I knowleche me gulti in brekyng of [þe] Ten Comaundemens: Not worschuped on God of whom al goodnesse comeþ wiþ al myn herte, wiþ al my þouȝt and dēde. I crie God Merci and of forȝiuenesse.

¹ Not—do repeated in Ms. ² not—nedi transp. in Ms. after gulti. ³ Ms. I. ⁴ r. lecherous.

⁵ r. In þo.

Also I crie God Merci þat I haue taken his blessed nome in Idelnesse zeorne and ofte, and also I-swore bi his herte and his blood and bi alle his membres, as wel fals as trewe, hope in soburnesse and in hastite. I criȝ.

Also I criȝe God Merci þat I haue not holden myn haly-dayes as I scholde do, in goinge to Church to here Masse and Matynes; I preye god of forȝiuenes þat on þe sonenday and oþer haly-dayes I go raþer to tauerne and ale-hous, fihȝyng and bakbityng myn euencristne, raþer speking bi hem eucl þeȝ good. I criȝ g. Mer.

Also I criȝe God Merci þat I haue not worschupet Fader & Mooder as I schulde do, wiþ goode prayers & almsdedes not biddyng for hem as I schulde do. I crie God Merci¹.

Also I crie God Merci þat I haue coneyted feire wimmen whon I seo hem, disyryng hem for to haue heom and for to sunge wiþ hem, aȝeynes godes comaundemens, þat² god comaundeþ þat þat I schal do no folye bi no wommon. I criȝ g. Mer.

Also I crie God Merci of þesþe, takyng oþer þinges þen myn oune aȝeyn þe wille of him þat oweþ hit. I Crie God Merci.

Also I crie God Merci of fals witnesse beryng, sleing myn euencristne wiþ bacbyting, seying behynden hem worse þen I wolde biforen hem. I criȝ g. Mer.

Also I crie god Merci þat I haue I-sunged in couetyse of þe world, oftentyme coneyted for to beo at betere astate þen I am, and coneyted worldly richesse; and ȝif I seo my neihȝebor haue eny þing þat I haue not, desyryng for to haue hit; and ȝif he haue a feir wyf or a seruauȝt, desyryng hem, doing aȝeyn þe comaundement of god: for whi: he seiþ in þe gospel 'Coneyte not þi neihȝebores wyf ne nout þat his is'. Of þe whuche I Criȝe God Merci.

VII dedes of Merci.

Also I crie God Merci þat I haue not folfuld þe seuen dedes of Merci: Not visyted hem þat ben in prison, not fed hem þat ben hongri, not ȝinen drinke to þe þhursti, not cloped þe naked, not visyted hem þat ben bedreden; nouþer wiþ peny ne wiþ half peny. I crie god Merci, doinge aȝeyn þe wordes of þe gospel wher God reherseþ 'þat þat ȝe doþ to þe leste of mine, ȝe do to me'.

þe fyue wittes.

Also I crie God Merci þat I haue eucl dispendet my fyue wittes: what wiþ eȝen seȝen, wiþ ffeet i-gon, wiþ honden hondlet, wiþ Neose smulled, wiþ Eren herd, wiþ mouþ spoken, wiþ herte I-þouȝt, wiþ al my bodi mis-wrouȝt. Of þeos defautes, and of alle oþere þat I haue mad aȝeyn god, and myn euencristne, I crie god Merci, and his dere Moder seynte Marie, and al þe cunpanye of heuene, and þe, my gostliche fader in godes stude, þat ȝe be my witnesse at þe day of dome, seoiȝe my sunnes and my defautes holdyȝe hem stille and not schewyȝg hem, but be Ioye of hem and of me sungere, as god seiþ in þe gospel þat Ioye

¹ So far Ms. Simeon; the following leaf torn out. ² r. for?

schal be to godes anges vppon a sungere penaunce doing. He hit graunte þat lineþ and regneþ God amen. —

þe X comaundemens.

How mony Comaundemens beþ þer? Ten. »Whuche Ten?« God Comaundeþ me to loue him wiþ al myn herte, wiþ al myn soule, wiþ al my þougt, wiþ al my strengþe. Also he biddeþ me to take nougt his nome in veyn. ¶ He biddeþ me halewe myn hali-day. ¶ He biddeþ me worschupe my Fader and my Moder. ¶ He biddeþ me þat I sle no mon. ¶ Ne þat I do no lecherie. ¶ Ne þat I stele not. ¶ Ne bere no fals witness. ¶ Ne þat I coueyte þe hous of [m]y¹ neiþze-bore. ¶ Ne his wyf, ¶ Ne his seruau^t, ¶ Ne his Oxe, ¶ Ne his Asse, ne alle þinges þe whuche ben of him. ¶ »Whon louest þou god wiþ al þin herte?« Whon I queme him wiþ al þe vnderstondyng of my be-leene. ¶ »Whon louest þou god wiþ al þi soule?« Whon al my wille is I-set to loue þat he loueþ, and to hate þat he hateþ. ¶ »Whon louest þou god of þi þougt?« Whon I wiþ al my muynde þenke what is his plesau^{ce}. ¶ »Whon louest þou god wiþ al þi strengþe?« Whon myn vnderstondyng and my wille and my muynde are wel set o werk doinge þe wille of my god. ¶ »Whon takest þou þe nome of god in veyn?« Whon I nempne God or eny creature þorw Idel speche or costumable sweryng. ¶ »Whon halewes þou not þin haly-day?« Whon I þenke not bisyliche in þe haly-day of my sunnes, doing not þe werk of *Merci* to my neodi neiþze-bors. ¶ »Whon vnworschupestou þi Fader and þi Moder?« Whon I wilfulliche greue hem, or leue to helpen hem or to counseyle hem, or, zif þei ben dede, zif I preye not for hem bisyliche in clannesse of lyf. For preyer^{es} of wilful synners are abhominable bi-fore god. ¶ »Whon slest þou eny mon?« Whon I smite eny mon or hurte him wherþorw he dye, or wrongfoliche reue him his lyfode, or his gode name. ¶ »Whon dest þou lecherye?« Whon I of my wilful lust misv^{se}, or coueyte to misv^{se}, my kuyndely limes of gendrure. ¶ »Whon stelest þou þi neiþzebores godas?« Whon I eny þing take of² his vnwityng of him ageynes his wille. ¶ »Whon berest þou fals witness?« Whon I þorw malyce or drede or fauour or mede sei oþerwyse of myn neiþzebore þen I knowe þat is trewe, or wolde þat he seide of me. ¶ »Whon coueytest þou þi neiþzebores hous?« Whon I coueyte vn-mouable þing of his wrongfoly þe wzuche is neces-sarie to him. ¶ »Whon coueytest þou his wyf?« Whon I þorw cluppyng or cussyng or eny zifte zeuyng or bi-hotyng am aboute to t^{urne} þe loue of my neiþzebores wyf from him to me. ¶ »Whon [coueytest]³ þou þi neiþzebores seruau^t?« Whon I knowe þat þe seruau^t of myn neiþzebor is nedful to him and I tyse him þorw word or zifte, I coueyte him wiþ³ wrong. ¶ »Whon coueytest þou his Oxe or his Asse?« Whon I coueyte eny mouable þing from myn neiþzebore oþerwyse þen I wolde he dude from me. ¶ And siþen alle þe comaundemens of God stonden in trewe obedience to him: he þat offendeþ in on, is maad þorw his vn-obedience gulti of alle, as seiþ saint lame; and hose þat wilfulliche brekeþ þe comaundement of god, he deserueþ his cors, ete he drinke he, wake he slepe he, in hous and out of hous, in toun and out of toun, as godes lawe seiþ.

¹ Ms. þy. ² omit of? ³ Ms. knowest.

¶ *Whuche are þe seuene dedli synnes?* — Pruide, Envye, Ire, Slouþe, Couetyse, Lecherie, Glotonye.

¶ Whon is a Mon proud? Whon he wol not ben knowen such as he is. ¶ Whon sungeþ a Mon in Envie? Whon he gruccheþ in his herte and haþ dedeyn of his neizhebers encresyng, and of þe welfare of his enemy, or¹ is glad of his enemys vuel-fare. ¶ Whon is a Mon wroþful? Whon he þorw his wrappe bisyeþ him to venge his owne cause, folfullynge his malicios desyr in word or in dede, harmyng his broþer wiþ-outen drede of god. ¶ Whon sungeþ a Mon in slouþe? Whon he is Idel in doinge good, or occupie[d]² aboute vnfructuous þing. ¶ Whon sungeþ a Mon in couetise? Whon he coueiteþ, for worldes fame & lust, þing þat is not necessarie for him ne his, or whon he halt him not apayed of þe goodes þat god haþ him sent. ¶ Whon sungeþ a mon in lecherie? Whon he þorw Idelnesse wiþ lusti felyng of his flesch norisscheþ hit & suffreþ hit to haue maystrie of his spirit, ledyng hit, in wille or werk, to do þe sunne of lecherie. ¶ Whon sungeþ a mon in Glotonye? Whon he þorw vndescret etyng or drynkyng vndisposeþ him-self to serue his god, for ful wombe makeþ empti soule; for wher gloteny & dronkenesse regneþ, may no wisdam beo.

¶ *Whuche are a Monnes fyue wittes?* — Heering, Seeing, Smellyng, Tastyng, and Touching.

¶ Whon sungeþ a Mon in heeryng? Whon he wilfoliche leeneþ þat he schulde heere, and zineþ heryng to þat he schulde not heere. ¶ Whon sungeþ a mon in his siht? Whon his eize is vnstable be-holdyng diuerse þing, and lusti wher-þorw he is ofte tempted to do synne boþe in lust and couetyse; for hose haþ a liht eize and an vnstable, schal han a Merk bodi ful of sunne. ¶ Whon sungeþ a Mon in smellyng? Whon he þorw delicat smel after his pouwer folfulleþ þe lust of his flesch. ¶ Whon sungeþ a mon in tastyng? Whon he þorw tast of mete or dryng ledeþ him wher-þorw he is not disposed to traunayle to serue his god. ¶ Whon sungeþ a mon in touching? Whon he wilfuliche of his delyt toucheþ þe þing þat are defendet hem³ bi godes lawe and Reson.

¶ *Whuche are þe seven werkes of Merci?*

¶ Þe ffurste is: ffeede þe hungry, þat is him þat haþ nouþer strengþe ne Miht ne wit ne good wherwiþ to susteynen him-self. ¶ Þe secounde bodily werk of Merci is: to zine drynke to þe þursti, þat haþ not, as is before seid, to buye him drinke wiþ. ¶ Þe þridde werk of Merci is: to cloþe þe naked. ¶ Þe ffeorþe werk of Merci is: to herborwe þe herborweles. ¶ Þe ffyfþe is: to cumforte þe seke. ¶ Þe sixte is: to visyte þe pore prisoner. ¶ And þe seuene is: to burie þe pore dede. ¶ And zif endeles mede schal folwe þes werkes of Merci, hem bi-houep beo don in charite, to þe distruccion⁴ of vices, and to þe encreas of vertues. ¶ Þer nis no mon þat haþ wherwiþ, þat may ben excused but zif he releue his neodi neizgebore aftur his pouwer wiþ his bodily goodes. Muche more is vche mon endetted, and specialiche prestes, to departe wiþ þe neodi heore gostly tresour, þat is, to do þe gostly werkes of Merci.

¹ Ms. os. ² Ms. occupieþ. ³ r. him. ⁴ Ms. distruccions.

¶ *Heer beþ þe gostli werkes of Merci.*

ÞE ffurste gostly werk of Merci [is]: þat a Mon teche þe vncunnyng, þat is to seye, To teche þe viciouse mon gode vertues, be-nyme him vices after his pouwer. ¶ Þe secounde gostly wer[k] of Merci is: to counsaile þe wilysum to kepe þe rihtwysnesses of god. ¶ Þe þridde gostli werk of Merci is: to chastise þe rebel bi word or bi dede or beo wiþ-drawing from him þe occasion of his sunne wherwiþ his sunne is meyntened. ¶ Þe ffeorþe gostli werk is: to cunforte þe sori to beo pacient in aduersite. ¶ Þe ffyfþe gostly werk is to forgiue, þat we in vre owne cause desyre no vengeaunce. ¶ Þe sixte werk of gostly Merci is: to teche þe vnpacient to suffre muchel aduersites. ¶ And þe seueneþe is: to teche men to preye hertiliche for þe conuercion of enemyes & also for þe perseuerance of frendes.

»Whiche are þe four principal vertues?»

ÞE ffurste Is Rihtwysnesse. ¶ Þe secounde is Temperaunce. ¶ Þe þridde is Prudence. ¶ And þe ffeorþe is Strengþe. ¶ »Wher-Inne stondeþ Rihtwysnesse?» In Iust demyng. ¶ »Wher-in stondeþ Temperaunce?» In mesurable Etyng and Drinkyng, ... Spekyng, Slepyn, and traunaylyng. ¶ »Wher-Inne stondeþ Strengþe?» In mihti wiþ-stondyng of temptacion, continueliche seruyng God. God giue vs grace to serue God. Amen.

2. (A talking of þe loue of God).

The following important piece is in the Ms. written as prose, and was meant to be so written, as alliterative long-lines ('cadences'), which form the prevailing metre, alternate with rhyming verses (couplets, tirades, and stanzas), prose passages, Latin quotations &c. It is an imitation of R. Rolle's manner, and the work of a (probably young) monk of the Fra Angelico type, who, shut out from the world in his monastery, finds comfort in sweet meditation and song. It is one of the pearls of Old Engl. literature. Several of its peculiar words are found again in Piers Ploughman (as daunselen). No other Ms. is known to exist.

fol. 367. Heer Is a tretys: A talking of þe loue of God.

Þis tretys Is a talking of þe loue of God; and is mad forto sturen · hem þat hit reden: to louen him þe more, and to fynde lykyng · and tast in his loue. Hit falleþ for to reden hit · esyliche and softe, so as men may mest · in Inward felyng · and deplich þenkyng · sanour fynden; and þat not beo-dene, but bi-ginnen and leten · in what paas so men seop · þat may for þe tyme · ziuen mest lykyng; and whon men haþ conceyued · þe maters wiþ redyng: Inward þenkyng · and deoplich sechyng · wiþ-uten eny redyng · vpon þe selue maters, and of such opere · þat god wol senden · hose wole sechen, schal ziuen inward sizt · and felyng in soule · and swetes wonderful, zif preyere folwe. But hose wole in Meditacion · swete fruit fynden: hit mot be taken in wone · wiþ þreo poyntes þat folewen: affyaunce, and continuaunce, and louh herte and clene; þat he truste sikerliche · to fynden þat he secheþ, and þat his þouzt beo harde iset · and ful bisyliche I-kept, and holden¹ him-self vn-worþ · out of godes zifte, and wlate on his seluen · þorw siht of his fulþe. ¶ Men schal fynden lihtliche þis tretys in Cadence · after þe bigynnyng · zif hit beo riht poynted; & Rymed in sum stude;

¹ r. holde.

to beo more lounesum · to hem þat hit reden. God ȝiue vs grace · so for to rede:
þat we mowen haue heuene · to vre Mede. Amen.

Iheru soþ God, Godes sone; Iheru soþ God soþ mon, mon Maydens child.
Iheru myn holy loue, mi siker swetnesse. ¶ Iheru myn herte, my sele, my soule-
hele. Iheru, swete Iheru; Iheru, deore Iheru; Iheru, almihti Iheru. Iheru mi lord,
my leof, my lyf; myn holy wey¹, myn hony-ter. Iheru, alweldinde Iheru: Iheru þou
art al þat I hope. ¶ Iheru mi Makere · þat me madest of nouȝt, and al þat is in
heuene · and in eorþe. ¶ Iheru my Buggere · þ[at]² bouȝtest me so deore, wiþ
þi stronge passion · wiþ þi precious blod, and wiþ þi pyneful deþ on Roode.
¶ Iheru my Saucour · þat me schalt sauen, þorw þi muchele Merci · & þi muchele
mizt. Iheru my weole & al my wynne: Iheru þat al my blisse is inne. ¶ Iheru
also þat þou art · so feir and so swete, ȝit art þou so louelich · louelich and
lounesum, þat þe holy anges · þat euere þe biholden: ben neuere folle · to loken
on þi face. ¶ Iheru þou art al feir, whon þe sowne aȝeyn þe: nis bote a
schade, and schomeþ aȝeyn þi³ brihte leor · of hire þesternesse. ¶ Þou þat ȝiest
hire liht · and al þat liht haueþ: Lihte my þester herte. Grauest þat þi briht-
nesse · classe my soule: þat is vnseliche, wiþ sunne foule I-fuiled. Lord mak
hire worþi: to þi swete wonyng. Cundele me wiþ þe blisse: of þi brenninde
loue. ¶ Swete Iheru my leoue lyf, Let me beo þi seruauȝt, and lere me for
to loue þe, & mak me for to serue þe · lonynde lord: so þat onliche þi loue ·
be euer al my lyking, my þouȝt and my longyng; amen, Iheru heuene kyng.
¶ Swete lord wo is me · þat I am þe so fremde: Bote also þou hast bodiliche ·
torned me from þe world, torn me also herteliche · to þe lord of soþ loue,
and studefast beo-leene; þat I haue no mong, felauȝschupe ne speche, ne non
oþer tellyng · wiþ no worldliche þing. For wel ichot lord, þat fleschlich loue
and gostlich, erþliche loue and heuenlich: mowe none wyse · bedden in a brest.
¶ Hose-euere haue longe defaute of gostly cunfort · and heuenly murþes: hit
is forþi þat he haueþ · or þat he wilneþ to haue: cunfort of eorþe · þat is fikel
and fals, fayleþ whon men lest⁴ weneþ · and ate mest neode; hit is I-meynt wiþ
bitternesse · and bleendynge of bales. ¶ Nis no blisse otewiþ · þat hit nis to
deore abouȝt, as hony þat me likkeþ · on prikkynde þornes. ¶ Nis he a sori
Chapmon · þat ȝineþ al þat he haþ · for a þing þat nouȝt nis, and leueþ a pre-
cious þing þat beete may alle bales, þat me beodeþ him for nouȝt, & bi-hotep
him muche meede · þat he hit wole taken? A derworþe lord · þou beodest vs
þi loye, þe lykyng of þi deore loue · þe socour of þin helpe; and berest hit
on vs stifliche · al wiþ-uten askyng; and þerto þou bi-hotest vs · wiþ þat we
wollen hit taken: heuene-riche blisse · þat is wiþ-uten end. And we vs turne
þerfro · as þeiz hit nouȝt ne weore; and bugge þe schadewe of þe world, a
seynyng of þat is nouȝt, but fikel faylynde and fals · and tollyng to serwe;
and ȝit ne haue we hit for nouȝt · but buggen hit wiþ bisynesse, wiþ angwysch
and dauȝer · and hard swink and teone. A Iheru þin ore, whi haue I likyng
In oþer þing þen in þe · þat bouȝtest me so deore? ¶ Whi ne beholde i
algates · wiþ ege of myn herte, hou þou henge for my loue · streyned on Roode,
þin armes wyde I-spradde · þi derlyng to cluppe, wiþ toknyng of trewe loue ·

¹ r. halewey. ² Ms. þou. ³ Ms. þe. ⁴ Ms. best.

þat sprong out of þi syde? ¶ Whi nul I beo þi derlyng, and loue þe ouer alle þing, and comen to þi cluppyng, to cleuene in þin armes and cluppen þe swete? A derworþe lord muchel is þi myldeschupe, þat spraddest so þin armes bodiliche on Roode, and in toknyng of þat openest þi grace, þat sprad is so wyde wiþ loueliche tollyng, & open is and redi to alle þat in synne beoþ gostliche stornen. Clepeþ hem¹ to lyue and to loue-cosses, as Moder doþ hire deore sone þat hereþ hit² wepen: Takeþ hit³ in hire armus and askeþ him so sweteliche: 'Ho leof, ho lef!' heo doþ him hire bitwenen(!), 'ho wole be bi-clupped and cusse me swete; who haþ do my deore who haþ do þe so?' Heo zeueþ him hire pappe and stilleþ his teres. Þat pappe beo my lykyng, my mourning my longyng, swete Iheru heuene kyng: to souken of my fulle; þat þorw þe speres openyng, in feole mennes gounyng, wiþ dewyng of þi deore blood stilleþ alle bales. And wher eny mon wene þat he schal haue part of þat ilke sok of þi deore herte in heuene-riche blisse, and þere be þi derlyng, in þi deore cluppyng, bote he þe heere cluppe hongyng on Roode, and parte of þi passion þorw holy meditacion, wiþ loue-lykynde þougt and reupe of his herte? Nay, sikerliche nay, ne trouwe þat no mon! ¶ Whose euere wol haue part þer of þi blisse: he mot dele wiþ þe heer of þi pyne. Nis he nougt good felawe ne felauschupe worþi: þat nul scoten i þe los as i þe biȝete. Hym bi-honeþ scoten after his euene: þat wol be þi felawe louynde lord; he mot þi steppes folwe þorw sore and þorw sorwe, in peyne and in pouert and þolyng of wo, wiþ schome and wiþ schenschupe ȝif hit so falleþ, for to clymbe to þi weole & lastinde winnes. Ne trowe no mon wiþ ese to steige to þe sterres; ne bugge wiþ delyces þin endeles bliȝss. A swete lord Iheru, whi wiþ armes of loue ne cluppe I þe so faste: þat no þing from þi loue departe myn herte? ¶ Whi ne cusse I þe lord sweteliche in soule: wiþ a lykinge cos of a swete menyng & hertliche þonkyng of þi gode dedes? Whi nis⁴ me vnworþ vche worldliche þing, aȝeyn þe muchele delyt of þi swetnesse? ¶ Whi ne fele I þe lord in my brest roote? ¶ Whi art þou me so fremde þow þat art so swete? ¶ Whi ne con I loue þe, and loueneliche⁵ wouwe þe, wiþ sweete loue-words and lykyng þougtes: Aller þing swetest aller þing louelokest; þi worþ and þi worschupe ne may no tonge telle. ¶ Weylawey my deore lord, þe vnselely bitterness of my foule swunes! my worldliche pewes and flescliche lustes: aren be-twene þe and me, and lette me to come to þe, and stoppe me þe felyng of þi swetnesse. ¶ Mi swunes haþ me fuiled wiþ monyfold fulþe, and makeþ me so wlatsum and fere⁶ of þi face, and wrieþ me schomeliche and worþ i am þi wreche: þat I ne dar þe neige loueliche lord, ne comen in þat fulþe to þin ege-sihte, but ȝif I fele me lad wiþ draugt of þi grace. ¶ A Iheru þin ore what schal þewne þe pris Of þi deore blood don þat sched was on Roode? ¶ What schal þe large brok don of þi softe syde; þe stremes of þe rede blod þat stryked down so breme: of þi derworþe feet and of þin holy hondes? Nis hit for to wasschen sunfole soules? nis hit forte saluen hem þat seke ben in swune? Ho is þenne vnwasschen þat haþ þis holy wetyng, þat helinde dewyng wiþ-Inne his herte? ¶ Who þar felen him sor or sek vn-salued, þat salue so mihti haþ at his wille: as ofte as he takeþ hit wiþ

¹ Ms. him. ² r. him. ³ Ms. nas. ⁴ r. louendliche? ⁵ r. ferd.

herte in his muynde, *wiþ* a studefast hope · and trewe be-leene? ¶ Euer be þou
 blessed · myn heueneliche leche, þat madest us of þi-self · so mihti medicyne!
 As my trust is þer-inne · let hit beo my bote, þat is of alle Medicine · fruit
 and Roote. Zif myn eueles ben muchele · and ouerdon sore, þe mizt of þat
 medicine · is monyfold more. As wisliche as a drope · of þi derworþe blod · mizte
 wasschen awey · alle *Mennes sunnes*: also wisliche lord · þat il[k]e¹ fyf welles, þat
 of þi blessedde bodi · sprongen o blode, my soule mote wasschen · of alle maner
 sunnes, þat [it] I-fuiled is *wiþ* · þorw my fyf wittes; of al þat ichaue amis ·
 sezen *wiþ* myn ezen, herd *wiþ* myn Eren · or tasted *wiþ* Mouþe, or elles eny
 wyse a-gult · in sunfol speche, or luperliche lyked · in sauer of neose, and þat
 ichaue *wiþ* eny lyme · misliche feled, and *wiþ* my flesch sunget · in eny *kuwnes*
 wyse. Let þy woundes hele · þe woundes of my soule; þi deþ sle in me · flesch-
 liche lykyng, worldliche leetes · and bodiliche lustes, and make me lyuen in þe ·
 liuinde lord, þat I be to þe world ded · and a-lyue to þe; so þat I mai verrey-
 liche · sigge *wiþ* þe apostle, Paulus: *Viuo ego, iam non ego, uiuit autem in me*
Christus, »I line not Ich · but Crist lyueþ in me«. Þat is Poules wordes · and
 þus for to siggen: In² line not in lyue · þat I liuede³: but Crist liueþ in me · þorw
 wonyinde grace, þat from deþ of sunne · me torneþ and quikneþ · to lyf þat is
 blisful · of gostliche hele, sfrom alle worldliche loue · & fleschliche lustes · al
 one forto lyuen · in likyng of Crist. ¶ A deore lord þin ore · wel weore him
 bigon, þat feled in his soule · þat seli word to siggen; to goderhele weore he
 boren · & to muche blisse: for eueri grome were him gome, & eueri wo wisne.

A Milde Marie · moder of Merci, socour of serweful · and cumfort of care:
 Nartou lodesterre to alle þo þat in þe sée Of þis worldes anguissche · seilen and
 faren? Þou þat art qween of anges, ladi of alle schaftes; to whom is bitakene ·
 þe cure and þe cumfort · of hem þat hem felen · caytif wrecches, ¶ Ze þat in
 hor owne ezen · seon hem-self wrecches, and sechen þin helpe · *wiþ* trust hope
 of herte; in þin aduocatye is put · þe cause of vre sunnes, to stonde in domes-
 day · vr aller Iugges mooder, in help & in Meyntenaunce · of vre soule-hele.
 ¶ Penk heer on þis wrecche · Moder and Mayden, þat falleþ þe tofote · in hope
 of þin helpe, cryinde reupely · after þi grace. Pese me ladi, for þi muchele
 merci, to þi derworþe sone · þat Ichaue *wiþ* sunne · schomeliche and lihtliche ·
 so fele tyme a-gulte. ¶ Mi sunnes ben so gastliche · grisliche and grete; makeþ
 me so wlatsum · and stinkinde foule: þat I ne dar him neihzen · ne folwe my
 neode. I haue *wiþ* hem willes · my soule forschupped: from þe liknesse of
 god · to þe deuel of helle; wrapþed haue I willes · þorw fulþe of my sunne ·
 mi makere mi buggere · þat bougte me so deore: *wiþ* his derworþe deþ · from
 þraddam of helle; þat wolde rapser suffre · to dyen on Roode, þen to þolien in
 his siht · þe wlatyng of sunne. ¶ Him-self souzte my⁴ pes · in myn owne gultes,
 as his hedde be þe gult · moni tyme and ofte: *wiþ* sturyng of my concience ·
 & preching of wyse; *wiþ* hard wrake þat I sauꝝ · of oþer *menes sunnes*; *wiþ*
 bi-heste of blisse · & vnmete mede, þat holi writ vs be-hat · zif we leten sunne;
wiþ ziftus of grace · bodiliche & gostliche, anentes worldliche weole · to don al
 my wille, and to schilde me from myn enemy · þat I haue ay folowed · and ziue

¹ Ms. ille. ² = I ne. ³ r. liue. ⁴ From here the text is extant in Ms. Simeon fol. 171 u.
 2. till A now þei setten, p. 360. This Ms. is a more copy of Ms. Vernon, and worthless.

me to his wille · and to his luper lore · and flowen f[ro]¹ þe loue of him · my der-
worþe lord god: þat wiþ his derworþe blod · bouzte me so deore. He wusch
me wiþ cristendam · of Adames swæne, and I me fuyled sipes · mony-fold worse;
he heled me my soule · þat woundet was þenne Þorw myn eldres gult · of Adam
& Eue, and I haue slayn hit al out . . . þat I haue feole tyme wrouzt · and
longe leyxen þer-inne. ¶ Sipes þorw his grace · he prented in my soule: þe
ymage of him-selue, and I enprented aboue: þe liknesse of helle. Allas, my
deore ladi, allas what haue I don! hou haue I chaunged þat prente · and dampned
my-seluen! ¶ Allas þat eue I was so wood · so foule for to fallen! þat me
ne schomede not · to worche þat fulþe: þat is me nou so grysalich · and schome-
ful to nempne! Allas whi ne dredde i not · his sute and his werkes, þat is me
now so dredful · to nempnen his nome! He fel willes · þat furst fel foule, but
wiþ-uten knowyng · or warnyng of wreche; ac I was war perbi · and bi mony
opwe, bi warnyng and wissyng · on mony-manner halue, and fel in þe selue ·
and in moni mo. Hee fel in pruide · þat hedde sum matere, sipes þat he was
so feir · and so briht an angel; and I fel in þe selue · wiþ-uten eny matere,
þat nouzt hane of my-self · but swæne and flesches² fulþe. He fel ones · and I
fel feole sipes. He aȝeyn his makere · and I aȝeyn my makere · and myn eft
makere · aȝeynes my lord: þat bouzte me wiþ his herte blod · and ȝaf me al
him-seluen. He forsok vr lord god · þat suffrede him to gulten, and wiþ-uten
sparyng · drof him al to wreche; and I forsok þat ilke lord · þat letteþ my
gultes, and secheþ me and folweþ³ me, whon so eue I from him fle, and calleþ
me loueliche · to ȝift of his grace. ¶ Allas allas nou fynde I me grisloker in
my gultes, þen þe grislihed⁴ of him · þat helle gryseþ offe. ¶ Allas ȝif I seo
my-self · I ne may soffre my-self; and ȝif i ne seo my-self nouzt · þenne gyle I
my-self . . . þen stynkinde careyne, and muche more wlatsum · bifore godes face:
þen eny fulþe so foul · þat eny mon may þenken; so þat me gryseþ of my-
self · and wlate of my fulþe; þat I ne may soffre mi-self · þat wrouzte haue al
þis serwe. A lord þyn ore, þat I may sike sore! Whi ne griseþ of me · boþe
my mete and my drynk, my schroud and al oþer þing · þat me scholde helpe?
Hou may rihtwysnesse þole . . . þat þer ne riseþ aȝeyn me · alle þyne schaftes,
wiþ schome & wiþ schendschupe · wiþ gounyng & wiþ spornyng, to fihen on
þis traytur · þis tiraunt and þis tormentor, þat haþ⁵ al his schappere · so fouliche
disipet? ¶ Whi nam I hunted wiþ hem · foule as a dogge? For þei mowe
alle crie · and siggen⁶ in heore kuynde: »Þees is þe foule corselyng · þat haþ vr
aller makere · þat maade vs to his worschupe · so schomeliche offendet; þat
vseþ vs in his werkes · to schome of vr lord. ¶ Þees is he þat more beyȝ · in
wille & iȝ werk, to þe deueles tollyng · þen to godes drawyng, and more haþ
rewarde⁷ · to þe deueles gyle, þen to godes benfeȝ⁸ · þat bouzt him on⁹ Rode;
and hedde more likyng · in þe Malice of þe deuēl, þen he hedde delyt · in
Godes goodnesse; and ches muchel rapere · to beo þe deueles cundle, þen wiþ
endeles lyf · godes child of heuene. ¶ Whon god dauȝselede¹⁰ him muchel · &
worschuped him feyre: he ne set hit at nouzt · ne dredde not his wreche; but
more dredde to wrappen · a worldliche wrecche: þen schomeliche offenden · god
þat him wrouzte; and more was aschomet · to don in mownes siht an¹¹ eþeliche

¹ Ms. for, S from. ² S fleschliche. ³ S seches . . folwes. ⁴ S grished. ⁵ S has. ⁶ S syng(e!).
⁷ S rewardet. ⁸ S benfet. ⁹ Ms. on on, S on þe. ¹⁰ = caress; so Langl. A xi. 30. ¹¹ Ms. and.

truiffe · of vasitting þing: þen mony a foul sunne · in siht of god almizti.
 ¶ More him delyted · forte embrace Mock¹, and styngk of worldliche Mok · þat
 gyleþ so foule, þen baþen in þe lykyng · & in þe loue-cluppyng, in þe brennyng
 loue · of þe holygost. ¶ Al-beo þat on defendet · and azeyn þe lawe, and þat
 oþur nomeliche · I-ziuen vs in heste. Þat on is wounen wiþ swynk · & wiþ
 muchel angniassche, and endeþ atte laste · wiþ zeldyng of wreche; Trauayle þe
 wynnyng, drede in þe keping, serwe in þe leosyng · and helle at þe ende. ¶ Þat
 oþur nis not so deore a-bouht · bute is ful muche menskeful, wiþ waxinde likyng ·
 & bodilliche fyndyng, & bringeþ atte laste · endeles blisse.

God seiþ hit him-self · þat hose secheþ him furst, & ouer al oþur þing ·
 askeþ his blisse, al þat him be-houeþ · to bodilliche neode, schal be graunted
 þe[r]-wiþ · and ziuen in þat boone — Luc.: *Querite primum regnum dei &c.* // Þis
 is he þat al day · torneþ god his hindewine, and hertliche louteþ · to cluppe
 worldes dweole. ¶ Þis is þat blynde wreche · þat in his owne eȝen Weneþ²
 him so vertuous · & is ful of vices; leeteþ him feir and freoly · and haþ þe
 deueles liknesse; and weneþ³ þat he beo witti · and al ful of sleiȝþe: and lokeþ⁴
 on his chaffare · þat⁵ he is afolte, þat sold haþ his soule · for stinkynde lustes,
 and chaungeþ⁶ god for þe deuēl · and heuene for helle. He halt him ful douȝti,
 stalworþe & hardi, and al day is ouercomen · of him þat haþ no miȝte Forte
 wiþ-stonde þe moste wreche of þe world: þat wolde azeyn him fihte. He leteþ
 him gentil · and is þe deueles þral, and demeþ hem wrecces · and makeþ hem
 his harlotes, þat ben so gentil of blod · þat god is heore fader. Þus he lokeþ
 him-self · wiþ a fals eȝe, seop þat þat is nouȝt · and demeþ al wrong. Hit is
 þe deueles Mirour · þat he in lokeþ, and þe fendes argumens · þat him þinkeþ
 resouns, þat he bobbeþ him wiþ · and ledeþ as him lykeþ.⁷ A Iheru Crist þin
 ore, hou schal I euer dryȝen · to þenken on þi domes: azeynes my gultes · þat
 alle þyne schaftes · þus harde mouwen acusen? And not onliche þus, but ȝit mowe
 þei criȝen · and siggen in heore wyse: ¶ »Þees is þe deueles Maumet, þat haþ
 vs alle wrongliche Vsed in his werkes · azeynes vr kuynde. He hedde godes
 liknesse · and torned him-self out of þat In to þe liknesse · of vch of vs alle;
 he is more eorþly · þen euer was eorþe, fikelore þen þe wynt, more veyn þen
 is þe eir, hattore in his lustes · þen is þe fuir þat brenneþ; hardore þen eny
 ston · of wikkede herte: aȝein his euencristne · þat Crist representen; caldore of
 charite · þen forst in his kuynde. ¶ What schal I more siggen? he ne dredde⁸
 not god · ne mon he ne louede, but mengede his owne wikkednesse · among moni
 oþure, and dude þat in him was · ladde hem his weies, and was to hem en-
 sauuple · and ledere to synne⁹, wiþ vnclene speches¹⁰ · wiþ lecherous lokynges,
 wiþ schrewede dedes · and mony luþer leetes. ¶ Ne þhouȝte him nouȝt inouh ·
 þat godes deþ on Roode Weore lost anontes¹¹ him-self · but anontes mony mo,
 and dude þat in him was · as þe deueles promotour · and godes oune traytor,
 to leden hem to sunne. He bar him as he weore a god · siþen þat he nolde
 Beo ilad bi godes wille · ne bi no lawe, but as him lyked him-self · azeyn godes
 hestes Strayen out of lawe · in wrong and in outrage, as mon al laweles: & don
 what him luste. ¶ Ȝif God ne dude for him · al þat he wolde: he gruyned
 azeynes him · as þanz he weore his knawe; and ȝif he eny tyme · letted for [t]o¹²

¹ word frequently used by Wicliffe. ² S wenes. ³ S lokes. ⁴ S &. ⁵ r. chaunged.
⁶ S dredeþ. ⁷ S synnes. ⁸ S speche. ⁹ S anentes. ¹⁰ Ms. do; S for to do.

sunne, hit was not for godes loue · but for Mownes drede, or for bodiliche harm: or worldliche enchesun. Boþe of goode and of euil: he wolde be loued¹, as þeiȝ he weore god self · of whom alle þing þat² is, boþe³ goode an vuel, is ordeynt for goode. ¶ What schal I of him · more speke? his pruide passeþ Lucifer · þat fel into helle; his gult Adames gult · þat cast him out of paradis, and nouȝt onliche him · but alle monkynde. For þey hedde muchel þat hem drowe · to be proud offe, and he nedde but wrecchednesse: þat scholde him wiþdrawe. Allas my soule fulþe: and my muchel vnsleihþe! What schal I nou to rede? whoder schal I now gon? Wher schal I me beo-*turnen* · nou alle þing is þus risen · aȝeynes me one: and wondreþ þus on me? ¶ Aȝeynes alle schafte: haue I mis-taken, and my deore lord god: lufwliche dispiset, and alle his holy angeles: greuouliche I-*erred*⁴, and alle his holy halewen: foule deshounoured, and myn euencristne: in mony maner greued, and alle creatures: haue I mis-vset, *Anselmus*. A serwe and sikyng, criȝing & gronyng, wher be ze ryue: zif ze here faylen? ¶ wher be ze feruent: zif ze heere slaken? Nou ne wot I whoderward · I may me best bi-tornen, ffor I haue maked me fon: in alle kunnes halue. ¶ Allas allas my lord god · stured is to wrapþe, and no þing ne haue I me laft · þat al nis offendet: þat scholde me helpe · or eny good wille⁵. ¶ Zif I ha wrapþed þe sone, nis þe moder *erred*⁶? And zif þe Mooder be wroþ, hou is þe sone quemed? Who schal pese me wiþ þe sone · zif þe Moder beo my fo? ¶ Or who schal me geten þe Moder loue · zif þe sone me hate? ¶ But deore lord of Merci · þat art al merci, and þou his deore Mooder · þat art ful of grace: zif I haue ow boþe a-gult · ne be ze ful of Merci? And wherto schulde merci · zif gultus ne weore? ¶ Schal þe Malice of myn euil · *passen* oure⁷ goodness? or alle myne sunnes: ben more þen oure Milce? ¶ Ne art þou lord bi-come mon · and taken hast vr kuynde? And þou my deore ladi, bicomen art his Mooder? ¶ and hast al þi menske · in heuene & in eorþe, for resun of sunful · and wreche to slaken? ¶ Þou lord bicom mon · and a Mylde Maidenes barn, þat hard deþ and schendful: þoledest for þyn enemys; and þou his deore Mooder · wiþ Maydenes menske, þe swerd of þi peyne: þurlede þi soule — *animam tuam pertransiuit gladius*. And þat wolde ze þole · for Merci al-one: to sechen hem þat weoren at-reiȝt · and drawen hem þat fledde. ¶ And I þat seche Merci · and truste in zor Merci, and knoweleche my gult · wiþ sore herte-sykes, schulde fayle Merci · þer welle is of Merci, þat is to alle synful · so ryf and so large? ¶ Wher is þenne þat word · of cumfort & blisse, þat þou seidest þi-self · derworþe lord: *Nolo mortem peccatoris*, »I nul not, þou seist, þe deþ of þe synful, but I wole he *turne* · and stunte of his sunne, and ryse to my grace · in lyf wiþ-ouȝten ende. And þat also þou seist⁸: *In quacumque hora ingemuerit, saluus erit*, »Whon so enere þe sunful · forþinkeþ his sunne, & wilneþ for to stunten, anon he schal be saued? ¶ Ne seidest þou not lord · to þe þeef on Roode, þat euer seppen he couþe · hedde I-vsod þeþe, þat in þe selue day · he scholde ben in blisse? and for no more decert · but for he kneuȝ his gultes, and þe for his saueour · &⁹ asked þi Merci? Ne was he put in no delay · to ligge longe in peyne, but seidest so redily · wiþ so mylde steuene: *Hodie mecum eris in paradyso*. Nart þou derworþe lord · þe Merciable fader, þat þou liknest þe to · as

¹ S be biloued. ² om in S. ³ = irritated. ⁴ S willen. ⁵ = ȝoure. ⁶ S seidest.

telleþ þe gospel, ¶ þat whon so euere þe luþer sone · beo he neuer so gulti, þenkeþ in his herte · to seche þi *Merci*: anon þou seost him a-fer · in þat ilke þougt, and earnest azeýnest him · wonderliche swiþe, and er he speke eny word · but in þe þougt al-one, so þat hit be studefast · and² wil for to rysen, ¶ þou fallest aboute his nekke · and cluppest him & cussest, wiþ chere ful blisful³ · & welcomest him hom, and clepest alle frendes · and makest a feste, slest þe fatte feste-calf · for þi sone sake, and biddest hem beo glade · and bliþe blissen wiþ þe, þat þi sone is founden · þat þou heddest loren — *Occurrit filio prodigo videns eum a longe*. And whon þow heng on Rode · preyedest to þi fader · for þat⁴ ilke traytors · þat duden þe to þe deþ: *Pater ignosce illis⁵, quia nesciunt quid faciunt*. And hedden alle *Merci* · þat hit wolden asken; and of alle þing · most was þi zernyng, þat þei wolden eny wey · þi merci vnderfonge. Pat *Merci* is so plentiuus · so redi and so large: *profred* and *presed* · euer ar men hit asken. For asken hit ne mai me not · ne haue þat ilke grace, but þou hit specialich · put hit in vr wille. And zit of alle þinge · þen furstest⁶ þou most · aþur heor soulus · þat merci for-soken. Ne art þou lord vr fader, and maked vs hast þin eires · of þi grete blisse, and in þe pater noster · biddest clepe þe so, and þat we asken of þe · al þat vs likeþ, and þat not luitel · but al hol þi-seluen, wiþ al þat vs nedep · to bodi and to soule? ¶ Hou schulde euere þe child · failen of his askyng: anentes such a fader · þat muchel more loueþ þe child, þen he doþ his owne bodi · or deep þe child him-seluen? Nai sikerliche nay · ne may he⁷ neuer saylen Of þat or better þerfore, but gif hit beo mis-asked. ¶ And al-beo þou vr fader · Lord in persone, of þe fader þou art bicomme vr broþer · in persone of Crist; vr luge & vr domes-mon · þat al þe world schal demen, art bi-comen vr broþer · of flesch and of blod. ¶ And seiþ⁸, derworpe lord · þorw þe prophete, as fader al ful of lone · wordes so swete: *Numquid potest mater obliuisci filii uteri sui: & si illa obliuiscatur, ego non obliuiscar tui*, ¶ Þouþ þe moder mizte for-ȝeten · þe child þat heo bar, þou ne maizt forȝite mon · þat wole to þe callen; but seist þat al þi likyng · & al þi delices, euer is wiþ vs for to wone · and dwelle wiþ mon — Salomon: *Delicie mee, esse cum filiis hominum*.

A þou Blisful moder · þat art vr oune Moder, þou ne askest neuer wreche · of no monnas sunnes, but were þe gult neuer so gret · ne sunnes so monye, askest ay merci · wiþ moderliche reuþe; and þerfore bicomme þou · Iheru Cristes moder, & moder of sunfule · to bringen hem to grace. ¶ How scholde I desa-fyen · to fallen in ȝor grace: þat am ȝou boþe so sibbe · ȝoure sone and ȝor broþur, and þou lord my luge · and myn oune broþer, ¶ and þou ladi my Moder · and my lugges Modur, and of þe selue luge · asignet to my counseil, to be myn⁹ aduocatrix · beo-fore him in þe dom! ¶ Wher may be grace · gif heer beo reddour; or eny hope founden · gif hit heere fayle? hou scholde I euer dreden · to fynden alle fauour, and vnmete merci · bi-fore so sib a luge, ¶ þat hanep me so frendly · gif þat I seche merci · while tyme is of merci · bi-tauzt so leof an helpe? ¶ Who schal my cause sanen · gif heo ne may suffisen, þat haþ hit vndertaken · þat and alle suche, and haþ hit of offyse · for sunfol to causen: and is þe luge hire owne · to forþeren al hir wille?

¹ Ms. & þenkeþ. ² r. in. ³ S ful of blisse. ⁴ S pose. ⁵ Ms. illum ⁶ S þurstest.
⁷ S hit. ⁸ Ms. seiþ. ⁹ Ms. nyn; om in S.

Penk on þi Caytyf · lord God almihti, and þou his Mylde Mooder · þat ben so ful of *Merci*; þow Lord ffauerynde · and þou ladi be-sechinde; let me neuer saylen · þat I *Merci* ne fynde; or elles sei me where · is eny of more *Merci*, and more mihtful þen ze · and largore of grace, ¶ þat in ȝour defeaute · whon ze me forsaken, schul my neode beeten · and graunten my bone. ¶ But siþen onliche in ow · & in non noþur, is welle of alle *Merci* · þat euermore floweþ: ffor þat muchel *Merci* · clanse¹ my soule, and wasch hit of þat fulþe · þat hit is fayled wiþ: ¶ þat I þorw or grace · askape þat wreche, þat is me worþiliche · for gult of my dedes; and schild me from þat serwes · nou and euer-more, þat beþ to þe dampnede · greyped in helle; þat I wiþ alle þo þat ben · blisful in heuene, may ow boþe blessen · ay wiþ-uten ende, amen.

Ihesu my derworþe lord · Ihesu myn oune Fader; swete Ihesu heuene kyng, mi druri my derlyng, mi deoring mi louyng, myn hony-brid my swetyng; myn hele & myn hony-ter, min hony-lyf min halewy². Swettore art þou þen hony · or Milk in Mouþe, Meode Meþ or pizement · maad wiþ spices swete, or eny lykinde licour · þat ouzwher may be founden. Ho ne may loue lord · þi leoue³ lofsum leore⁴? What herte is so ouer-hard · þat ne may to-melte, in þe monyng of þe · loueliche lord? And ho ne may loue þe · swete Ihesu? For in-wiþ þe-selue aren · alle þinges gedered, þat euer may maken eny mon · loueworþ to oþer. ¶ Feirnesse, lousum leor, flesch whit vnder schroud, makeþ mony mon beo bi-loued · and þe more deore. ¶ Summe freedom & largesse · þat leuere is: menskeliche to ȝiuen · þen quedliche to wiþ-holden. ¶ Summe wit and wisdom · and hap of þe world. ¶ Summe Miht and strengþe · to ben kud Kene in fiht · his riht to defenden. ¶ Summe nobleye & hendelek · and gentrise of kuynde. ¶ Summe gret Cortesye · and loþles leetes. ¶ Summe mylde and Mekenesse · & deboner herte, wiþ swete louereden · and godliche dedes. ¶ And ȝit ouer alle þeose · kuynde mest; sibbe frendes · vchon louen oþur. Now my derworþe loue · my swete lyf my lykyng, my louelichest⁵ leof · myn herte and myn halewy², mi longyng mi mournyng · mi soule swetnesse: þou art lufsum of leor · mi swete Ihesu; þow art also schene · þat alle angesles lyf: is to biholden · þi loueliche face. ¶ For þi leor is so briht · and vnmete lofsum, þat ȝif þe for-wariede · þat wallen in helle, mihten hit [se] wiþ egen · and loken þer-onne, al þat pyninde pich · þat þei wallen Inne, ne wolde hem pinke · bote a softe baþ⁶ baþinge; ¶ ffor ȝif hit so mihte⁷ beo · derworþe lord, leuere hem were euer-more · in wo forte dwelle, and on þi lofsum leor · euer-more to loke, þen in alle blisse ben · euer wiþ-uten ende, and of þat brixt blisful leor · forgon þat swete sihte. ¶ Þou art so schene & so briht · þat þe sonne weore desk, ȝif hit to þi blisful leor · mihte ben I-euenet. ¶ Ȝif I wol loue eny mon · for his feirnesse, forsoþe derworþe lord · I wol loue þe, mi leoue blessedde lord: moder-sone feyrest, of alle þing swettest · founden in tast. ¶ A swete Ihesu gode leof · let me beo þi seruau⁸, and lere me for to loue þe · louynde lord, þat onliche þe loue of þe · be euer al my likyng, mi ȝeornyng mi longyng³, mi þouzt and al mi worching. Amen.

Bote my swete lord · for þat sibbe frendes Kuyndeliche loueþ hem · vchon to oþer, þou cloþedest þe wiþ oure flesch · mon boren of wommon; þou toke

¹ S cause.
⁷ S myht so.

² S halewy.
⁸ S louyng.

³ om in S.

⁴ S lore.

⁵ S loueliche.

⁶ om baþ?

of hire swete flesch · *wiþ-oute* hire *wemmyng* · monkynde follich, to þole al þat mon mai þole, and don al þat mon doþ · *wiþ-oute* synne one, and *bicom* vr broþur · of Fader and of Mooder, to maken hol [loue] vnbeden · bituenen vs alle. ¶ Who is þenne þat ne may · & ouzte to be kuynde, to louen his oune broþur · of flesch and of blod? ¶ Nou my swete Ihesu · my derworþe broþur: my sibbe kun haue I leened · for þe loue of þe, and þeiz heo me forsaken · ne reccheþ me noþing, whiles þat I mai haue þe · al one for hem alle. ¶ For ȝif I þe haue · what scholde I more asken? I nouh¹ þat me neod is · ne may me frendes lakken. Þou art me more þen Fader · more þen Moder; Broþur or Suster · or eny worldliche frend, nouzt aren hem to telle · aȝein þe al one. A swete Ihesu · mi derworþe broþer, of flesch and of blod · of fader & of moder: ¶ Mi swete derworþe lord · let me beo þi seruau²t, & teche me forte loue þe · benyngne lord, þat onliche þe loue of þe · beo al my likyng. ¶ Wel artou swete³ · and louelich ouer alle, ffor in þe one is founden · þe pris of alle beute, þe pris of al richesse · of loue and of largesse, of wit & of wisdam · of miht and of strengþe. In þe is pris of sibreden · & of alle frendschupe, of al loueliche þing · þat mon may *wiþ* [in] loue ben. But ouer al oþur þing · þat makeþ þe so louelich, & so loueworþ to me · my derworþe lord, vnmete more: þin ouerharde hurtes, þi schome and þi woundes · þi pyne & þi passious, þi deore deþ on Roode · þat was so schendful for me; heo asken al hol my loue · and reuen al myn herte. A swete Ihesu leone lyf · let me beo þi seruau²t, and lere me forte loue þe · louynde lord, þat onliche þe loue of þe · beo euer al my likyng, mi ȝeornyng and my longyng, my þouzt & al mi worching. amen.

Bote moni for richesse · lemmon cheoseþ; ffor eueriwher mai men · *wiþ* catel loue chepen. ¶ Þot is þer eny Ricchore þen þou · my leue lyf my lemmon, þat richeliche regnest · in heuene & in eorþe? Þou art kud Cayser · þat al þis world weldeþ; ffor as þe prophete seiþ · Daud in his psalme: *Domini est terra & plenitudo eius*, þin is þe eorþe · and al þat þer-in woneþ. þin is þe heuene · and al þat þerin lyueþ; þin is al þe wyde world · and al þat þer is inne. ¶ Al is þin my swetyng · and al þow wolt hit ȝeue me, ȝif I *wiþ*⁴ al myn herte · al-one wol⁵ þe. But þou lord þi-seluen · art *wiþ-oute* ende, vnmete more worþ⁶ · þen ben alle þeose. Þerfore wol I loue þe · my leue lyf⁷ my deore, and al-one for þi loue · alle þinges leten, þat mihte myn herte · from þi loue leden, or ben encheson þerof · to louen þe þe lasse. [A swete Ihesu &c.]

Bote what is Richesse worþ · or muche forto welden, þer *wiþ-oute* largesse · freodam lakkeþ? ¶ And ho is freore þen þou · or largore of ȝifte, þat furst madest al þis world · and ȝeue⁸ hit to my wille. Þow ȝeue⁹ me such lordschupe · ouer alle þi schaftes, and puttest vnder my feet · al þat þou schope. But I hit wikkedliche fordude · þoru my foule synnes. And þou for þi freodam · ȝaf for me þi-selue, to leese me from þradam · þat I was put inne. ¶ Ȝif I eny þenne wole · for largesse louen, þe al one wol I louen · swete Ihesu. For oþure þat ben large men · and corteis I-kudde, ȝiuen of heore goodes · after þat hem lykeþ: but þou sweete Ihesu · largest of alle, ne ȝeuest not one of þi good · to wouwe *wiþ* þi lemmon, bote [ȝeue]¹⁰ þi-self for me · in prys of my soule, þat

¹ r. I ouh. ² S adds lord. ³ om in S. ⁴ S wol ȝiue. ⁵ S worþi. ⁶ Ms. leuelyf.
⁷ Ms. ȝiue. ⁸ S ȝiue. ⁹ Ms. to ȝiue.

þin owne herte-blood · ne¹ woldest not wiþholden. So derworþe dreweri · ne so deore zifte, ne zaf neuer in þis world · lemmon to opur. And also þat þou² for me · zaf so þy-seluen, þou hast me hizet³ to þe · and zaf me al þi-seluen, to sitten on þi riht hond · coround in þi riche, wiþ euer-lykynde loue · to regnen in blisse. ¶ Who is þenne largore · þen þou art of⁴ zifte, or so loue-worþi · [as þou] swete Ihesu? Wher may me⁵ eny loue · so worpiliche setten, whose secheþ eny þing · þat eny loue askeþ, as on þe my lemmon · þat art loue-welle, and zeldest alle þat þe louen · wellynde stremes? A swete Ihesu &c.

But largesse is luyte worþ · and luyte loue worþi, þat riht rulynde⁶ wit · and wisdam wonteþ. Zif I wol eny þenne loue · for wit or for wisdam, þen wol i loue [þe] · swete Ihesu; for þi wit is wonderful · and wiþ-uten make. ¶ Þou art wisdam i-clept · and wit of þi fader; ffor he þorw þat wisdam made · boþe heuene and eorþe, and als⁷ his swete willes⁸ was · al þis world wrouȝte, schop þe sowne and þe sée · and alle maner schaftes, and al he dihte wonderliche · as hit best semede. In-wiþ þe my leue lyf · is welle of alle wisdam, þat haþ so wonderliche wit · sprad so wyde-where: al þat is and euer was · and euer schal betyden, al hit is before-hond · to þi wit knowen. Ne may þer-wiþ no wisdam · in al þis world be founden, bute hit of þat welle · of þi wit streme. ¶ A swete Ihesu swete lef · swettest ouer alle, zif me wit to loue þe, let me beo þi seruauȝt, þat I euere serue þe, and teche me forte qweme þe · louynde lord, so þat onlich þi loue be euer⁹ al my likyng.

Bote mony mon for strengþe · and mony for his hardischepe, is ofte muchel i-leten of · and loued and honoured. And is eny so hardi, so bold and so douȝti: as þou art my leue lyf · founden in a-say? Nay forsoþe swete lef · þou berest þe pris of alle; for þow þi-self al one · ne drestest not þyn oune bodi, to fihthen a-ȝeyn alle · þe deulen of helle; þe wzuche of hem alle · so is lest lodlich, miȝte he him schewen · [in]¹⁰ þe makyng þat he is, alle scholde ben agast · and gysen of him one, ffor no mon mihte him i-seo · and in his wit wone, but zif þi grace special · baldes¹¹ his herte. Þou art ȝit þer-wiþ · so vnymete mihti, þat wiþ [þi]¹² deore hondes · nayled on Roode, þou bounde helle-dogges · and raftes hem heore preye, þat þei faste helden · for Adames sunne; and as a kene kemp · robbedest helle, and laddest out þi deore leef · þat is monnes soule, to þi brizte boure · ful of alle blisse, to wonen in þi cluppyng · euer wiþ-uten ende. ¶ And þerfore zif me lykeþ · stalworþe lemmon, louen þenne wol I þe · louely Ihesu, þat art al mihti · and strengest of alle. Strengþe me to loue þe · [swete Ihesu], þat al my feblesse maiȝt · strengþen at þi wille, and wiþ þin heizte hardinesse · bi niȝtes and bi dayes, aȝeyn my wiþerwines · bolden¹³ mi soule. A swete Ihesu miȝti leef · strengest of alle, strengþe me to loue þe, ¹⁴let me beo þi seruauȝt · derworþe lord, &c.

Noble men and gentil · and of heiz kynde: mony wimmen leeten · menske forte loue. A swete Ihesu Merci · on what herre mon, mai I sette my loue · zif þat I þe lete? Wher is eny gentilore · þen þi-self founden? Þou art þat ilke kynges sone · þat þis world weldeþ, and kyng wiþ þi ffader · kyng of alle

¹ S no. ² r. þou þat. ³ = heȝed. ⁴ S of þi. ⁵ in S corr. to i. ⁶ S ruled. ⁷ S al.
⁸ S wille; s erased. ⁹ om in S. ¹⁰ Ms. to. ¹¹ Ms. baldest; S haldest. ¹² Ms. his.
¹³ S holden. ¹⁴ S & let.

kynges, and lord al-miȝti · lord of alle lordes. And ȝit art þow ouer þis · boren of mylde Marie, of Dauides kunreden · þe kyng of Abrahames blod. Of herre cunreden þen þou art · nis non vnder sonne. Louen wol I þenne þe · swete Ihesu, as þe gentileste leof · þat euer was in eorþe, þat neuer was¹ no lac · ne last wiþ I-fownden; and þat com þe nomeliche · of kuynde of þi fader, of whom is al gentilrie² · and cortesyne sprongen. Let me be þi seruau³ · gentil and hende, and lere me forte loue þe · my derworþe lord, so þat in þe loue of þe · my lyking and my loye, wiþouten eny oþur mong · euer be rooted fast.

MEkenesse and myldeschupe · are swete loue-tacches, and makeþ⁴ ofte mony mon · leof and dere. And þou Ihesu my leoue leof · for þi muchele Mekenesse, as witnesseþ holi writ · to lomb were þou euenet. For aȝeyn alle schomes & serwes · þat men duden þe, neuer ne opnedest þou þi mouþ · to grucchen aȝeyn. And ȝit to eken al þat · al þe schome & sunne, þat synful wrecches of þis world · vche day recheles · don aȝeyn þi godhed · as þou no god ne were, þou þolest⁵ al myldelich, and takest hit liltlich, ne takest⁶ not sodeynlich · wreche of vr gultes; but þorw þi muchele myldeschupe · abydest vs longe, euer sechinde loue · & beodyng of⁷ grace. And þerfore my lemmon · my loye & my blisse, euer glad mai I ben · & blisful to wisse, þe false murpes of þis world · to leuen & misse, & euer resten in þe · to cluppen & cusse. A swete

Ihesu my leoue leof · my loueliche lemmon, mi derworþe derlyng · mi soule swetnesse: ¶ preo foos sihten · aȝeynes me faste: þe false world and my flesch · þe þridde is þe denel; ¶ þe world to make me fals · and tolle⁸ me to þesse; ¶ mi flesch to mony fulþes · of vntounes lustes; ¶ þe denel wiþ his sleihþes · and wiþ his queynte crokes, to trappe me loþliche · to drawe me to helle. And for I was so ouer-arwh · and wok of my-selue, þei be-segede me · and kene besetten: And maden me mony a res · wiþ greynynde beere, fful grimme and ful grisly · as wolues as hit weore; wenden in heore wyse · wiþ sum kunnes ginne⁹, wiþ a poynt of⁹ chekmat · comen me wiþ-inne; and forsoþe ful neih · hedde i foule fallen, bi-trapped in heore clokes · and canzt til heore preye. And so dude I sikerly · þorw my foule sunne, so fer þat I hedde · be worþi to helle, ne hedde onliche i-ben · þin vnymete Merci, þat euer is so redi · and þi swete grace; þat after long abode · whiles I lay in sunne, and wolde not aysen · for non of þi callynges, ne for þi milde wouwynges · þat þou þenne madest, al [min] vnþonkes · derworþe lord, drouh me from myn enemy, so freoly & so frendly, þat I so wrecchedly · folewode so faste. ¶ Þat euer beo þou blessed · in heuene and in eorþe, heizyd and heried · of al þat þou schope! for whon þe bale was most · þen was þe bote next; þe grace of þe hologicost · hit taylede so. For whonne þou seze hit beo so · þat I ne wolde aysen, ne my-self stonden · aȝeynes my foos, ne blenchen heore wyles, heore crokes and heore gyles, but slouz slug-ginde lyen · slumbrinde in sunne: ¶ þenne come þou my leof · my lemmon my deore, wiþ liht leytinge loue · to seche me here. ¶ Þou felle for me gostly · from heuene to eorþe, and ruddest me raply · of al þat þer was; ȝif I lyze lodly · þou reysedest me redily, and ȝif I fallynde was · þou breyde me aȝeyn. ¶ At þe poynt of my fal · whon I most dradde, þou kuddest þe quikly · to make res-

¹ S nas.
Ms. tolleþ.

² S genterise.
S gynnes.

³ S maken.
S of a ch.

⁴ Ms. þoledest.

⁵ Ms. takest hit.

⁶ r. þi?

cous. And al fihite þou þus · vche day neowe, to wite me and were me · in gostliche weorre. Þou vnderfonge bodiliche · for me for to fihiten, here in worldliche lyf · azeynes hem alle: ¶ wiþ pouert and wiþ schome · azeyn þe saut of þe world; wiþ payne & wiþ passion · azeyn þe flesches lustes; wiþ lounhesse and Mekenesse · wiþ loue and studefastnesse, azeyn þe þridde fo þe fend: and al þou ouercome. ¶ And taugtest me beo þi-self · & sendest me miȝte, forto weorre wiþ hem · in þe selue wyse, þat I ne dredde¹ meschef: ne recchen of worldlich wo, of seknesse bodiliche · or gostlich fondyng, wrong of luper monnes werk · or of wikked mouþes, of schome or of schendschupe · wiþ-oute mi gult, but euer stonde wiþ þe · in studefast herte, and þole þonkyndeliche · al þat þou sendest. For alle suche bales · hose riht kennes, as witnessep² holy writ · beoþ toknes of blisse—¶ Iacobus: *Omne gaudium existimate, fratres, cum in variis temptationibus incideritis.* Þer art þou redilich · and stondeþ bi-sydes: wiþ alle þat beþ so biset · and troubled in care / or in anguisse · or wandrep wawes Of þis worldly scé · seilen and faren; / þi-self steerest þe schip · & ledest to þe hauene Of euer-lastynde pes · þer alle weoles aren, / and art in vch a sueh fihit · in þe vanwarde³, & makest scheld of þi-self · þi lemmon to sparen. // Now mi dere lemmon · whonne hit so fareþ / þat hose harde be stond · haueþ þe to feere, / euer wolde I fihiten · and seilen in care / wiþ eni worldliche wo · to hane þe so neere. / Euer-lastinde fihit · leuer me ware, / to ben so sikerlich · scheld at þi baneere, / þen after fikelynde weole · for a gynge fare, / and leuen þe my lemmon · my derlyng my dere. ¶ A my deore lemmon · whil I þe harde cluppe, wiþ loue-likynde þouzt · lastinde in herte, / al siker am I schild · azeyn þat me werren, ne þar i dreden here res · ne beo þei neuer so smerte. / Þer wol I resten · and taken my truwe, þi-self stoppest my foos · and makest hem to sturte, / and so me witerliche witest · euer while i dwelle, of heore ferliche affrayes · þat comen ouerþhwerte. // A mi swete lemmon · my derlyng my deore, / hold euer my þouzt · in siht of þi chere, / þat I ne flitte þe from · in fihit þat is here, / but euer schild me wiþ þi-self · to fihit in þi feere. ¶ Mi swetyng mi derlyng, min hony-brid mi luffyng, swettest of alle þing: zif me þat lastyng / of þi loue-likyng. Do me for to serue þe, lere me forte loue þe · louynde lord: so þat onliche þi loue · be al my likyng.

A Iheru my swete loue · þat þou art wondur riche, as al-weldinde lord · in heuene and in eorþe: and pore þenne þou bi-come · for me þat am so wretched, whon þou in þi childhod · weore leyd in þe cracche; schend þou weore and schomed · of wikked mēnes mouþes, fondet after wiþ þe fend · on fele cunne wyse, and siþen atte laste · schendfuliche & schomeliche, wiþ strong deþ & pyneful · hongede on þe Roode. ¶ Pore were þou furst boren · of þi leue mooder, þat mayden is and moder · of þe þat art hire fader. For in þe borwh of Bethleem · ne fonde þou no leuþe⁴, wher in þi Bury-tyd · þou mihtest þe resten, but in a wouhles⁵ hous · a-midde þe strete, þat was a symple refuit · in so cold a tyme. Þer weore þou wounden · and swapeled in Ragges, and after coldliche i-leyd · in a beestes Crubbe. So woldest þou be conuersaunt · and comuyn wiþ bestes, to maken vs caytyues · þat beestlich liuen

¹ S drede. ² S witnesse. ³ Ms. vauwarde. ⁴ = shelter (Halliwell). ⁵ = wall-less.

heere, *wiþ* þi-self conuersaunt · in heuene-riche blisse. Þus poreliche bi-guene þou · Ihesu my swete lemmon, for to lede þi lyf · in londe for me. // But whon þou eldore weore · þow wox more pore. For furst in þi childhod · þou heddest to þi foode / þe Milk of þi mooder brest · þe Maydenes pappe, and þi Moder redi · euer whon þou woldest, & whon þou sore weptest · to stille þe þerwiþ: ¶ But whon þou eldore was: þou þat alle feddest, boþe foules in þe flyht · & fissesches in þe flod, men & alle beestes · þat heere lyf leden, þoledest for defaute of mete · mony hote hunger, in bote of vre sunne · as telleþ holy writ. ¶ And þou þat þe heuene · and al þis world wrougtest, ne heddest in al þis wyde world · whon þou scholdest dyen, wher-on þou miȝtest · þin holy hed resten. ¶ But euer bi-foren heddest þou · in zoupe and in elde, wher-*wiþ* þou mihtest · hulen þin holy bones. ¶ But atte laste of þi lyf · in þi meste neode, whon þou for me so reuþly · heng vppon þe Roode, þer ne heddest þou so muchel · of al þis worldes wyne, wher-*wiþ* þin holy bodi · þou mihtest inne folden. ¶ Al þus my swete lemmon · pore þou were þi-seluen, & to pouert of þis world · sannest þow þe toke. Pouert þow louedest · and pouert þou tauȝtest, and treweli þou be-hiȝtest · þin endeles blisse / to alle þat here for þi loue · pouert and pyne, Mesey[s]e and Mischeef · in pacience taken. ¶ A swete lord · hou scholde i ben riche / here vppon eorþe: & þou my leof so pore? ... as þi-self weore pore · for þe loue of me, for to beo riche *wiþ* þe · in þin oune blisse; ffor *wiþ* pouert & *wiþ* wo · schal me wele buggen.

But pouert *wiþ* menske · is eth forte þolen. (B)ut þou lord for my loue · *wiþ* al þat ilke pouert, þou weore schomeliche ischent · renyled and dispysset. For often men þe seiden · schomeful wordes / & scornful hokers: longe weore al to tellen. // But [more]¹ schome þoldest þow · þat neuer sunne wrouhtest; weore I-taken as a þeof · & brouȝt bifore luper men, heþene houndes · fforte be demed of hem, þat art þi-self demere · and Inge of alle worldes. ¶ And þou lord þat art lyf · of al monkynde, weore dempned to þe deþ · & þat to schomeliche deþ, and þe mon-quellere · was to lyf i-saued; ffor alle þei criȝede on þe · so grisliche and loude: »honge Ihesu on Roode · & leese out Barrabans, and was þat Baraban a þef · worþi forte dyen, þat *wiþ* tresun in þe Borwh · hedde a mon quelled! // But more schome þow þoledest · my sunne for to beeten, whon sunfol men so villiche · in þi face spitten. A mi swete lemmon · my derlyng my deore, ho mihte more schome þolen · cristen or heþen, þen þat men² so lodlich · in his face spitten? and þou in þi lounesum leor · þat angesles to biholden: nare³ neuer folle, such schome þoledest! & al þe þhouȝte menske · for þe loue of me, so þat þou miȝtest *wiþ* þat foule spitting · wassche my soule, & maken hit louelich · & schene in þi sihte. For-þi þou biddest me · euer þenke þer-vppon, and seist on þis wyse: *Scito quoniam propter te mortificamur tota die*⁴; [*propter te sustinui*]⁵ *obprobrium, operuii confusio faciem meam*, »Vnderstonde, þou seist, and þenk · þat I for þe loue of þe · suffre schome & bismare: schendful spitting · of vnworþi men, heþene houndes · amide my face. And þerfore ne dred þe nouȝt · ffor þe loue of me, to þole worldes schome · despyt and wikked wordes Of wikked mennes mouþes · *wiþ*-outen þi gult. ¶ And schome

¹ Ms. muche. ² Ms. mon. ³ = ne are. ⁴ Ms. þoledest þou. ⁵ Ps. 43, 22. ⁶ om; cf. Ps. 68, 8.

of alle schome · soffredest þou lord, whon þou weore honged · al mooder-naked: wiþ-oute cloþ or clout · be-twene two þeues. Also þei seiden · þe enyous Iewes: »He is worse þen a þef · & more schome worþi, and þerfore hong him heize · bi-twene hem boþe, as he þat is heore mayster · & worse þen þei«. ¶ A Ihesu my lyues loue · my derworþe lemmon, herte may to-bersten · þat þeron þenkeþ, folliche as hit was · in þi deoful deþ! ¶ Þou þat art worschupet · of al Monknynde, of alle bales bote · and angeles blisse: mon for to worschupen & sauen from pyne, woldest of wikked men · þole so muche schome. ¶ Men speken mony tyme · of wondres þat fallen, of selcouþ þinges, þat in þis world misliche · ofte be-tyden: ¶ But þis was þe moste wonder · þat euer bifel in eorþe, wonder ouer wondres · seþþe þis world bigon: þat onlepi kuynde kyng · coround in heuene, þat schop alle schaftes · and weldeþ alle þing, to worschupen his enemys · wolde so mekelich, he þat is so louelich · honge so schomelich, bi-twene two þeues · as he were a þef. ¶ A swete Ihesu swete leof, tech me forte loue þe · so deore as þou louedest me · my deore lemmon; so þat onlich þi loue · beo euer al my likyng, my mourning my longyng, wiþ-uten eny endyng, amen.

But my swete lemmon · Inouh were þi pouert · [&]¹ þi muchele schome · wiþ-uten oper peynes. But þe ne þhouzte neuer Inouz · for to buggen folliche · my loue al enterliche · whil þi lyf laste. // A swete Ihesu Merci: what pris settest on me? Ne was neuere vnworþi þing · half so deore abouzt! For al þi lyf in corþe · euer was in muche swynk · for me vnworþi wrecche, and euer þe lengor þe more; þat bifore þin endyng · so harde þou swonk, & transyledest so sore: þat red blod þou swatest—*Factus est sudor eius sicut gutte sanguinis decurre[n]tis*² in terram; ffor as seynt Luc seiþ · in his holy gospel: þou weore in so strong swynk · þat þi swot as blod-dropes, ron from þin holy bodi · down vpon þe ground. ¶ But what tonge may tellen · what herte may þenken · for serwe or for rouþe, of þat harde boffetyng, þat horlyng and defoulyng, þat þou þoledest schomelich: at þi furste takyng; whon þat Iudas Scariot · brouzte helle-houndes, wiþ treson þe to taken · & bringe til heore princes. And hou heo þe bounden · so egerlych & so faste, þat þe blod sprong out · at þe fynger nayles: as holy halwen hit siggen · & writen is in boke. And bounden þe so harde · & ladde þe forþ ruydlich, betynde reuþlich, on Bac & on scholdres: and on vch a syde. And bi-foren þe princes, buffeteden [þe] & scornden · & blyndfellede þyn ezen, pleieden a-Bobbeþ · & maden þe heor fool, & spitten in þi face · mony tyme & ofte, and maden hit so wlatum · so bleyk & so blo: wiþ betyng & bustyng · and spitting & spoutyng; wiþuten eny merci: þei dihte þe so. Þei grenneden vpon þe · and waggeden heor heuedes · and blatten out heore tonges · and bonteden on þe schomeliche · and maden þe þe mouwe. Siþen by-fore Pylate · hou þow weore naked · bounden til a pyler · and scourget so sore; so þat þow ne miȝtest · none weys wrenchen: ne heore smarte lassches · bi none gate blenchen. ¶ Þer weore þou for my loue · wiþ harde knotti scourges, swongen and beten · so smart and so sore: so þat þi louely leor, þat was so briht and so cleer, was al to-fouled and I-schent, þi skin to-riuen

¹ Ms. of. ² Ms. decurrens.

and to-rent; þer stremed on vche syde a flood, of water and of red blod: þow lord wiþ so meke mood · þoledest al heore wille. Siþen on þin hed was set · a Coroune of scharpe þornes: so þat after vche a þorn · þe rede blod gon folwen. ¶ Siþen zit þei beoten doun · þe coroune vppon þin hed; and dreseden hit and praste, and duden hit sitte faste, so þat þe scharpe þornes · wente in to þe brayn. ¶ Setten a reod in þin hond · in stude of kynges septe, in scorn & in heping, and maden to þe heor knelyng, and seiden »heil be þou kyng«: and spatten in þi teef. And aftur¹ al þat vileny, ne wolde þei not be² þerbi, but lupwli & falsly · dempned þe to þe deþ.

A derworþe lord · what schal I nou don? Nou mai I liue no more, for serwe and for sore: now my dere lemmon · schal vnderfonge deþ. Nou mai I Murne strongly, nou mai I wepe bitterli; nou may I syke sore · & serwen euer-more. // A, now me leden him forþ · to mount of Caluarie, to þe qualmstouwe · to don him þere o dawe. A, my deore lemmon · he bereþ þe Roode-tre: on his bare scholdre · for þe loue of me; his bodi is so tendre · his bones longe and lene: al stoupynde he goþ · þat del hit is to seone. ¶ A, mi swete lemmon, þe dantes þat þei smyte þe, þe serwe þat þei don þe! on vche a syde þei preste þe · forþward vnwrestly, criþinde hidously, to þi deþ hastily; & al þou þoledest louely: for me wrecche vnworþi. Lord þat art almihti, gif me for þi merci · muynde of þat vileny, and felyng at myn herte: þi peynes hou þei smerte. // A swete Ihesu leoue lyf, hou mony men nou folewe þe · for to wondren on þe; þy frendes ben sori · and serwhfol in herte; þi foos folwen hokerly, and lyken in heore maystri, and horlen þe lodly · in al þis worldes sihte. // Allas: nou þei han I-brougt him · þider þer þey wolen him slen. Now þei casten him doun · and leien him on þe cros. Now þei streynen out his lymes · his senwes al to-bersten; his liþes breken out of loynt: þat non of hem may lasten. ¶ Allas my deore lemmon · hou may men for reuþe, aþeyn so muchel fordede · do þe al þat wo? To þe þat art so loueli, so feir and so freoly, and þoledest so mekeli · al þat þei wolde do! ¶ A Ihesu now þe driuen · þe blunte vnruide nayles: þorw þi feire hondes · and þi frely feet. Nou bersteþ þi skin · þi senwes and þi bones; min herte cleueþ in my brest: for reuþe of þi mones. ¶ A Ihesu swetyng, wher is eny wepyng, wher is welle of teres, to lauen on my leores, þat I neuere bi day · stunte nor be nihte, nou I seo þi feire lymes · so reuþli I-dihte. Þe blood of þi woundes · springes so breme, and stremeth on þi white skin · so reuþe to sene; þy Moder lokeþ þeron · þat virgyne clene: hir serwe sit þe sarre · þen þin as ich wene. ¶ A: nou þei setten vp³ þe cros · & setten vp þe Roode-tre, & þi bodi al be-bled · hongeth þer-onne. ¶ A: Ihesu now þei setten þe cros · in to þe morteis: þi loyntes sturten out of liþ · þi bones al to-scateren, þi woundes ritten a-brod · for-goled so wyde: lord þat þe was wo bigon · in þat ilke tyde! ¶ A, my deore lemmon · whon þou heddest al bled, þou wox al druye · and gonne þirste sore; þei boden þe to drinken · Eysel and Galle, but whon þou tastedest þerof · þow woldest no more. // A: my swete lemmon · taken⁴ al þyn oþer wo, þei bonteden vppon þe · whon þou heng on roode, so mylde and so meke · as hit weore

¹ overlined. ² r. let be? ³ So far Ms. Simeon. ⁴ = to eken.

a lomb; lougwhen þe to bisemare · grennynde foule, wiþ schome schakinde here hed · in hoker & iñ scorn, ¶ seiden in vbbreid · wo wher he hongep, þat couþe saue oþer men: and saueþ nougt him-seluen. ¶ Weo: lord: vre loue is luitel worþ · þat costen þe so deore, and zit vnne we hit nougt · þat þou hit haue here, but folwen vr lustes · in þe deueles fere, as þauz he be¹ beter þen þou: and more worþ were. ¶ Allas allas for reuþe · þat I schal þe my lemmon, so foule seo demeynet: and myn is al þe gult; ¶ al for-drawn and for-rent, bi-spit & schomeliche schent, to sauen vs þer we weore: for þat was al þi cause. ¶ A Ihesu swete lemmon: hou mai I nou libben: Nou I seo þe leoue lyf · þe loue of myn herte, mi derlyng my longyng, mi blesset lord my swetyng, wiþ armes white and louely · streyned so streytly · wiþ-outen eny merci · naked on þe Rode: so þat men may tellen · al þin holy bones. ¶ Þer þow hongedest reuþly, so cold and so blodi; al rau and wori: is þi swete bodi. ¶ A swete Ihesu · deore lemmon, nou þou dizest for me, hongyng on Rode-tre, & letest þin hed falle down · þat del hit is to se. þe white of þin eȝen · is tornd upward. ¶ A Ihesu · nou deskeþ þe sonne. Nou þe eorþe trembleþ: and þe stones bersten. Nou þe temple cleoueþ · for serwe of my lemmon. Nou rysen vp þe dede, in wisesse of þi godhede: & walken in Ierusalem · as writen was biforen. ¶ Allas noþing ne serwes · ne noþing ne rewes: for my deore lemmon · þat pineful deþ and schendful, wiþ-oute sake of² sunne · soffred on þe cros. ¶ A mi deore lemmon, mi serwe mi blisse · myn only lyues loue, þat dizest so strong deþ: for al þis worldes lyf; þe pynfolest & reuþfolest · þat euer þolede eni bodi, or mihte dyen onne: for þe loue of me: ¶ A swete Ihesu þin ore · Let me nou dyen · iñ þi blisful armes, from al þe loue of þis world · in to þe loue of þe; so þat only þi loue · beo euer al my lykyng.

But zit my derworþe leof · whon þei hedden þe slayn · al at heor wille, ne þrouzte hem not þat Inouz, þat þei seze þi dede bodi · so reuþli honge on Roode; ne wolde þei not spare þe · de[d]³ ne o-lyue, but brouhte forþ Longius · þat was a blynd kniht, and token him a scharp spere · to stinge þorw þin herte, so þat hit clef a-two · and of þat ilke welle of lyf, þorw þat grisly wounde: runne two floodes: ¶ þi Riche precious blod · þat al þe world bouzte, and þat deore holy water · þat al þis world wosch Of sake and of synne, þat þei were fallen Inne: what þorw heore oune gult · & Adames sunne. ¶ A Ihesu swete lemmon · hou kuyndeliche openest þou me: þi derworþe herte · lyues and deþes, / sforte knowen witerli · al þi loue þer-inne, and writen hit dernely · in myn herte trewely, wiþ trewe loue-lettres: of þin herte-blood. ¶ Wiþ wronge þenne schulde I þe · al myn herte wernen: seþþe þou hit bouztest · so harde & so dere: myn herte wiþ þin herte · mi loue wiþ þi loue, mi soule wiþ al þi blisful bodi: & þin holy soule! ¶ A, swete Ihesu gode leof · let me be þi seruauht, & do me forte loue þe · lonynde lord; set as depe þi loue · to brennen iñ myn herte: as þou wiþ þe speres ord · was stongen for me; so þat onliche þi loue · be euer al my lykyng, mi zerniŋ mi longyng, swete Ihesu heuene kyng, in þouzt and al my worching, wiþ-outen eny makyng · of eny oþur mong.

LAdi seinte Marie · Moder & Mayden, muche was þe serwe · set at þin herte, whon þou at þi sonas deþ · stooode him so neih! Þou seiz al his serwes · þat

¹ omit be? ² r. or. ³ Ms. deþ

was so harde bi-lad: ¶ I-streyned on þe Roode · his bodi al on bloode, þe kene coroune vppon his hed: þat loueliche foode; ¶ His syde wiþ þe speres ord · opened so wyde; bi feet and bi hondes · to-reiht on vch a syde, þe stremes of his deore blood · þat gusne down glyde: Ladi wo was þe bi-gon: in þat ilke tyde. ¶ Þou lokest on his swete leor · þi derlyng þi deore, houngyng reuþliche · on Roode in þeues feere; þe peyne of his passion · þe chaungyng of his cheere, þin herte stongen þorw-out · þi dep als hit weore — *animam tuam pertransiuit gladius*. ¶ Þou fel swonynde down · ofte als I wene, and sikedest & sobbedest · ful sore bitwene; þi rode wox al won · þin heuz al grene, þat was biforehond so briht · so feir & so clene. ¶ Ladi þe teres · þat þou þere leete, þi breste & þi chekes · maden al weete; þou lokest vpward · to him þat was so swete, & euer at þe ende · ful sore þou ddest wepe. ¶ Whon þou bi-heolde his woundes · so grisly and grete, and þat þou scholdest him for-gon · & bodiliche leete: þen wox in þi breste · my ladi so swete, monyfold serwe · and muchel vnymete. ¶ Ladi for þat serwe · þat sat þe so sore, þat þou heddest for him · and he for þe zore, to slaken out of serwe · al þat þer-Inne wore: led hem to þi blisse · al þat he þolede fore.

Ladi Milde Marie · Mooder of Merci, help of alle helplese · and sunful of¹ hele, socour of alle serwe · & boote of alle bale, to alle þat trusten in þe · and sechen þin helpe: ¶ help me Marie · milde queene, ladi of heuene ... Emperisse and Mayden · & Godus deore Mooder. Derworþe ladi · for to saue synful: Iheru Crist bicom þi sone · and dude þe þat menske; ffor vre sake weore þou maad · Maiden Godes Mooder. Neore þow nouzt as þou art · hized ouer alle, qween of alle blisse: zif synful ne weore. For-þi ouzten sunful · calle to þe sikerly, for whom þou hast þin heyznesse · and þi muchele grace. ¶ Maiden and Moder þou art: and his Mooder þou art, his hondewerk þou art · his spouse and his doughter: his þat welde and wrouzte · alle maner schaftes, þat regnep ay in blisse · wiþ-uten eny ende. ¶ A swete ladi Marie · muchel is þat menske: euer to ben in blisse · such a soner Mooder, wiþ al hol Maydenhod · and Maydenes menske; and hast him so in baundoun · and al at þi wille: þat he wole al þat þou wolt · ouer-al be forþed. And forte schewen vs þis · he streichte þe his Riht arm · as he heng on Roode · and bouwede touward þe · his derworþe hed · as zif he seide to þe: »Moder al þat þou wolt · schal ben at þi wille«. ¶ A swete ladi · whi ne haue I euer · by-fore myn herte eizen · zoure þreo serwes: þi sone i-streyht on Roode · þorw-driuen feet and hondes · wiþ Irene nayles, blodi his syde; and þou stode him bi · and seynt Ion þe Ewangelist, weopynde on eijer half · wiþ serewhful sykes. ¶ Whi ne bi-holde I euer · þis in myn herte, and þenke þat hit was for me · and for oþur sunfol, þat he ruddy out of helle · and zaf vs heuene-blisse? ¶ Þis þouzt wolde sikerliche · cundle a brewnynde loue; þat weore þe herte neuer so cold · ne schulde neuer sumne · ben folfuld in dede · þer [þat] þouzt ware.

A Ladi þi² Ioye · þou heddest of his vprist, after al þi serwe · þe þridde day of his dep; whon þou wiþ þin eizen · seze him o-lyue, in vndedliche lyf · to liuen wiþ-uten ende! Þer com þe cumfort · and Ioye after care: whon þou

¹ r. and of sunful. ² r. þe.

seze him glorifyet · boþe god and mon, his bodi þat was seuenfold · brixtor þen þe sonne; blisful was þe swete siht · þe to loken onne! // Ladi for þat blisse · þat þou heddest þenne, bring me to þat blisse · þat þou wonest Inne. And parte wiþ me of þi deol · in herte for to felen · sum of his serwe · þat þou for him heddest. And help me þat I here mote dyen · in oure boþes loue: and rysen at domes-day · in oure boþes¹ blisse; Þat I may þer felen · þe fruit of bugginge: and ȝe brouken of me · þat was so dere bougt.

A swete Ihesu sweete leof · my lemmon my deore lord, swettest of alle þing · my leue lyf my lyues loue: // þou me hast defendet · aȝeyn myn enemys þreo, wiþ al þi lyf · wiþ þi deþ, and madest of me vnworþi: þi lemmon and þi spous, // and brouztest me so selliche · out of þe false word², as þin owne derling · to þin owne boure, ¶ and as I weore þin owne brid · here in to þi cage, to wone wiþ þi-self · in þis holy place, þat no mon of al þis word · ne þar me wiþ delen: but þi-self al one · ¶ Ihesu my deore lemmon; where þat I may þe sen · In muynde so priuely · and wouwe þe so louely · and cluppe þe swetely · and clepe þe so redili, and as I were þi druri · ay dwelle þe bi; ¶ wiþ a loue longyng · and a stille mournyng, þat me ne schal beo lykyng · in þouzt of worldliche þing, but in Ihesu heuene kyng, mi leue lyf mi derlyng, þat haþ me loneliche lad · in to þis seli wonyng. ¶ A lord blessed mote þou be · þat hast ordeynt for me · boþe mete and drinke: cloþyng and oþer þing · & me ne þar not swynke, but only tende to þe: Ihesu blessed mote þou be. ¶ A swete Ihesu swete leof · my lyues loue my swetyng, þou hast maad me of nouht, fro þe deþ þou hast me bougt, ffrom þe world in to þi chaumbre: leue lord þou hast me brougt, and more blisse þou hast me hiȝt: þen wiþ herte may be þouzt. ¶ A, swete Ihesu my deore lemmon · þat þus muchel hast don for me: what may I þenke · what may I speke · what may I worþly don: for þe loue of þe? what may I ȝelde þe · what may I þole for þe · aȝeyn þat þou hast þoled for me? ¶ A, mi swete spouse · mi deore loue: me be-houep þat þou beo · eep for to paye, as I wot wel þat þou art; for a wrecche bodi and a weyk · I haue heer on eorþe, þat I hedde of þi ȝifte · ful feir & ful clene, but I haue muchel enpeyred hit · and lodliche I-failed. ¶ But ȝit such as hit is, I ȝiue hit þe enterlyche · to þi seruise: nayled and sprad faste in my roode · in þis holy ordre, as þou weore nayled for me · in þin harde roode. ¶ And here wol I dwellen · wiþ þe my swete lemmon: and neuer-more wol I · of my Roode comen, neuer whil þat I lyue: for þe loue of þe; þen wol I beo grauen · heer vnder þe eorþe · as þou weore grauen for me: and on domes-day wol I rysen aȝeynes þe, and wenden þenne al hom wiþ þe: and wonen in þi blisse · þat þou greiþest nou · vche day to me. ¶ A swete Ihesu leoue lyf · so murie and so swete hit is · forte dwellen heere, on Rode as þi fere, to þole pyne for þi loue · þat bougtest³ me so dere.

For whon I in my soule · wiþ al hol muynde · seo þe so reuply · hongen on Rode · þi body al on blode, þi limes al to-reyȝte · þi loyntes al to-pliȝte, þi woundes and þi leoue leor · þat was so briht and so cleer, ben now mad so ȝrisli · and þow lord so mekely · tok hit al so louely · for me þat was þin enemy: þenne fele I redili · a tast wonder ferli · of þi derworþe loue · þat

¹ Ms. bōpes. ² = world. ³ st. overlined.

precious druri, þat fulleþ myn herte so · þat al worldliche wo: hit makeþ me
þinken hony-swet · whoderward so euer i go. ¶ Swete lord þin ore · where is
eny blisse · azeyn þe tast of þi loue · at þin owne come: Whon þyn oune
Moder · so louely of chere, þyn owne bodi on þe cros · derworþe deore, in þe
selue liknesse · þat þou þenne were, beodeþ me to cluppen · as myn owne fere.
¶ Þenne ginneþ þe loue · to springen at myn herte, and glouweþ vp in my
brest · wonderliche hote: þe loue-teres of myn neb · rennen ful smerte, my song
is likynge of loue · al wiþ-oute note. I lepe on him raply · as grehound on
herte, al out of my-self · wiþ loueliche leete¹: and cluppe in myn armes · þe cros
bi þe sterte, þe blood I souke of his feet · þat sok is ful swete. ¶ I cusse and
I cluppe · and stunte oþerwhile, as mon þat is loue-mad · and seek of loue-sore:
i loke on hire þat him bringeþ · and heo biginneþ to smyle, as þauz hire likede
wel · and wolde i dude more. I lepe eft þer i was · and aunte me þore, i
cluppe and I cusse · as I wood wore: I walewe and i souke · i not whnche
while, and whon I haue al don · zit me luste more. ¶ Þenne fele I þat blood ·
in þouzt of my Mynde, as hit weore bodilich · warm on my lippe: and þe flesch
on his feet · bifore and beohynde, so softe and so swete · to cusse and to
cluppe². Heo openeþ hire Mantel · þat ladi so kuynde, and happeþ vs þer-vnder ·
in þat muri fitte; zif eni mon vs askeþ · þeer men may vs fynde, as hem þat
lykeþ þer þei ben · & loþ is for to flitte. ¶ Swete lemmon leoue lyf / mony
wo haue þei · þat are not holliche wiþ þe: in þis holi cluppyng. But wel is
me þat I may, euermore niht and day, al þis world forsaken · and beo wiþ
þe al one. ¶ Also my swete Ihesu · my deore lyues loue, as þou on þe roode ·
sperred wiþ þe³ nayles · zeue þi soule out of þi bodi · for þe loue of me: ¶ also
my swete lemmon · I as on my Rode · sperred in myn ordre · from worldliche
murþes · and fleschliche lustes · in peyne wiþ þe, zeue my soule · and my bodi ·
and al myn herte blisse: wiþ al þe lust of my lyf · to þe loue of þe. And I
preye þe derworþe lord · for þyn holy nome: þat þou receyue loueli · of me
wrecche vnworþi · þat zifte so freoly · al in to þi merci, þat I neuer loue oþer
þing · but al one þe. ¶ For I ne may nouzwher my loue · my bodi ne my
soule: bi-setten better elles-where · þen on þe al one, so louelich lord as þou art ·
so worþiful and so precious, in bodi & in soule: and eke in deite, þat hast
only in þi-self · alle maner þinge: wherfore eny þing · mai be loue-worþi. ¶ For
zif I my wrecche loue · beode for to sullen, and sette þeron as heiz pris · as
herte may beo-þenken: zit weore al þat for nouzt · þat þou ne most hit hauen.
For sikerliche my swete lemmon · þou hast don more þerfore: and zit woltou
more don · þen I my-self con þenken: And þerfore I coude not · ymagen so
heiz pris, þat þou nast don heer-tofore · moni-fold more. For lord whon þat I
nas nouzt · þenne þou me maadest: and þat lyk þi-seluen; and for þou madest
me lord · al þat I am: I am al þat I am · holden to þe one. For in þat ilke
makyng: þou madest me so clanly · so feir and enterly, wiþ-outen lac of eny
lyme: lyk þi-self al-one, wiþ al my fyue wittes · resonable as angel, and þin
holy angel · a-signet my seruauit, and nouzt onliche he: but also þi-seluen:
and don me muchel more, ziuue me wiþ⁴ my cristendam · al hol þi-seluen.
and muchel more þen I con · my-self vnderstonden. ¶ But zit þow [þat]

¹ r. lote. ² r. clippe. ³ r. þre? ⁴ Ms. wiþ me wiþ. ⁵ The last part offers difficulties
in text and metre, owing probably to its not being fully perfected by the poet.

madest me · þou art so noble in þi-self · an hondred þousend fold · and vnmete more: þen al þis world may þenken. And also muchel as þou art worth · am I holden to þe, þat al þi-self hast giuen to me: and madest me of nouȝt. // Wherefore in þat wit · þat þou lord hast giuen to me, wot I wel forsoþe and seo · þat I am holden · fully to loue þe for me, and þat þou hast me don · muchel more monyfold · þen I con seon or knowen; and ȝit a þousend-fold · and vnmete more · am I holden for þat þou art · more þen for my-seluen.

But swete Ihesu my lyues loue · nouȝt onliche madest þou me of nouȝt: But þerto, whon I was loren þorw myn oune defeaute, þou founde me and bouȝtest me · aȝeyn wiþ þi blod. But what ȝeue¹ þou for me · to bugge me to blisse? forsoþe lord a deore prys: þi-self to þe deþ. ¶ But swete lemmon leoue lyf · of my furste makynȝ: am I holden to þe · muchel more þen I am · & more þen I con þenken; and siþen of my fyndyng · & of my deore buggyng, þat þou me bouȝtest wiþ þi deþ · am I nou double holden. But so muchel monyfold · and vnmete more: is in þat deore buggyng · þi derworþe loue i-kud · þen was in þat makynȝ, þat I ne wot what I may siggen · ne rikene þeronne. ¶ But ouer in(!) al þis worldes wit · may nempnen or þenken · am I holden so fer · and so muchel more: þat al þat euer may beo þouȝt · al nis as riht nouȝt · aȝeyn þat I am holden. ¶ But ȝit my swete derlyng · my lyues loue my swetyng, not onliche madest þou me of nouȝt · and after whon þat I was loren · aȝeyn þou bouȝtest me wiþ þi deþ · so deore vpon þe Roode: But ȝit ouer al þis · þou hast me trewely be-het · al þi-self in blisse; þou þat² me madest so · and me so deore bouȝtest, woldest wedde me to þe · & ȝiuen euermore þi-self · al hol to be myn owne.

A swete Ihesu my leoue lyf · my lemmon my gode lord, mi swetyng my derlyng · swettest ouer alle þing: ¶ what schal I nou siggen? for nou am I þrefold holden for to louen þe · // In as muchel as I am · // and þrefold more þen I con · // and þrefold wiþ-uten meþ more þen in al þis world: wiþ herte may beo þouȝt. ¶ On is for my makynȝ · ¶ anoþer for my buggyng, þe þridde is for my weddyng: to þe myn owne spouse. ¶ A Mi swete lemmon: what schal I nou don: þat I nam but o-fold · and I-holden to þe · al my-self þrefold, muche more vche fold: þen herte may þenken? ¶ Nou swete Ihesu leoue lyf · my derworþe lemmon: al þe þouȝt þat i con · onliche hit is for þe, where þat I may fynde loue: Inouȝ for to ȝeue þe. // And þauȝ I wuste where · so muche loue to fynden: ne haue I wher to leggen hit · ne wher-in to don hit. ¶ For wel I wot þe soþe · þat þauȝ my sely herte · weore widdore and largore · þen is al þis wyde world: ȝit weore hit not suffisant · half þat loue to holden, ne þe þousend part · þerof to biclosen; for wel I wot sikerly · þat neede hit moste bersten: wiþ strengþe of loue-longyng · to þe my leoue lord. ¶ Swete Ihesu my leoue lyf · my lemmon so deore, ffeir swetely and freo · and louely of chere, let me beo þi seruauȝt · and serue þe here: þat I may in þi blisse · sitte þe neere. ¶ Swete Ihesu my lyues loue, þat sittest so heize in heuene aboue, ¶ what schal I don · ¶ what schal I seyen · ¶ what schal I þenken in þi loue? For hit is so wonder muchel · wiþ-uten eny³ bigynnynge, þat þou me formedest

¹ Ms. ȝiue. ² Ms. þat þou. ³ r. in þe.

furst · and madest lyk þiself of nouȝt; ¶ and eft ȝit hit is so muchel in þe middel worchyng: þat wiþ þi bodiliche lyf · þou hast me siþen longe I-souȝt, and wiþ þi deþ þat was so hard · vpon þe Roode so deore bouȝt; and heȝttest me more monyfold: þen wiþ herte may be [þ]ouȝt¹. For al þi-self al one · al-weldinde lord, verrey god and soþfast mon · in bodi and in soule, þou hast me hiȝt trewely · forte ben myn oune, in more blisse endeles · þen herte may þenken. And tokne special · bifore mony oþure, þow takest me of þi cortesy · as þin owne druri: Drawen out of þis false world: my trichour and myn enemy, and put me her priueli · to lere me louely · ffor to singgen swetely · in þin oune cage: so þat þou beo al my song · wiþ loue-teres euer among, þat i do neuer þat wrong · to maken eni oþur mong · of no worldliche þrong · til tyme of myn heþen-ȝong, þat I heþene to þi-self: make my passage.

But swete Ihesu leue lyf · my lyues loue mi lemmon, loue þe wol I as I con · and leten for no mon. For nou wot I what I wol don. Siþen þat þe loue of þe · is so vnymete muchel ¶ þat I ne con not þenken þerof no bi-gynnyng · for my furste making; ¶ ne I ne con seo þerof · mesure in þe middel · for my middel buggyng · wiþ þi deore diȝing; ne I ne con þer-onne · þenke non endyng · for my trouþe pliztyng · þat I made at chirche-dore: whon I was a child ȝyng · to þyn owne weddyng: ¶ Swete Ihesu swete leof · siþen I ne con of þi loue · be-gynnyng ne endyng, forsoþe swete lemmon · swettest of alle þing, a-midde þi loue I wol me don · bitwene to þin armes; ¶ and þere wo I islepen and waken, and þere my preyers maken, murþes in mournyng · þer wol I taken, and al þis worldes lykyng · for þi loue forsaken. ¶ Per wol I cluppen & cussen, and swete loue-sawes ine wissen, and in a lykynde baþ · baþen of blisse, þer flowe teres of loue · wiþ-uten eny lisse. ¶ Per wol I souken of þi syde, þat openeþ aȝeyn me so wyde, wiþ-uten eny fluttiyng · þer wol I a-bide, as² hit was opened for me · so blessed be þat tyde. ¶ Per wol I lyuen and d[e]ye, bi-loken in þyn armes tweyȝe, and þe my lef loueliche preye, þat þou me so wiþ þi loue t[e]yȝe, þat I may of þi merci wiþ þi-self steȝe, to loue þi fader in siht of his eyȝe. ¶ A swete Ihesu swete lef · my deore herte my lyues loue, mi lyf · mi deþ · mi blisse: ffor þou ordeyndest me · to þi deore lemmon, Bi-twene þin armes ley I me, bi-twene myn armes cluppe I þe; non ȝif me felyng · in þe wiþ-uten ending, and hold me in þi kepyng, swete Ihesu heuene kyng. Amen.

¹ Ms. bouȝt. ² Ms. as as.

Works wrongly attributed to R. Rolle.

Many religious tracts have, both early and recently¹, been attributed to R. Rolle without sufficient authority, or erroneously. This remark applies chiefly to Tanner, the acknowledged authority in medieval bibliography, whose long list of works of R. Rolle (*Bibl. Brit.* 1748, p. 375) contains divers pieces that are either doubtful (no older or northern Mss. being as yet known to exist) or spurious (being later adaptations, imitations, or translations of works of his); while others (as the *Scale of perfection*) must be ascribed to W. Hilton. Many of these pieces are found in Ms. Harl. 1706 (and Douce 322), the same Ms. that contains the pieces printed in 1516 under R. Rolle's name (ed. p. 72—123); others in Rawl. C 894, Reg. 17 C XVIII (these 2 Mss. having the same contents), Corp. Chr. Coll. Oxf. 220 (contains N. 6—8); others in Ms. Univ. Coll. Oxf. 97, &c.

1. (*Consilia Isidori*).

Ms. Harl. 1706.

(Ascribed to R. Rolle by Tanner. This piece occurs twice in the same Ms. Harl. 1706, fol. 140, and fol. 90; also in Rawl. C 894, Reg. 17 C XVIII fol. 104. It is a close translation of a Latin text extant—with works of R. Rolle—in Ms. Mm vi. 17 (without title) and printed with the *Speculum Christiani* by Wil. de Machlinia 1484? under the title: *Sequuntur monita de verbis b. Ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare*. The headings are a later addition; in Mm all the sections begin with *O homo*. The translation agrees more with Machlinia's text than with Mm; it is possibly by W. Hilton or one of his followers.)

f. 140.

² These ben the gadered counsey[les] of seynte Isodre, to conferme man howe [he] schalle fle vyces and folowe vertues.

¶ Consyderacyon of a man hym-selfe.

O³ Man, knowe þi-sylfe⁴, knowe what þou arte, knowe þy begynnynge: whye þou were borne, into what vse or ende þou were gotten, why þou were maade⁵, to what pinge in þis worlde þou were formede. Haue mynde of þy makynge⁶, b[e]⁷ suche as þou were maade, zee suche as þi maker formede þee, suche as þi creator ordeyned þee⁸.

Off yuel þouztys⁹.

Euery day ransake þin herte, euery day examyne þin herte; kepe þi soule fro synnefulle þouzte, and¹⁰ lette not foule þouzte ouer-þrowe¹¹ þi mynde. Whan a

¹ In the Mss., several pieces are erroneously ascribed to R. Rolle, so in Ms. Digby 18 the poem on the 7 Penitential Psalms, which more probably is by Rich. Maydestone; in Arund. 286, 2 epistles ('Here byginneþ a pistle maad of Richard Hampul as somme supposen, but who euer made it, myche deuout pinge is þerinne'), which, in my opinion, belong to the author of the *Pore Caitiff*; in Ji vi. 40, f. 207, an extract from the *Mirror of St. Edmund*; in Harl 674 The cloud of unknowing, and other tracts. Recently, the Catalogues of Mss. have ascribed many works to R. Rolle without any foundation, so the *Memoriale credentium* in Ms. Dd 1. 1 and Harl. 2398, the northern Homilies (Dd 1. 1), and all or most of the contents of Mss. Ji vi. 55, Ji vi. 40, Ff v. 45, the contents of Ms. All Souls' Coll. 24 (and Harl. 2330) &c.

² title *et. om.* ³ *et. om.* ⁴ H₁ adds & thy lyff. ⁵ Reg. adds: of whos makynge thou were maade. ⁶ Lat. *Memento condicinis tue.* ⁷ Ms. by. ⁸ H₁ om zee—þee.

⁹ Ms. pountys. R omits the titles. ¹⁰ H₁ goo thorough.

Ms Harl. 1706.]

schrewed þouȝte towecheþ þee, consent not to hyt; kille þe serpent¹ whane he fyrste apereþ, trede a-downe þe serpentys hede, ¶ caste vnder foote þe bygynnyng of yuelle suggestyon or styrynge to synne, amend synne þere w[h]ere yt is known². In þe bygynnyng wiþstond a schrewde þouȝte, and þou schalte ascape welle the remenaunte.

Off chastyte.

Be þou³ not defoulyd wiþ eny vncleennes, be þou not spotted þoruȝe eny luste; lete lechyrre growe no more in þe. ¶ Chastyte ioyneth a man to god, to chastyte ys byhyte þe kyngdome of heuen. Yf þou ȝite fele the styryngges of þi flesshe, yf þou ȝite be touched wiþ pryckenges of þi flesshe, yf þou ȝite be styryd wiþ þe suggestyon of luste, yf þe mynde of lecherye tykille ȝite þi wylle, yf þi flesshe ȝite fyȝte aȝens þe, yf lecherye ȝit tempteþ þe, and⁴ yf luste ȝit styreþ the to synne: sette byfore þee þe mynde of deeth, putte byfore þee þe day of þi deeth, sette byfore þinne ȝen þe ende of þi lyf, putte byfore þee þe streyte dome þat is to come, putte byfore þee þe hard tormentys þat ben to come, sette byfore þee þe euerlastyng fyre of helle, putte byfore þee þe orryble paynes of helle.

Off contynuale preyer.

Preye⁵ wiþ wepyng contynually, preye besylye, byseche god day and nyȝte, morne and sorowe euer for synne. Aryse in þe nyȝte to preyer. Lette preyer be to þe contynuale armure. ¶ Pis ys þe fyrste vertu aȝens temptacyon: deuellys ben ouercome by preyer; preyer awayleþ aȝen alle yuellys.

Off fastyng.

Chastyse þi body, by fastyng, by abstynence and by scarsnese; þou ma[i]ste not ouercome temptacyons in her hyȝe hete, but yf þou be lerned to faste. Þoruȝ mete forsoþe groweþ luste, plente of mete styreþ þe flessch to lecherye; but by fastyng luste ys restreyned, by fastyng lecherye ys ouercome.

Off drynke.

Drynke forsoþe ys þe instrumente of lecherye. Fyere by castyng—to of wode encreseþ more and more; þe more mater ys in þe fyre, þe more ys þe flame.

Off lokyng.

Thynne ȝen ben þe fyrste dartys of luste, syȝte ys desyer of woman, and womaen of man⁶; mynde ys cauȝte by þe ȝen. Wiþ-draw þin ȝen from wantownes, set hem not in the bewte of flesshe; byholde not a woman to desyre hyr, do away the cause of synnyng, and⁷ leue⁸ bysydes þee þe mater of trespassyng; yf þou wolte be sure fro lecherye, be þou descouered fro womaen, boþ in body and syȝte.

Off wommen.

If þou be departed in body from wommen, þou schalte [falle] from þe entente of synne. Yf þou sytte bysydys a serpente, þou schalte not longe be unhurte; yf þou be longe byfore a fyre, ȝhe alle-þouȝ þou were made of yren, sume tyme þou schuldeste melte; yf þou abyde ryȝte nye perelle, þou schalt not longe be syker. Ofte-tyme leyser⁹ haþ ouercome whom wylle myȝte not.

Off good bysynes.

Lecherye ouercomeþ¹⁰ soone a man ȝouen to ydylnes, luste brenneþ greuouely whom sche fyndeþ ydylle. Luste ȝeueþ place to trauele, to werke, to bysynes and to labour. Perfore be ware of ydylnes, lede not þi lyfe in ydylnes, spende¹¹ þi body in labour, vse sume maner of bysynes, seke vnto þe sume profytable werke¹² where-vpon þe entent of þi soule may be sette.

¹ Lat. scorpio. ² Lat. nascitur(!). ³ *al.* om. ⁴ Ms. Preyer. ⁵ and—man *al.* om. ⁶ *al.* ley; Lat. aufer. ⁷ L. assiduitas. ⁸ R. ouerturnyth. ⁹ *al.* were; L. fatiga. ¹⁰ R. wirker.

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Off redyngre.

Zeue þe moche to redyngre, take hede in medytacyon of scripture, bysye þe in þe lawe of god; haue a customable vse in deuyne bokes. Redyngre trewely [techeþ] what þou schalt schone . . .¹ redyngre telleþ whyder þou goeste. In redyngre, wytte and vnderstondyngre encreseþ. Þou schalt moche profyghte in redyngre, yf þou do as þou redyste.

Off mekenesse.

Be þou meke, be þou grounded in mekenesse, [be þou]² laste and loweste of alle. By mekenesse make þi-selfe leste³, sette þi-selfe before noman, trowe þi-selfe a-boue noman; a-vaunte not þi-selfe, boste not þi-selfe⁴, enhaunce not þi-selfe wantounly; streche not forþe þe wynges of pryde; so moche þou schalt be þe more precyouse afore god, þat þou setteste lytlyl pryce by þi-selfe. ¶ Bere þerfore shamefastenes in chere by mynde of þi defauztes, for shame of þi synnes be dysmayed to loke prowedly, walke wiþ a lowe chere, wiþ a meke mouþe, and wiþ a sad vysage. In hyze worschype, haue grete mekenesse; alle-þouȝ þou be of hyze power, restreyne hyznes in þi-sylfe, lete not worschype make þe prowde; þe heȝȝer þou arte in dygnyte, þe lower by mekenesse þou make þee.

Sadnes of mynde.

Be not sory in þi dyscays⁵, in þi sekenesse þanke þou god. ¶ Be rather more bysye⁶ to be hoole in soule, þan in body. If prosperytees⁷ come: be þou not prowde; yf aduersytees falle: be þou not heuy. Knowe in⁸ þi-selfe þat god haþ prowued þe in sorowe for þat þou schuldeste not be prowde. Be euen þerfor in alle þinges; for ioie neyþer for sorowe chaunge neuer þi mynde. Vnderstonde welle þere is noþinge but yt may falle as god wolde, and yf þese þinges be þouȝ[t]e on byfore, þei ben þe esyer whan þey fallen; and þerfor what-so-euer happeþ, suffre yt mekely wiþ fre wyll.

Off paciencye.

Be more redy to suffre dysese, þen to do yt. Be pacyent, be meke, be softe, be esy. Kepe pacyence in alle þinges, kepe softenes, kepe mekenes. Sette byfore a sharpe worde þe schylde of sufferauce, and⁹ þouȝ eny man sterre þe to wraþe, þouȝ he whette þee, þouȝ he chyde þee, þouȝ he blame þe, þouȝ he repreue þee, þouȝ he do wronge to þee: be þou styll, holde þi pees, sette not þere-by¹⁰, speke not a worde¹¹ þere-aȝens; for by sylence þou schalte þe sonner ouercome.

(Of manhod¹².)

Lerne of Cryste manlynes, take hede at Cryste and be not heuy; he sufferynge wrongges lete to vs ensample. ¶ He bobbyd and buffetyd, spyte vpon and scorned, nayled honde and foote, crowened wiþ þornes, dampned to þe crose: reformore helde hys pees; . . .¹³ and so tempre þou þi dysese by consyderacyon of ryȝtewysnes—and þou schalte suffre yt þe lyztelyer, yf þou take hede wherefor yt comeþ.

Off peece.

Loue peece wiþoute-forþe, loue peece wiþinforþe, kepe peece wiþ alle men, wiþholde alle men in myldenesse, beclyppe charyte, proue more þi-selfe to

¹ *al.* add: Redyngre shewith what þou owiste to drede; L. lectio docet quid teneas(!). ² Ms. oon, *al.* be thou. ³ R om By-leste. ⁴ R om boste—þi-selfe. ⁵ *al.* disese. ⁶ *al.* be besy rathar. ⁷ *al.* prosperite. ⁸ *al.* om. ⁹ R adds: kepe silence, answer not wronge, strive not þere-aȝens. ¹⁰ *al.* no new title. ¹¹ *al.* add: þerfore what disese euer falle to the, witt þou wells it comyth to the for synne and for thi beste.

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loue þen þou to be lound. Make peece þere hate ys; haue stabylnes of mynde, haue goodnes of wylle, be redy in good desyre, speke gladly to alle men; flee chydyng, be ware of stryues, do away þe occasyon of stryffe, dyspyse stryffe, and lyue alwey in peece; stryffe not in eny wyse.

Off compassyon.

Be not glade vppon þe deef of þin enemye, leeste perauenture vppon þe falle þe same, zhe and¹ leeste god turne hys wraþe fro hym to þee. Who forsoþe ioyeþ of þe falle of hys enemye, he schalle sone falle into þe same. ¶ Be [not]² glade to sorow vppon hym þat ys dys[s]esynd; in oþer mennys mysseys be not harde-hertyde, and so oþer mænys myscheefe morne as þin owne.

Folowyng of goodnesse.

In alle þi bysynes, in alle þi werkys, in alle þi luyng folowe good men, folowe hooly men, haue before þin yzen þe ensample of seyntys, take hede to worche welle after vertues of hooly men, lerne to lyue welle by þe techynges of ryztewys men.

Dyspysyng of prysyng.

Dyspyse þou cheryschyng, preysyng and fauoure of peplys; stodye rapre to be good þen to seme good; take noon hede who preyseþ þee, or who dyspyseþ þee, leste preysyng dysceyne þee, or blamyng lete þee. If þou sette not be preysyng, lyztely þou schalt sette bysydys þe³ blamyng. þerfor suppose not þi-selfe good, þouȝ þou be holde goode in oþer mennys tungges; aske þin owen conscience, deme þi-selfe by þin owne dome, and not by oþer mennys speche but in þin owne mynde enscherche þi-selfe; þere may noman knowe better what þou arte, þen þou þat knoweste þi-selfe; what proufyteþ [it] þee, syþen þou arte a schrewe, to be hoolde goode?

Honeste conuersacyon.

Flee þou symulacyon, feyne not holynes in derke cloþinge⁴; suche as þou woldeste be holde in alle þi conuersacyon⁵, suche be þou in dede. ⁶Schewe þy professyon in luyng, and not in tokenes oonly; in cloþinge and in-goynge haue wiþ þe symplynesse, in þi gate and in þi mouyng clennes, in þi beryng sadnes, in þi walkyng honeste; noþinge of vylonye, noþinge of vncleennes, noþinge of wantownes, and noþinge of wyldenes. ¶ Be⁷ ware in þi gouernaunce þat þere apere noþinge of beestelynes. Zeue not to oþer men cause to scorne þee, zeue not to eny man occasyone to bachyte þee.

Good felowschype.

Schone yuele men, be ware of wyked men, flee schrewys, dele not wiþ bro-pelles; flee þe companyes of þo men rapeste whiche ben euer redy to vyces. Ioyne þe wiþ good men, desyre þe felouschyppe of dyscrete men, seke þe companyes of vertues men; for who [so] goeþ wiþ wyse men, he schall be wyse; and who so draweþ to folys, schalle be lyke to hem; for lyke to lyke ys woned to be ioyned.

Kepyng of þinne eres.

Schytt þin eres þat þou here none yuele; forsake vnhaste spechys, flee vnhoneste wordys; for a vayne worde soon defouleþ þe soule; and þat ys lyztly doon [þat is]⁸ gladly herde soone.

¹ zhe and *al.* om. ² om; L. non delectet te dolor super eum qui afflictus est. ³ L. reiciēs. ⁴ L. obscuriori veste. ⁵ in—conu. *al.* om. ⁶ Lat. professionem tuam habitu(!) et incessu demonstra; sit in incessu tuo simplicitas, in motu puritas, in gestu grauitas, in incessu honestas; nichil indecorum, nichil lasciuie, nichil petulancie, nichil leuitatis in incessu tuo appareat; non prebeas de te aliis spectaculum, non des aliis obtrectandi locum. ⁷ Ms. By. ⁸ Ms. and; R that is.

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Kepyng of pinne moupe.

Lete noþinge passe¹ þi moupe þat myzte lette vertue. Lete þe sowne of þi voyce breke² noþinge but þat þat³ nedyr. Lete þat procede of þi lyppys þat defouleþ not þe crys of þe herer. A veyne worde ys taken⁴ of a veyne consyngence; þe tunge of man scheweþ hys maners, and suche as þe worde ys, suche ys þe soule, for þe moup spekyþ of þe⁵ habundaunce of þe herte. Refreyne þi tunge from veyne speche and ydyle, for an ydyle worde schalle not passe vnponysshede; who so wyll not refreyne hys tunge from ydyle wordys, he schale falle lyztely in to synefule wordys. Lete þi worde be wiþ-owte represe, lete yt be profitable to the⁶ herers. ¶ Bysye þe not [to] speke þat þat lykeþ, but þat þat nedeyþ. Take hede what þou spekeste & what þou spekeste not, and boþe in spekyng and not spekyng be ryzte ware. Take good avysemente what þou seyeste, leste þou mayste⁷ not calle azen þat þat þou seydeste. Flee þe chaunces of tunge, lete not þi tunge lese þee. Haue euermore scylence to þi frende; speke whan tyme ys, and be styll whan tyme ys; speke not or þou here, and lete askyng open þi moupe.

Synne of bacbytyng.

Bacbyte not þe synner, but be sory for hym. Kutte⁸ fro þi tunge the synne of bacbytyng, hurte not a noþer manys lyfe...⁹ ¶ That þat þou bacbytyste in a noþer, drede þou þat in þi-selfe; whan þou blameste anoþer, rep[reue]¹⁰ þin owen defawty¹¹. If þou wolte bacbyte, þenke on þin owen synnes; byholde¹² not oþer mennys trespasses, but inwardely by-holde þin owne; þou schuldeste neuer bacbyte, yf þou wolte byholde þi-selfe. ¶ Here no bacbyters, lysten not to tale-tellers; for lyche gylty ben þe bacbyters and þe herers. Desyre not þou to wytte þat þat pertheynþ not to þee; þo þingges¹³ þat men speken by-twene hem-selfe, bysye þe not to knowe; axe þou neuer what eny man spekeþ, seyeþ or doeyþ; be not to bysye¹⁴, leue suche [bysynes þat pertheynþ not to þee; by as grete]¹⁵ bysynes amende þin synnes, by howe myche þou byholdyste oþer mennys.

Off lynges.

Flee byslyle alle maner of lynges, and neyþer by hape ne be avysemente sey þou neuer¹⁶ fals; for the moupe þat lyeyþ: slepþ þe soule. Þerefor flee dysce[le]tye, avoyde lesynges, be ware of falsenes, speke clenly, be trewe in worde; deceyue no man in lynges, ne bryng no man in to mys-wenynges. ¶ Speke not oo þinge & doo a noþere; sey not oo þinge and mene anoþere.

Off swerynges.

Putte from þe swerynges, doo away þe vce of swerynges. Vengiaunce goop not fro þe housys of hem¹⁷ þat swereþ myche, but schulde¹⁸ be fulfyllid wiþ wyckednesse. ¶ Hit ys perylouse sobely for to swere, for ofte swerynges makeþ þe¹⁹ custome of swerynges²⁰. Treueþ nedeyþ noon ooþe; a feyþfulle speche holdeþ the place of a sacramente—²¹as who seiþ: a feyþfulle worde ys as myche as alle the swerynges of þe worlde²².

Off a-vowe made.

Do þe good þat þou haste be-hote; be not lyzte in worde and harde in dede. Þou schalte be myche gylty to god, yf þou zeelde not þat þat þou haste a-vowede; þei dysplesen god þat fulfyllen not her avowys; þey ben a-counted amonges heþen men þat performen not her avowys. ²³I seye not of avowes þat ben yuelle, but good; for yf þou þoruz þin owne folye haste made a fonnid a-vowe, þoruz þe doome of a dyscrete man be yt wysely turned in to good²⁴.

¹ al. p. out of. ² al. br. forth. ³ R at. ⁴ al. tokyn. ⁵ al. om. ⁶ al. to the helpe of the. ⁷ al. may. ⁸ al. Kitt. ⁹ al. add: defoule not thi mouth of a noþer mans synnes. ¹⁰ Ms. repente. ¹¹ al. synnes. ¹² al. loke not vpone o. m. defaltis, but sec. ¹³ al. þat. ¹⁴ Lat. euita curiositatem. ¹⁵ om. ¹⁶ al. not. ¹⁷ al. fro his house. ¹⁸ al. and he shall. ¹⁹ Lat. periurii. ²⁰⁻²² added.

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To god alle þinge ys open.

Seye not an yuele worde in þin herte: an yuele worde may not be hydde in scilence; þat þinge¹ þat þou doeste or seyeste wiþ-in þi-selfe, bylene þou verely¹ þat yt ys open be-fore god; if men ben styлле, bestes speken. *Perfor flee synne* as þouz þou myzte not kepe yt preuye, synne þou þere where þou knoweste god ys not; for þere ys no þinge hydde fro hym. Þou schalte be funden gilty in þe ingementys of god, þouz þou be hydde to mannys ingementys; ffor he beholdeþ þe herte, þat ys wiþinforþe he seep, and knoweþ þat man hym-selfe knoweþ not. ¶ *Turne þy counceylle and þi werke euermore to god, in euery dede aske goddys helpe; arette þou alle þinges to goddys grace and to goddys gifte, truste not to þin owne desertys, in þin owene vertu presume þou noþinge².*

Off conscience.

There may no man flee³ hym-selfe, & þouz an opene fame harme þe not, [yt]⁴ þin owne conscience dampneþ þee; ffor þere ys no peyne gretter þen ys pryckynge of conscience. If þou woldeste neuer be sorye, lyue welle; a syker consyence suffereþ esylle heuynes, a good lyuer haþ euermore ioye; þe conscience of a synnefulle man ys euermore in peyne, ⁵a gilty soule ys neuermore syker; neyþer wounde neyþer deep schalle fere þe, yf þou lyue welle and treuely.

Hydyng of vertu.

If þou wolte multiplye þi vertues, schewe hem not by þi wyll, [hide thi vertues]⁶ for dred of pryde and veyneglorie; flee to be seen and þan þou deserueste mede⁷; þat þat þou mayste lese by schewynge, kepe þou yt be hydyng.

Off confession.

Schewe þe synns of þin herte, make open þi⁸ sch[r]ewed þouzttis. A synne schewed ys sone helyd; a defaute forsoþe hyde ys made more, synne doon⁹ by scylence encreseþ more and more. Truly yt behoueþ more to schone yuele þen to amende yt, leste paraenture whan þou falleste þere-ynne, þou mayste not avoyden¹⁰ yt.

Of fore-þouzte.

By-pinke¹¹ þe longe byfore þe deede, avyse [þe] longe byfore þe warke þat þou wolte doo; encerche yt longe, proue yt longe and so do yt. And whan¹² þou haste longe by-þouzte þee, do þou þanne as þou haste proued; in þinges þat ben certeyne of welle-doyng, tary not in puttyng¹³-ouer tyll to þe morowe. ¶ In good þinges tariyng harmeþ, and lette[þ]¹⁴ þo þinges þat ben nedfulle¹⁵.

Off techynge.

Lerne þat þou canste note, lest þou be founden an vnproffytable techer; þe good þat þou haste herde, seye yt; þe good þat þou haste lernyd, teche yt; þe more [þat it is] yuen, þe more¹⁶ yt weyþ. But [yet]¹⁷ lette¹⁸ dedys goo byfore þe worde þe whyche þou scheweste wiþ þi mouþe; ffulfille þou þat in warke whyche þou techeste in wordys, in schewynge yt by ensample; ffor yf þou teche and doo yt, þou schalte be holden glorious. In þi techeyng kepe þe from mannys preysynge;

¹ *al.* om. ^{2,3} follow in Lat. after next passage. ⁴ Ms. slee. ⁵ Ms. yf. ⁶ Ms. for a. ⁷ om; *al.*: hide thi vertues preuely. ⁸ Lat. fuge videri quod esse meruisti. ⁹ Ms. þe. ¹⁰ L. reuocare. ¹¹ The next 4 foll. are misplaced in the Ms. ¹² *al.* ne put. ¹³ Ms. letten. ¹⁴ So far the 1st text in H. R adds here (as in Lat.):

There is no thyng bettir than wisdome, no thyng swetter þan cunynge, no thyng lustier than knowlech, no thyng wers than lewednes. Itt is an hygh cunynge to knowe what þou shalt flee, and it is an hygh wrechednes not to knowe whethir þou goste, Therefore loue wisdome and it shall be shewed to the, go to itt and it shall come to the, be besy þere-about and it shall lerne þe. ¹⁵ so R: om in H. ¹⁶ Ms. yt. ¹⁷ Ms. good d.

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so¹ enforme oþere þat þou ²kepe þi-selfe, so teche þat þou lese not þe grace of mekenesse; be ware whyle þou reyseste oþer by techyng, þat þou falle not þi-selfe be desyre of preysyng. Whan þou techeste, vse note derkenesse of wordys, sey so þat þou mowe³ be vnderstonde; þe dyuersyte of personys ys to been seen; where, howe, and whom þat þou techeste be avysed; speke comon þinges to alle men, and to fewe men schewe þat ys hyd. Be not aschamed to speke þat þat þou canste welle defende; þat þat þou wanteste of kunnyng, aske of oþer men. By kunnyng⁴ trewely schewed hyde þinges ben openned, and harde þinges ben made lyzte.

Curiosite.

Be not besy to knowe þat ys hyde, couyte note to knowe þat oweþ not to be knowe. In dysputyng do away stryfe, do away frowardnesse and assente sone to þe troupe; seye not agens ryztewysnesse, stryfe not to avoyde þat ys ryzte; loue more to here þan to seye, here in þe begynnynge & speke þe laste of alle; þe laste speche [is]⁵ better þen þe former⁶.

Off obedience.

Worsshype euery man for þe meryte of hys holynesse, after her worþines zeue to eche man honoure. Suppose not þi-selfe eyn to þi souereyn, zeue obedience⁷ to þin elders, serue to her byddyngges, bowe to her auctoryte, folowe her wylle; abeye⁸ to alle men in good byddynges; zite so obeye þee to man þat þou offende note þe wylle of god. þerfor fulfille mekely þe charges þat þou haste take vpon þee; be obedyente to goddys ordynance, be not hardy to do agens hys wylle. Dyspose alle þinges not wiþ a sturdy wylle, but wiþ an esye herte. Be ware of worshippes [which þou maist not haue withoute synne; the lightnes of worshippis]⁹ ys þe grettenes of synnes, and þe gretter þi degre ys þe gretter ys þe payne.

Off souereynite¹⁰.

Be besy¹¹ raper to be loued of þi sogettys, þen to be drade; lette þi sogettys raper worschyppe þee and serue þe for loue, þen for drede or nede. Qwyte þe so¹² to þi sogettys þat þou be more loued þen dred. Wiþ a souereyne goodnes gouerne þi sogettys; be not feerdefulle to þi sogettys¹³, be suche lord to hem þat þey may be glad to serue þe. Boþe in ponsshyng and in cheryschyng kepe a maner; be not to streyte, ne forzene not to sone, but kepe maner in alle þi werke. Hit longeþ to a wyse man to mesure alle þingges, leste of good be made yuelle. Byholde certeynly what ys conuenyable for þe tyme, wher, whan, howe, and wherfor, þou comaundeste eny þinge to be done; and þat þou woldeste were doon to þee, do þou þat to a noþer. Be suche to oþer men as þou desyreste oþer men be to þee. ¶ Hynder noman wiþ þi wytnes; do noman harme, leste þou suffre þe same. Kepe manerlynes, kepe ryztewysnes; defende noman agens troupe; whyle þou demeste, be he pore be he ryche, byholde þe cause and not þe persoon. Kepe troupe in alle þingges; sytte þou neuer in dome wiþoute mercy. Be as meke in oþer mennys defaultys as in þin owne; ¶ so deme oþer men as þou desyreste to be demed þi-selfe. Whyle þou arte mercyfulle in oþer mennys gylte, þou haste mercy on þi-selfe; the doome þat þou putteste vpon a noþer, þou schalte bere þi-selfe. By what mesure þou mesureste, yt schalle be mesured azen to þe. ¶ Deme noman by suspencion; fyrste prou and so deme. In douztys reserue þe sentence to goddys iugement, ¹⁴and at hys dome be yt demed; and þat þat þou welle knoweste, at þin owne dome be yt demed.

¹ Ms. Do. ² Ms. mowe k. ³ *al.* om. ⁴ r. comunyng; Lat. collacione enim certa clarescunt. ⁵ Ms. schalle be. ⁶ R furste. ⁷ R obeysaunce. ⁸ R Obey. ⁹ om; so R. ¹⁰ The next passage is wanting in the older Latin text, but extant in the Ed. ¹¹ R Byse the. ¹² R such. ¹³ be—sog. om in R. ¹⁴ R and that thou knowiste to thyne owne doome be hit demyd, and þat þou knowiste nott, to goddis doome late it be demyd.

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Dyspyte of the worlde.

If þou wolt be in reste, desyre noþinge of þe worlde; þou schalt haue reste of soule yf þou putte fro þe þe bysynes of þe worlde. Caste fro þe alle þat may lette þe fro good purpose. Be mesured to the worlde, and þe worlde to þe. As þouȝ þou were dede, byholde not the glorie of þe worlde; sette not by þat, whyle þou lyueste, þat þou mayste not haue whan þou arte dedde. What-so-euer þou zeneeste, zeue yt wiþ good wyll; do *mercy* wiþoute gifte, zeue almes wiþoute heuynes; þe good wyll is more þen þe þinge þat is zeuen. Þat þat ys zeuen wiþ good wyll, þat god acceptēþ; but he þat zeneþ wiþ heuynes, schalle leese hys mede; þere ys no *mercy* wher ys no good wyll. Doo noþinge for preysynge, noþinge for worldly opnyon, but oonly for lyffe euerlastynge. Amen.

¹ These ben þe counsellis of seynthe Ysodore, whiche ben good and holsume, yf þere be hade in þe reders and louers of hem wylfulle execucion.

Follows immediately in the same Ms. Harl., the next 2 pieces, not mentioned by Tanner:

2. Augustinus de contemptu mundi.

Ms. Harl. 1706.

(Same text, a little abridged, in the same Ms. Harl., fol. 92).

fol. 142^b.

Augustinus de contemptu mundi.

If þou sey to me »þis ys an harde worde whiche þou spekeste; who may forsake þe worlde as þou seyste and hate hys flesshe? I seye þe forsoþe I may not so doo: ¶ To hym þat haþ þis mocyon¹ or þis consyderacyon, seynte Augusten answerēþ to hym þus and seiþ: »My frende, I prey þe telle þou me where ben nowe þe louers of þe worlde, whiche weren wiþ vs here but a whyle a-goo? Þere ys nowe nouȝte lefte of hem but ashes and wormes. Byholde bysily in þi mynde and se a-ferre wiþ þi gostely yȝen, what þey weren sumtyme, and what þey ben nowe in tyme presente. Forsoþe men and wommen þey weren as we be now; þey eten, þey drunken and made hem merye, and lede alle her dayes in lustys and lykynges after þe wyll of her concupyscence, and wolde not be agene-seyde, but leften vitterly þe wyll of god. Þese peplys a lytyle whyle floryschydden in her lustys, and in a poynte þei fellen doune to helle. A, what profytyde to hem her veyne worschyppe and a schorte gladnes, þe pryde of þe worlde, þe luste of her flesshe, and false rychesse, a grette meyne, and yuelle coueityse? Where ys nowe her loude lauzyng? where ys nowe [her] grette braggyng and al[l]e her bostynge? Of her gladnes ys nowe made grette heuynes, after a grette luste sueþ a fulle² grenous ferdefulle peyne wiþ alle vntellable wyckednes. ¶ And what-so-euer haþ fallen to hem, þe same may falle to þe, for þou arte a man as þey were, zee a man made of cley-molde. Of þe erþe þou arte, and of the erþe þou lyueste; forsoþe and in to erþe þou schalt turne. Þis sentence seiþ seynte Austyne.

‘Whye ys þe worlde byloued þat ys fals and veyne, syþen þat hys welþis been vncerteine?’

Also soone slydiþ hys power away: as doþe a brokele potte þat fresshe ys and gay.

Truste ze raper to letters wrytten in yis: þan to þe wrecched worlde þat fulle of synne ys.

¹ om in R. ² Ms. *morcyon*. ³ Ms. a fulle a; 2nd text: a full gret peyne and wretchednes
⁴ Tide in Harl. f. 92: Despyte of the worlde.

Various readings of the 2nd text (f. 92): 1 *louyde. fals ys. werkis.* a hys poors powere.
 brokyns. false inst. of fresshe. 3 *ze om.* in the lse. this wr. that synfulls ys.

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Hyt ys fals in hys byheste and ryzte deceyueable, yt haþ bygyled manye men, yt
ys so vnstable.
Hyt ys rapier to byleue þe wagerynge of þe wynde: þen þe chaungeable worlde 5
þat makeþ men so blynde.
Wheþer þou slepe eifer wake þou schalte fynde yt fals, boþe in hys bysynessys
and in hys lustys als.
Telle me where ys Salamon, sumtyme a kyng ryche? or Sampson in hys strengþe,
to whom was no man lyche?
Or þe fayre man Absolon, meruelous of chere? or þe duke Ionatas, a welle-
beloued seere?
Where ys bycome Cesar þat lorde was of alle? or þe ryche man cloþed in purpur
and in palle?
Telle me where Tullyus ys, in eloquence so swete? or Arystotel þe fyllosofre wiþ 10
hys wytte so grette?
Where ben þese worþi þat weren here-byforen, boþe kyngges and bysshopes?
her power ys alle lorn.
Alle þeys prynces wiþ her power so hyge, ben vanysched away nowe in twynke-
lynge of an yee.
The ioye of thys wrecched worlde ys a schorte feeste, yt ys lykened to a schadewe
þat may not longe laste:
And zit yt draweþ maw from heuenes ryche blyse, and ofte-tyme makeþ hym to
synne and doo amys.
Calle noþinge þin owne þere-fore þat þou mayste here leese, for þat þe worlde 15
haþ lente þee, efte he wolle yt cese.
Sette þin herte in heuene aboue and þenke what ioye ys þere, and þus to dyspyse
þe worlde y reede þat þou leere.
Thou þat arte but wormes mete, powdre and duste, to enhaunce þi-selfe in pryde
sette not þi luste,
For þou woste not to-day þat þou schalte lyue to-morowe; þerfore do þou welle,
and þan schalt þou not sorowe.
It were fulle ioyfulle and swete, lordshipe to haue, yf so þat lordshype mygte a
man from deþe saue;
But for as myche as a man muste deye at þe laste, yt ys no worschype but a 20
charge lordschype to taste.

4 I the behest. manye om. 5 H. i. r. to be waueryng wynde. 6 or. besynes. and om.
7 sumtyme om. in h. str., noon to hym manly. 9 was lorde. or om. a ryche. purpylle. in om.
10 ys Tully. wyttis grete. 11 be. were. theyre. alle om. lore. 12 gret pr. nowe om. with a
t. ey. 13 of the. that abydetþ lest. 14 zit om. a mane. fro heuynes. tymes. hym om.
15 þat om. for om. 16 abouene. to om. þe worlde om. 17 That thou. 18 wotyst. thou
shalt nat. 19 so om. fro. 20 as myche as a om. a om. caste. At the end, this text has
the foll. verses: Opes terrene per vices sunt aliene, Nescio sint cuius, mea nunc erat huius et
huius. Dic homo quid speres si mundo totus adheres: Nulla tecum feres, licet tu solus omnia
haberes.

3. (IX poyntys.)

A man þat wynep for to profyze in þe wey of perfeccyon and sonereynly to
plese god, he muste byslyle studye to haue þe maters of þise .ix. poyntys in hys
herte þat folowep after:

Fyrste byþenke þe howe þou mygte holde þi-selfe wrechyde, foule, and
vnworþi to eny benefyce of god, ¶ Also studye howe þou mygte dysplese þi-
selfe, and desyre to plese god aloone. ¶ Also desyre þou not to be¹ holden
good & meke, holy and vertuose, but desyre þou to be holde suche of opere
as þe þinkeþ þat þou art to þi-sylfe; and of þis knowe þou þe grette goodnes
of almyghty god þat alle-be-hyt þat man ys so vnworþi and freyle for to synne
and for to offende god, zite he wolle vouchesafe for to [take] man to hys seruauente,
and desyereþ man to be hys chylde: and þerfor² holde þou not myche þat

¹ Ms. by. ² Ms. we holde.

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pou serueste god, but holde yt a souereyn goodnes of god þat he wolle brynge þe to very meekenes of herte, and þat ys þe bygynnyng of perfeccyon & of goodnes of man.

The .ii. poynte ys þat þou be not sory neyþer mys-payd wiþ noþinge þat falleþ, but for synne oonly eyþer for þinge þat ledyþ to synne: But of alle maner tribulacyon and wronge, dyseses and dyspytys, study for to be glaade, and hem þat dysesen þe studye for to loue specyallye, and for hem prey to god inwardly, and of alle maner tribulacyon and woes þanke god lowely and frendly—for certys þo þat god loueþ he beteþ hem and chastyseþ by woo of þe worlde, þe which wo and dysese makeþ man to turne to god and hate of þe worldys condycyons. And þis medytacyon makeþ a man pacyent, and wiþ cese of herte to suffre anguysch and woo for goddys loue, þat suffred alle maner woo for þe loue of man.

The .iii. poynte ys þat þou studye for to loue pouerte, mekenesse and symplenesse, and for to conforme þi lyuyng to Crystys lyuyng þi lorde, and of worldly goodys haue not ouer-moche bysynesse, ne couetyse but pereto þat þe nedeþ to þe sustynance of þi body. And byþenke þe welle and ofte þat þe more ryche and worschypfulle þat þou arte: þe more vnlyche þou arte to Cryste þi lord in lyuyng, and so myche more mater þou haste of sorowe. And þerfor yf þou wolte lyfe wiþe Cryste in blys, folowe hym in lyuyng and conforme þi lyffe to hys.

The .iiii. poynte ys þat þou dyspyse no creature seme he neuer so yuele, synnefulle and vnworþi or symple, but haue rewe, pytee and compassyon of alle as a moder wolde haue of her chyld. ¶ And þenke and holde þat þe dysese and mysese of þin euyncrysten ys þi dysese; ¶ And as þou woldeste ese þi-selfe, or ellys as þou woldeste þat he esyd þe in þi dysese, so be aboute to esyn hym.

The .v. poynte ys þat þou deme no man ne no womman, for þou wooste not what þe grace of god worcheþ in hys soule; but whan þe semeþ by eny worde or dede þat eny man or womman ys falle into synne, be more sory for hys synne þen for eny bodyly myschefe þat myzte falle to þe, and þenke inwardly þat more precyouse ys þat soule þat ys wounded wiþ synne, þen be alle þe erpely bodies þat Cryste haþ made. ¶ And þerfor a man skylfully schulde be more sorye whan he wyste hys euyncrysten falle in to a deedly synne, þan he schulde for bodyly deþe of hym-selfe or of enye frende of hys, for god ys more myspayde wiþ gostly deþe of soule, wiche makeþ a man to be departed from hym and from hys blysfulle ende, þen for bodely deþ of eny man or womman. The .vi. poynte ys þat þou loue þe go[od]¹ and þe profyte and þe worschype and preysyng of þin euyncrysten as myche as of þi-selfe, and as þe moder ys glade of þe profyte of her chyld, so be þou glade of þe good and profyte of þin euyncrysten, and namly of gostly goodys and profyte.

The .vii. poynte ys þat þou loue man neyþer womman ne eny oþer þinge but oonly for god, so þat þou loue god for hym-selfe, and² alle oþer þinge for god; for god wole haue noþinge enen loued wiþ hym; for þe loue of god where ener yt be, eyþer yt ys aloone eyþer yt ys souereyne.

The .viii. poynte ys, what-euer þou doo þat þou studye to haue god specyally in þi mynde, & in alle þi werkys princypally desyre the worschype of god and þe profyt of þin euyncrysten. And in alle þingys and werkes bysyly be aboute for to haue god present in þi mynde and in þin herte as þouȝ þou syze hym present wiþ þi bodyly yze, and so drede hym and reuerence hym and loue hym as he were euermore in þi syzte; for goddys seruante schulde neuermore þenke ne speke ne do but as he wolde do in þe presens of god. For certeynly al³ þat þou þenkeste, spekeste or doeste, god seep yt as verely as þouȝ þou were in hys presence, þere as he sytþ in heuene. And for goddys loue take hede, yf þou arte a-schamed for to do a deedly synne byfore þin euyncrysten þe whiche ben freyle & synfulle as þou arte and may not greue but þi body, moche more schuldeste þou be agaste to synne byfore þi god þat neuer trespassed and schalle be þi domysman at þe day of dome.

The .ix. poynte ys þat incaas þou

¹ Ms. þi god. ² Ms. and in. ³ Ms. as.

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myztteste come to þe perfeccyon of t[h]ys poyntys, þat þou knowe welle þat yt ys a grette grace of goddys goodnes þat he wolle vouchesafe to zene þe so myche grace and perfeccyon. ¶ Neuerþeles ofte byþenke þe of oþer manye benefetys of god: how he haþ worschyppeþ þi soule by inpryntynge of hys owne ymage, and howe he haþ graunted to be þi foode in þis lyfe, and wolle be þi ioye and þi blysse in a noþer lyffe. ¶ And for encheson þat þou myzte not see hym in hys godhede whyls þou arte in þis worlde, þerfore ofte byholde hym in hys manhede, hongynge for þe vpon þe crosse, And haue sorowe and compassyon of hym as þouþ þou haddeste and sufferdyste alle hys woundys and peynes in þi body, and be inwardely sory þat þou myzte not feele in þi body þe peynes þat he suffred for þee, synfulle wrecche. ¶ Þese poyntys haue ofte in þi mynde, and specyally whan þou seeste þe holy sacramente of Crystys body at þe masse or on þe auter; And þan sey in þis maner: ¶ »Lorde Ihesu Cryste þat arte breede of lyffe, þat camste oute of heuene to fede me an[d] to fulfille me wiþ þee, so graunte me þat y haue noon hunger after eny þinge but oonly after þee, And so make me druncke wiþ þi blood and of þi loue þat y be not a-þurste but after þee; lord holde so faste my soule and my loue to þee, þat for noon oþer loue ne for synne y neuer be departed from þe. Amen».

Man byholde byfore þee howe þi lyffe wastep . . . Man byholde on þi ryzte syde howe þe worlde þe bygyleþ, Man byholde on þi lyf[t] syde howe þe feende þe fyleþ. Man byholde byneþe þee þe payne þat endeþ neuer, O man byholde abone to þat ioye þat lastep euer.

[Follows Contemplations of the love and dread of God, ed. p. 72].

4. Meditacio S. Augustini.

Harl. 1706.

[Cf. Tanner p. 375. Same text is extant in Ms. Douce 322¹ and Cambr. Hh 1. 12 (where it is included in a manual of private devotion). It is a free translation of a Latin piece wrongly ascribed to St. Augustine (beg. *Miserere* &c., *Credimus quod hanc oracionem spiritus sanctus dictavit* &c.), of which the beginning is extant in Ms. Magd. Coll. Oxf. 93. The translation, made — it seems — in rhythmical prose, is possibly by R. Rolle].

fol. 8r.

Meditacio Sancti Augustini.

Seynt Austyne the holy doctour techeth thorough declaracion of holy wryte that the synfulle mane for noo synne falle in despayre; for more ys the mercy of gode to mane thane any mannes synne, yef mane wolle forsake hys synne and be sory theroff and turne no more ayene; for mannes synnes may be nombred or tolde², but the mercy of gode may nomane telle, for mercy ouercometh synne be hit neuer so grete; and therfor seyde Danyde the prophete forthynkyng hys synnes: *Miserere mei deus secundum magnam misericordiam tuam*, ¶ »Haue mercy on me, almyghty gode, for thy grete mercy, and for the mekelheede off thy[n] endeles mercy do away my wyckednes. Hit ys trewe³ that the holy gost thys prayer made, thorough whos steryng synfulle mane ys prycked with a bytter sorow of hys synne, and yeff he [be]⁴ feythfulle with a sely hoope he seketh one gode as he that knoweth hymself gyilty, and with a grete drede as a nedeffulle⁵ wrecche he falleth doune and cryeth to hys gode and beseketh [hym] for the mekelheede of hys endeles mercy haue mercy vpon hym and for hys moche pyte foryeue hym hys synnes. ¶ Thys ys the offyce off the holy gost to stere the synfulle thus to forthynke hys synne, and to doo the werkis that most may pay hys lorde, as he that hath nede of helpe for to haue off hym that alle goodnes and grace lyeth in; ⁶for that noon may do thys thorow no myghte of hym-selfe but thorough grete steryng before of

¹ Ms. Harl. 1706 is, in this as in other pieces, a copy of Douce.
to trewe. ⁴ om in Mss. ⁵ Mss. medeffulle. ⁶ Mss. but for.

² Ms. to olde.

³ Hh

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the holygost that oonly vysyteth whane so he wolle with bytternes and loue of hys holy grace, and maketh the synffulle to ryse fro derkenesse of synz and rewwfull[y]¹ to crye to hyme that ouer alle myghtis may and with these wordys dolfully say: *Miserere mei deus*, ¶ Hauē mercy one me gode. With thys prayere Dauid cryede one gode, that prophete was and kyng, and knew that he hade synned and was gylty to gode in .iii. heede-synnes: of spousebreche, of manslawghter, and tresone. These the holygost let wryte in bookis, nat that the lytelle shulde be welle payde that the grete dyde amys, but that the fallyng off the grete be drede² to the smale; thys ys nat wretyne in ensample to falle in to syne, but, yeff mane be fallene, with contricyone and penaunce ryse owte off hys synne, and worschyp heme that be[n] nat fallene, and lere³ to heme that bene fallene; with a trysty hope besechyng almyghty gode, seying or crying with this holy prophete: *Miserere mei deus*: ¶ Al-myghty gode, for thy endeles mercy haue mercy one me. The synffulle mane that knoweth hyme-selfe gylty in many lothely⁴ and horryble synnes, and that he shalle come to a dredeffulle dome, he⁵ knoweth the domesmane so wyty that noone may hyme begyle, so ryghtffulle that hyme behoueth to doo ryghte, so myghtffulle and stronge that noman may hyme withstande, so pryuey that nothyng may be hydde—for alle thyng he seeth, and alle thyng to hyme ys knowene; the synffulle mane thane seeth that there ys noo helpe ne defence in noo[n] other mane but nedys hym behoueth to come before the⁶ domysmane and of hyme be demed, and with a dredeffulle and a⁷ sorowffulle herte fleeth to mercy and falleth doune, and as [he]⁸ that ys fulle of alle sorowes cryeth after helpe to hyme frome [whom] alle helpe cometh, seying these wordys that the holy [gost]⁹ wryteth [in þe]¹⁰ hertys of hem that shalle be sauys: *Miserere mei deus*. ¶ A, what vertu and power bene in these wordys that the synffulle with thus to gode prayeth with a fulle tryste that he may and wyllle and [can]¹¹ helpe, that of hyr grete sekeneis wolde fayne be hooles for drede off the dethe that hit wolle brynge heme to, and therfor in these wordys the synffulle mane seyeth: ¶ O lorde, I knowe me synffulle and graunte me gylty to the, I knowe what I haue done and what I haue seruyde, and [that] to thy dome me behoueth bowe and come, and ther off alle my lyfe yelde a straye accounte, and suffer ther alle that that¹² thou wylt to me doo. My synnes I wolde fro the hyde, but thou heme alle knowest; I wolde withstande the yff I myghte, but ouer alle my¹³ myghtes thou mayst; wheder¹⁴ so I go or what so I do, alle thou beholdest. Forthy I se no better to doo in harde stresse but fle fro the vne-to thee, that ys, fro thy wretthe I fle that fereth me owte off wytte, and vn-to thy endeles mercy that alle helpeth fully I take me, ande thys I hope be best. *Miserere mei deus*, ¶ Mercyffulle lorde, helpe me of my synnes and brynge me to thy grace: so seyne they that goode bene, and so seyne they that clene bene, and so seyne they [that thi]¹⁵ frendys bene, that pe[y]neth hem or besyeth heme nyghte and day how they may plesse the and do thy wyllle; ¶ and so seyne thy chyldrene and thynne heyres, lorde gode. I [þat] am so vnclene and so fowlede, that outtakyng ame of [alle]¹⁶, that forsakyne haue my fader and solde me to the fende folily for a stynkyng lust of the flesch that sone shalle rote and passe away; for, welaway the whyle, owtlawde I am fro my faderes reame, that lost haue alle the goodys that gode me hat[h] lent¹⁷, and wasted hem so in lusty lyfe and many other synnes that noughte now with me ys lafte but forthynkyng ande ferdnes of endeles peyne: wherfor I dare nat calle hym my fader ne my lorde, ne nat elles dar I sey but: *Miserere mei deus*, Lorde gode haue mercy one me; *Et fac me unum ex mercenariis tuis, quia non sum dignus vocari seruus tuus*, ¶ and make me on of thy byrede mene yeff hit be thy wyllle, fo[r] vnworthy I am, sothely I hit knowe, to be callede thy seruaut, or thy chyld. And therfor, lorde fulle of mercy and of pyte, haue mercy one me yef hit be thy wyllle. ¶ I knowe that thou art al myghtffulle, and what thou wolt so behoueth [it]¹⁸ be, for thy prophete thus wytnesseth by the there he seyth thus: *Omnia quicunque voluit dominus fecit, in celo et in terra*, ¶ Lord, alle thyng that thou wylt ys done, in heuene and in erthe, and yet in helle and in alle other places. And I

¹ Ms. rewwfull. ² HD dredde. Cf S. August. In Psalm 57. ³ Ms. lerne. ⁴ Ms. loth-thely. ⁵ Ms. hem. ⁶ Hh þis. ⁷ om D. ⁸ om in Mss.; Hh alle inst. of and. ⁹ om Hh. ¹⁰ DHh whether. ¹¹ Ms. sent. ¹² Ms. to.

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knowe lorde, and sothely I wote, that thou wolt [nat] the dethe of the synfulle, as thou seyst thy-sylfe thorough the prophete: *Nolo mortem peccatoris, sed ut magis conuertatur et uiuat*, ¶ I wol nat the deth of the synfulle; but thou wolt that the synfulle turne fro hys synne and lyue thorough thy grace. ¶ And lorde, sythene thou art alle trewe and may nat contrary thy[n] owne wordis: that seyth thou wolt helpe me oute of syne, that I may lyue with the in ioye; and lorde, I wote welle thy mercy ys moche more then my synnes or alle the mennys synnes vpon erthe, for alle the erthe ys fulle of mercy as the prophete seyeth: *Misericordia domini plena est terra*—¶ and therfore Dauid the prophete of¹ alle hys synnes that were many and grete, thorough grace hade knowyng of thy mercy that was so moche, and to the comfortyng of alle synfulle mene that wol forsake her syne he seyth the mercy of gode he shalle haue² withoutene ende: *Misericordias domini in eternum cantabo*; ¶ and lorde, thorough a nother [prophete]³ thou seydest: *In quacunque [hora] peccator conuersus fuerit et genuerit, omnia peccata eius in obliuione erunt coram deo*, ¶ That in what oure so a synfulle mane were turned fro hys synnes [and be full sory for his synnes]⁴, alle hys synnes shalle be forye[t]ene⁵ before gode: And therfor, lorde, feythfully I trow that thou wolt doo fully alle thyngis that thou seyst, syth thou art alle trewthe that may nat fayle by no wey; synfulle as I ame, fully to thy grete mercy I me take, forthynkyng for⁶ alle my synnes that I haue done ayenst thy wyll. And also lorde, by olde tyme thou seydest [thow woldest come]⁷ opynly to make thy peple [safe]⁸ of hyr synnes: *Deus noster manifeste ueniet, ut saluum faciat populum suum a peccatis eorum*. ¶ Lorde, [for]⁹ thy wyll was euer to haue mercy on the synfulle mane, lorde thou come in to thys worlde, as in the gospelle thy-selfe wytnessest where he thus seyth: *Non ueni uocare iustos sed peccatores ad penitentiam*, ¶ I come nat to clepe ryghtwysemene but synfulle vnto penaunce. ¶ Therfor, lorde, for thy endeles mercy graunt me thorough thy grace suche penaunce for my synnes, to do that that most may please the and [ys] most helfulle for my synnes. And that hath, lorde, ben euer thy werke to make ryghtwyse of hem that bene synfulle, to shap worthy of vnworthy, and to reyse Abraham ys chyl drene of harde stones, and reyse tho that fallene bene, and helpe tho that syke bene; for they that bene hole han no nede of leche, but they that ben syke, as thou seyst thy-selfe: *Non egent qui sani sunt medico, sed qui male habent*. ¶ Off whyche sykenesse I may [pleyne]¹⁰ most of alle other, that of longe tyme haue rootye in sykenesse of synne and as a sory wrecche peyned to the dethe. Thys sykenesse that I me off compleyne¹¹, that many one hath pyned, made the to come fro heuyne to erthe, to bryng oute of sykenes tho that sore were pyned with yuelle; of whych nombre I ame¹² one that most ys syke, for-thy lorde thy mercy, yeff hit be thy wyll, that to synfulle mane euer hast bene redy, as the prophete seyth: *Misericordia autem domini ab eterno et usque in eternum super timentes eum*, ¶ Sothely the mercy of gode fro the begynnyng was, and¹³ shalle be with-outene ende, vpon tho that drede hym. Therefore, lorde, wrecchede as I ame with a grete drede, as he that moche hath trespassed ayenst the wyll of hys lorde, be for the grete goodnesse and pyte that I here telle of the that foryeuest alle, be her trespasse neuer so grete, that asketh the foryeuenesse, with a trusty hope, as I dare [I]¹⁴ clepe vn-to the: *Miserere mei deus*, ¶ Haue mercy on me almyghty god, and for [the] mekylnes of thy mercy do awey my synnes, and wasshe me clene yef hit be [thy] wyll. And, lorde, syth thou woldest thy[n] enmyes, that euer withstode the and were ayenst the, drawe hem to the with harde peynes and with thy precyous bloode hele heme of her synnes: whether thou wolt lese me, or suffre me fro the passe, that haue so moche nede, and so rufelly cryed after helpe? But sothely, lorde, I trust on thy goodnes and knowe hit so moche that hit may nat so be and I durst sey as I thynke, for grete lyknyng hit ys to the to rewe on the synfulle mane and haue mercy one hym whene he wolde leue hys syne and amende hym¹⁵; for haddest thou [nat] hade grete lyknyng the synfulle to amende thorow thy mercy and thy grete pyte, thou woldest nat haue suffred¹⁶

¹ = þof? ² r. loue (= praise)? ³ om H. ⁴ Mss. foryeuene. ⁵ Hh sore. ⁶ om in Mss. ⁷ Hh pleyne. ⁸ Ms. ana. ⁹ Ms. and euer. ¹⁰ DhH hem. ¹¹ Ms. s. hym.

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so harde peynes, [betyn]¹ with scorges that alle thy body was with noo[n] hoolle place, nayled feete and handys to the roode-[tree], alle to-drawe with roopys that the synewes [of]² the body brostyn, woundyde in to the herte with a sharpe spere; and suffred³ one the crosse an horryble deth; and thus⁴ woldest [thow] nat suffre; haddest thou nat hade lykynge one the synfulle mane to haue hade mercy one mankynde. ¶ Therfor, lorde, for the grete loue thou haddest to mankynde, haue mercy, haue mercy apon me; lorde, sythene thou graunted to a legyone of fendys that askede the with thy leue to entre into a drove⁵ of swyne to graunt heme here askynge, with better wyll lorde I knowe hit thou wylt⁶ graunte to thy pore creature and frende, that thou madest lyke to thy-selfe, that prayer to the of mercy [to]⁷ graunte hym [that]⁸ with syghyngis and sorowfulle herte asketh foryeuenesse of hys synnes that he hath doone ayenst thy wyll, and resceue hym in to thy grace to be oon of thyne. Lorde, alle the bookis that we redyne in holy chyrche, of thy mercy vs tellyne how thou vs louest, and of thy grete pyte that so redy ys to alle the synfulle that wolde⁹ hit aske or seke: ¶ Whether thou shalt nat saue me as thou other hast sauide that her¹⁰ synnes forthynkene? lorde, shulde the condyte of mercy that alle resceyueti and gladeth that soore repenteth heme of her mysdedys, shal [I] become drye oonly for me? And for the grete hope that in the ys thorough the whyche alle manere of folke bene sauide: ¶ allas why shulde hit peryssh in me? whethere thou wolt be so harde to me, that alle men prechene so large to alle that nede hath? Yeff I haue noone? Who ys syke yeff I am hool, who hath nede of [mercy but I? who hath nede of]¹¹ comforte but I? And therfor *O pater misericordiarum et¹² deus totius consolacionis, qui consolaris nos in omni tribulacione nostra*, ¶ O fader of alle mercy and gode of alle comforte, that comforteth vs in alle oure tribulacion: haue mercy one me, and brynge me owte of synne, and comforte me in thys woofulle sykenes, and rewe one me though¹³ I haue longe tyme leyne in synne; for in thy grete goodnesse I truste for the wordys that by the prophete ys seyde: *In eternum seruabo illi misericordiam*, ¶ Withoutene ende I shalle kepe mercy to synfulle mane; and therfor, lorde, ayenst thy kynde hit were and thy trewthe, but thou one synfulle hade mercy that forthynketh hys synne and wolle aske mercy. And I forthynkyng my synne in alle my[n] herte, pray the almyghty gode for thy endeles mercy haue mercy one me, that thou¹⁴ most swete art. My gode, my goode¹⁵ lorde, hertyly I be-seche the to my seke soule and synfulle thou sende some comforte and socoure off thy grace, and for thy moche mekenesse be mercyfulle to me that ame thy pore creature, off thy[n] owne makynge. And thy mercy, lorde, ouerpasseth alle thyng that thou madest, as the prophete seyth, that thou may nat for thy goodnesse forsakene heme that askene thy mercy: *Quia misericordia eius super omnia opera eius*, ¶ For [thy]¹⁶ mercy ys aboue alle thy werkis; and therfor, lorde, welle I wote that thou may nat for thy goodnes and for thy endeles mercy put me fro thy mercy. yeff alle¹⁷ myne synnes be neuer so many ne neuer so grete; for thane thou were nat gode whos mercy and goodnesse passeth alle mennes wyckednes that wolle leue her wyckydnesse and here synne with alle here herte, as the prophete seyth: *Cor contritum et humiliatum deus non despicies*, ¶ The herte [that is] contryte and mekyde, God shalle nat despyse. Wherfor fully I trust and hoolle I me take to thy endeles mercy: and for mykylnesse off thy mercy haue mercy one me, Ihesu, Ihesu, Ihesu, amen.¹⁸

¹ so Hh. ² Mss. as. ³ Hh suffredist. ⁴ Hh bis. ⁵ a word frequently used by R. Rolle. ⁶ DHh woll. ⁷ Mss. that. ⁸ om in Mss. ⁹ D wolle. ¹⁰ DHh hir. ¹¹ so DHh. ¹² Mss. vt. ¹³ Hh þogh-al. ¹⁴ Hh þou þat. ¹⁵ DHh god. ¹⁶ r. þof-al.

5. Pety Iob.

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(Cf. Tanner. Other Mss. are: Douce 322, Ff II. 38 fol. 19*. Merton Coll. 68 f. 97. This poem is made on R. Rolle's *Parvum Iob sive lectiones mortuorum*, by a later, East-Midland poet, perhaps Richard Maidestone).

* Ms. Ff, which omits the title and Latin parts, greatly helps to restore the text, though often equally corrupted.

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fol. 10b.

Here begynneth the .ix. lessons of þe diryge whych Iob made in hys trybulacyon lying on the donghyll and ben declared more opynly to lewde mennes vnderstanding by a solempe worthy and dyscrete clerke Rychard Hampole, and ys clepyd *pety Iob*, and ys ful profytable to stere synners to conpunccon.

[Iob 7, 16 ff.]. *Parce michi domine, nichil enim sunt dies mei.*

[*Parce michi domine*]¹,
Lyeff lordz, my soule thou spare;
The soth I sey now sykerly²
That my dayes nought they are;
5 For though I be bryght off ble,
The ffayrest man þat ys ough-whare³,
Yet schalle my ffaynesse fade and fle
And I schall be [but]⁴ wormes warc.
And whan my body ys alle bare
10 And on a bere brought shalle be,
I not what I may synge there
But *parce michi domine*.

Quid est homo quia magnificas eum?

⁵ What ys a man, wete I wolde,
That magnifyeth hym-self alle-way,
15 But a marke made in molde
Off a clyngyng clot off clay?
Thou shopest vs ffor that we schulde
Haue bene in blysse ffor euer and ay:
But nowallas [bothe] yong and olde
20 Foryeten hit bothe nyght and day.
A, goode lordz, what shalle I sey,
I that stande in thys degre?
I wote no thyng that helpe may
But *parce michi domine*.

Aut quid apponis erga eum cor tuum? visitas eum diliculo, et subito probas illum.

25 Or why puttist [þou] thyn herte ayenst mane,
That thou hast so dere bought?⁷
Thou vysytest hym and art ffulle ffayne
Sodenly to preue yeff he be ought.
To longe in synne we hane layne,
30 For synne hath [so] oure soule [thorow]⁸-sought
To helpe oure-self haue we no mayne,
So moche woo hit hath vs wrought.
But to the pytt whene we be brouzt,
Then men wylle⁹ wepe ffor the ande me;
35 But certys, alle that helpeth nought,
But *parce michi domine*.

Vsquequo non parcis michi, nec dimittis me ut gluciam saluam meam? Peccau.

O¹⁰ why so longe or thou wylt spare

¹ So the 1st v. in Ff; om in HD, ² Ff sekerle. ³ Ms. ought-where. ⁴ so Ff. ⁵ Ff But what. ⁶ Ff A lord god. ⁷ Ff y-b. ⁸ so D; Ms. o. s. so s. ⁹ D wolle. ¹⁰ D Or.

Me, in synne that depe dyue?
Thou woldest suffere neuermore
Me to swolowe my salyue¹? 40
I hane the gylt ande greuyde soore,
For synne wyth me hath ben to ryue:
But, lordz, now lere² me with thy lore,
That³ dedly synne fro me may dryue;
Ande, Ihesu, for thy voundes fyve, 45
As thou be-camdest mane for me,
When I shalle passe oute off [this] lyue
Than *parce michi domine*.

Quid faciam [tibi] o custos hominum? quare posuisti me contrarium tibi, & factus [sum] michi-met ipsi grauis?

What shalle I doo vnto the,
O thou kepar off [al] mankende? 50
Off suche a mater⁴ why madest þou me
To the contrarious me for to fynde?
O⁵ ffaderz off heuene fayre ande ffre,
As thou art bothe gode ande hende,
Yet be kynde, as thou hast be, 55
Ande spare me, lordz, that am vnkynde;
Thy ffrendesshypp, ffader, late me fynde,
As thou art gode in trynyte;
Off thy mercy make me hane mynde⁶
Wyth *parce michi domine*. 60

Cur non tollis peccatum meum, et quare non aufers iniquitatem meam?

Why takest thou nat my synne away,
[A thou]⁷ gode off al goodnesse?
Ande why also, as I the say,
Dost not⁸ away my wykednesse?
Thou madest me off a clot off clay 65
That breketh ofte thorough brotylnesse⁹;
Ful brotylle I am, itt ys no nay:
That maketh me ofte to do amys.
But, good Ihesu, I pray [the] thys
For thy grete benygnyte: 70
Thy mercy, lordz, late me not¹⁰ mysse,
But¹⁰ *parce michi domine*.

Ecce nunc in puluere dormio; & si mane me quesieris, non subsistam.

Loo, in poudere I shalle slepe,
For oute off powdere ffyrst I cam;
Ande in to poudere must I¹¹ crepe, 75

¹ Ff spotull blyfe. ² Ms. lerne. ³ Ff þat y. ⁴ Ff nature. ⁵ om Ff. ⁶ Ff þat y may mynde. ⁷ so Ff D; Ms. As thou art. ⁸ D nat. ⁹ Ff Bretulnesse. ¹⁰ Ff Thorow. ¹¹ Ff me.

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For off¹ that same kynde I am.
That I ne am pouder I may not threpe,
For erthe I am as was Adame.
And now my pytte ys doliene depe,
80 Though mene me seke ryght nought I
ame.

O thou ffadere² Abrahame,
For Mary loue that mayde so ffree
In whos blood³ thy sone swamme,
So⁴ *parce michi domine.*

(Iob

10, 7.)

Tedet animam meam uite mee;
dimittam aduersum me eloquium
meum, loquar in amaritudine
anime mee, dicam deo: noli me
condempnare; Indica michi cur
me ita iudices.

85 Hit forthynketh my soule I-wys
The lyff þat I haue ledde allway,
For now my speche aenst me ys,
Sothly my-[self]⁴ I shalle dysplay,
In sorow ande in bytternesse

90 Off myne oune⁵ soule thus shalle I say:
Now, goode Ihesu, kyng off blysse,
Dampne me nat att domysday;
Ande, goode Ihesu, to the I pray
Telle how⁶ thus thou demest me.

95 Now yeue me mercy, & say not nay
Wyth *parce michi domine.*

Nunquid tibi bonum videtur si
calumpnieris et oprimas me opus
manuum tuarum, et consilium
impiorum adiuues?

Semeth hit goode, lorde, vnto the
To thyrste⁶ me doune and me 'accuse?
I am thy werke, thou madest me;

100 Thyne oune handewerke⁸ thou nat refuse.

Wythyn the close of cheryte,
Good god, thou me recluse,
Ande yeff I gylte the in any degre,
With thy mercy thou me excuse,

105 Ne late me neuer off maters muse
That fallene vnto deshoneste.
Thys prayer [lord]⁹ thou nat recuse,
But [*parce michi domine.*]

Nunquid oculi carnei tibi sunt? aut
sicut videt homo, et tu uidebis¹⁰?

Whethere thyn eyene flesshly be?

110 Or yeff thou seest as seeth a mane?
Nay fforsothe, butt only we
Off outewards thyngis beholding hane.
But inwarde thyngis dost thou see
That non other may se¹¹ ne cane.

115 Therfor, lorde, I pray to the

¹ om Ff. ² Ff f. fayre. ³ Ff Euer.
⁴ HD lyffe. ⁵ Ff whi þou þus. ⁶ Ff þurste.
⁷ Ff to a. ⁸ Ff adds lord. ⁹ so Ff. ¹⁰ D
vides. ¹¹ Ff odur man may, se om.

Warne me whane I ame mys-tane,
That I may flee ffor fowle sathane
That ys aboute to peryssh me.
Lese nat [that]¹ thou ones wane,
But *parce michi domine.*

120

Nunquid sicut dies hominis dies
tui, et anni tui sicut humana sunt
tempora?

Whethere thy dayes, lorde, be [s]lyke²
As mennes dayes that dwellyn here,

Or thy yeres be ought lyke

To the tymes off mannes yere?

Th[ys]³ day a mane ys fressh ande fryke⁴

And sheweth [forth] a gladsome⁴ chere,

But to-morow he wexeth syke

And happyly [is] borne forth on a bere.

Thus mannes tyme ys in a werre:

But thy⁵ tyme stondeth in oo degre. 130

Therefore I pray in thys manere:

Lorde⁶ *parce michi domine.*

vt queras iniquitatem meam, et
peccatum meum scruteris, et
scias quia nichil impium fecerim,
cum sit nemo qui de manu tua
possit eruere?

For to seche my wykednesse,

And for [to] [s]erche [thus]⁷ alle my synne:

Me thynketh hit cometh off gret hardnes 135

With me, lorde, so to begynne!

Schewe thou forth thy gret goodness,

And thyn hardshyp vp thou pynne;

Thynke vpon the brytlynnesse

That alle-way worceth me with-inne; 140

And sythyn I may nott⁸ fro the twyane

Ne⁹ ffrome thyn hand warysshede be,

Though I offende more ore mynne

Euer *parce michi domine.*

MANus tue fecerunt me, & plas-
mauerunt me totum in circuitu:
et sic repente precipitas me?

Thyne handes, lorde, haue made me 145

And formede me in schap off mane,

And me thou settest in degre

Off grete nobley¹⁰ after thane.

But whane I thorough the sotylte

Deceuyed was off foule sathane, 150

Thow puttedest¹¹ me fro that dignite

He[d]dlyng¹² doune one my brayne-pane.

Noone other cause aleg¹³ I cane

But that synne hath depnyde me.

Now ffor the blood that ffrome the ranne¹⁴, 155

So¹⁴ *parce michi domine.*

¹ so Ff. ² Ff slyke, HD lyke. ³ DH That.
⁴ Ff gladly. ⁵ Ms. thyn; Ff thy tyme. ⁶ Ff
Euer. ⁷ so Ff; H for suche ys. ⁸ D nat.
⁹ Ff And. ¹⁰ Ff noble lord. ¹¹ Ff puttyst.
¹² so Ff; HD Heldyng. ¹³ Ff down r. ¹⁴ Ff
Euyr.

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Memento, queso, quod sicut lutum
feceris me, & in puluerem re-
duces me.

Haue mynde therfore, I the pray,
O thou god almyghty kynge,
Thynke thow madest me off clay

160 And in to clay thow shalt me brynge—
Suche ys thy myght ande hath be[n] ay.

And sythen² þou madest furst alle thyng,
Who dare say ayene the nay
To lete¹ thy wyll³ or thy lykyng?

165 Ther ys [no] mane olde ne yonge²
That stryue dar ayenst the.

Therfore nede maketh me [to] synge
Lorde⁴ *parce michi domine*.

Nonne sicut lac mulsisti me, et
sicut caseum me coagulasti?

Mylkedest nat me, lorde⁴, as mylke,

170 With nessh blood whane thou me made?
And sythyn², lorde, [þou madest]⁵ that
ylke

Ryght as the hardnesse off chese⁶ ys
hade?

My blood ys nessher thane ys sylke
In reyny weder that sone wolfe ffade,

175 And thus⁷ me made doo dedys swylke
With whyche my goste ys ofte vnglade;

And thus in sinne fulle depe I wade,
That nygh I droune thorow freelte.

Allothugh I can off synne nat sade⁸,
180 Yet *parce michi domine*.

Pelle & carnibus uestisti me; ossi-
bus & neruis compegisti me.

With flesssh and felle⁹ thow hast me
cladde,

With bonys and synewes to-gedyr knyht;
Lyffe and mercy off the I hadde,

To gouerne me thow yau¹⁰ me wytt;
185 To kepe thy[n]¹⁰ hestes thow me bade

And seydest that I shulde for hit
In heuene-blysse be euer gladdde.

And yet I wyll¹¹ nat fro synne flytte,
But freelte, lord, so me smytte

190 Vnnethe kepte ys ooue for me;
Nat-for-thane I pray the yet

For¹¹ *parce michi domine*.

Vitam et misericordiam tribuisti
michi.

Lyff and mercy thou yau¹⁰ me ay;
Whane I wolde thy mercy craue,

195 Thow saydest to me natt ones nay,
But gladdde was whane I wolde hit

haue;

Thow were redy nyght ande day

With mercy, lorde, me to saue.

But I denyed hit allwey,
So woody synne made me to raue; 200
I seruyd synne and was hys knave,
I dyd that [that]¹ was ayenst me.
Now, lorde, whane I am leyde in graue,
Than *parce michi domine*.

Et visitacio tua custodiuit spiritum
meum.

Thy vysytacione, lorde, hath kepte 205
My spyryte that ys me with-inne²:

For whane I wold to synne haue
lepte,

Thin³ holy grace⁴ made me to blyne;
And ofte-tyme I haue sore wepte

The more grace off the to wynne, 210
And thus with wepyng haue I wypte

My soule, lorde, ffor⁵ dedly synne.
Lorde, late me neuer werke begynne

That in⁶ any wyse may displease the;
And somtyme though I frome the twyne, 215

Yet, lorde, *parce michi domine*.

(Iob
13, 23.) Qvantas habeo iniquitates et pec-
cata? [scelera] mea atque delicta
ostende michi.

What wyckednes alle that I haue,
With my synnes alle one ane hepe,
Shew me hem, or I go to graue,
That I for hem may [here]¹ sore wepe: 220
My soule, lorde, that I may saue
From þe pytte off helle so² depe,
Where synfulle soules tumblyll³ and raue
In endeles woo—A, taketh good kepe—
Toodes o[n]⁷ hem doth crowde & crepe, 225
In suche peynes the soules be.
From that place I may [me] nat kepe
Withoutene *parce michi domine*.

Cur faciem⁸ tuam abscondis, &
arbitraris me inimicum tuum?

Why hydest þou from⁹ me thy face
That ys so ffulle off alle flaynesse— 230

I mene this, somtyme thy grace
That þou withdrawest and yeuest me

lesse¹⁰?

As thy[n] enemy thoue dost me chace,
Demyng me in gret hardnesse¹¹:

Thy loue fayne¹² wolde I purchase, 235
Yeff þou wolt me hit graunte¹³ of þi

goodnesse.

Now graunte me lord [suche]¹⁴ sted-
fastnesse

That I may stonde¹⁵ in oo¹⁶ degre;

¹ so Ff. ² Ff y haue me inne. ³ Ms.
Than. ⁴ Ff goste. ⁵ D from. ⁶ om Ff.

⁷ Ms. off. ⁸ Ms. faciam. ⁹ Dff fro. ¹⁰ Ms.
lace. ¹¹ Ms. hardynesse. ¹² Ff lord. ¹³ Ff
woldyst me gr. byt. ¹⁴ Ms. off thy. ¹⁵ D
stande. ¹⁶ Ff. good.

¹ Ff lett. ² Ff syng. ³ Ff Thus. ⁴ om

Ff. ⁵ so Ff. ⁶ Ff flesche. ⁷ Ff pys.

⁸ Ff lade. ⁹ Ff felle & fl. ¹⁰ D thyne.

¹¹ Ff Of.

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- And though I falle thorough brotylnesse,
240 Lorde¹ *parce michi domine.*

Contra folium quod uento rapitur
ostendis potenciam tuam, & stipulam siccam persequeris.

- Ayenst a leeff that lyght ys to² blowe,
To me that am [full] freel off kynde,
Thy myzt and powere dost thoue schowe,
As though I myght berys bynde.
245 With wyndes ofte I owerthrowe
Suche fondyng off the [fende] I fynde,
I renne forth fro rowe to rowe
Somytyme before somtyme behynde;
I grope³ as a mane that ys ffulle blynde.
250 But though I stombe thou folowest me.
A, lorde, though I to the be vnkynde,
Yet¹ *parce michi domine.*

Scribis enim contra me amaritudines,
& consumere me uis peccatis adolescencie mee.

- Thow wrytest, lorde, ayenst me
Bytternesse, that I shalle rede
255 Att domesday in syght off the
And alle the worlde in lengthe and brede;
That I dede in pruyte
There opynly owte hit⁴ shalle sprede;
And thus⁵ thou wyllt, fulle welle I see,
260 ⁶distroy me ffor my wycked dede.
But, lorde, to the I clepe and grede:
As thou art lorde⁷ off alle pyte,
That day whane I shalle drope and drede
Than *parce michi domine.*

Posuisti in nerno pedem meum, et
obseruasti omnes semitas meas,
et uestigia pedum meorum considerasti.

- 265 In a synwe thou hast my feet sette⁸
With the whyche that I goo shalle,
And alle the pathes thou hast mette
That euer I yede in wey or walle;
There ys noo thyng that the may lette
270 To knowe my steppes grete and smalle;
Wycked and worse, good and bette
I wote welle thou consyderest alle.
But, lorde, to the I clepe and calle:
Whan I slyde supporte thou me,
275 And though somtyme I take a falle
Yet *parce michi domine.*

Qui quasi putredo consumendus
sum, et quasi vestimentum [quod]
comeditur a tineas.

The whyche as rotyng shalle consume,
And fare as mowth⁹-eten¹⁰ clothe;
And¹⁰ as frome the fyre departeth fume

¹ Ff Euyr. ² Ff to be bl. ³ Ff graspe.
⁴ D hit owte. ⁵ HD thys. ⁶ HD And d.
⁷ Ff welle. ⁸ Ff In stockes pou haste sett
my fete. ⁹ Ff moght. ¹⁰ om Ff.

So body and soule a-sundre goth.
I am made of a lothly hume,¹
Hit² ys a thyng to mane most loth.
Wheroff thane³ shulde I presume
To be hygh-berted or lyghtly wroth?
285 Though I be he that ofte mysdoth,
Off mercy art thou large and fre;
As I leue⁴ that thys⁵ ys soth,
So *parce michi domine.*

(Iob 14, 1). Homo, natus de muliere, breui
uiuens tempore repletur multis
miseriis.

A man þat ys off⁶ womane bore,
But lytelle whyle he lyueth here,
290 And euery day more & more
Replenysshed ys with synnes sere,
With hote⁷ and⁸ colde and⁹ hunger¹⁰ sore
Turmentyd¹¹ ys frome yere to yere,
And ofte hym wanteth¹² goddes lore
295 That gostly wey¹³ he schulde lere.
And thus he wandreth in a were
As¹⁴ a mane blynde &¹⁵ may not see.
Therefore I pray the¹⁶ with louely¹⁷ chere
For¹⁸ *parce michi domine.* 300

Qui quasi flos egreditur & coneritur,
et fugit uelud umbra, et nunquam
in eodem statu permanet.

The whych oute spryngeth¹⁹ as a flour
That groweth fressh alle mene to glade,
But whane he with a sharpe schowre
Ys smytene, begynneth sone to fade.
So lese I the flayre colour 305
That god almyghty furst in me made,
And thus I change in euery hoare²⁰,
And fle away ryght²¹ as a shade.
And herewith I am ffulle²² lade
310 With synnes off dynerse degre.
Off heuene-blysse²³ me nought degrade,
But *parce michi domine.*

Et dignum ducis super huiuscemodi
aperire oculos tuos, et adducere
eum tecum in iudiciu[m].

And, lorde, thou letest²⁴ that hit be dygne
Thyne eyene to opene vpon²⁵ suche one,
And hyme thou shewest be that sygne 315
That he with the to dome shalle gone?
Haue mercy one me, Iheru benygne,
Me thynketh myne herte ys harder than²⁶
a stone
And besyed with a spyryte malygne,

¹ Ff slyme. ² Ff That. ³ Ff lord.
⁴ Ff beleue. ⁵ Ff hyt. ⁶ DFf a w. ⁷ Ff
heete. ⁸ om. Ff. ⁹ D hungor; Ff h. & s.
¹⁰ Ff Turned he. ¹¹ Ms. wanted. ¹² Ff lore.
¹³ Ff that. ¹⁴ Ff mylde. ¹⁵ Ff Of. ¹⁶ Ms.
spr. oute. ¹⁷ so Ff; HD shoure. ¹⁸ Ff all
full. ¹⁹ Ff Lord of heuene. ²⁰ Ms. letest.
²¹ Ff harde as.

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320 My flessli, the worlde they bene my fone.
These be¹ my enemyes, lorde², eche one,
Euer aboute to peryssh me:
Lorde, ffor the loue off Mary and Iohne
Euer *parce michi domine*.

Quis³ potest [facere] mundum de
immundo conceptum semine?
Nonne tu qui solus es?

325 But⁴, lorde, who may clene make
Conceyuyd thyng off seede vnclene?
Nat thow? a, yes, I vnder[take]⁵,
Yeff the lest⁶ to make hit clene.
Allas, I walke in a lake

330 Off dedly synne that doth me tene:
But lorde, ffor the² loue off Maryes sake
Amende the harme that I off mene.
Y-wys⁷ I ame nat worth a bene
Off my-self to commendyd be:

335 Yet helpe me, lorde², with thy grace
shene,
And euer⁸ *parce michi domine*.

Breues dies hominis⁹ sunt, numerus
mensium eius apud te est.

Mennes dayes be¹⁰ shorte—be ware
And therto take [þou] good entente—
For in respyte off tyme euermare

340 They beth nothyng equipolent;
The nombre off hys monthes are
Alwey att the, lorde, verament.
Oure lyff ys nought but sorow & care,
Tyll we be passed ingement.

345 My wyttes, lorde, I haue mysypent
That thou me yauē to rewle with me:
But þat I may ryse vp and here¹¹ repent,
Lord¹² *parce michi domine*.

Constituisti terminos eius, qui pre-
teriri non poterunt.

Hys termes, lorde, thou hast ordeyned
350 How longe he shalle now² lyue here,
That may he nat passe ne be refreyued
But be thyne absolute powere.

Thys sentence may be wellesusteyned
By a story as we may here:

355 How Ezechye to dethward peyned
And yet god addyd ouer xv. yere;
Hys kyndely tyme was comene fful nere,
But for hys synnes tho wepte he.
Lorde, yeue¹³ me grace that I may here

360 Haue¹⁴ *parce michi domine*.

Recede [ergo]¹⁵ paululum ab eo ut
quiescat, donec optata ueniat,
sicut mercenarii¹⁶, dies eius.

Therffor, lorde, a lytelle goo away,

¹ Dff ben. ² om Ff. ³ Ms. Quis michi.

⁴ Ff A. ⁵ Ms. vnderstande. ⁶ Dff lyst.

⁷ Ff Forsoth. ⁸ Ff Wyth. ⁹ Ms. homines.

¹⁰ D ben, Ff beeth. ¹¹ Ff here &. ¹² Ff Euyr.

¹³ Ff So graunt. ¹⁴ Ff Wyth. ¹⁵ so D.

¹⁶ Ms. mercenarius.

With-drawe þy[n] hand þat mane may
reste.

Tyll he desyre hys dethe-day
And wyne¹ to be shutte vp in hys²
cheste;

And late hym lyue yeff he³ lust ay, 365
Thys holde I, lorde, ffor the best;
Alle dysease frome hym delay,
Tyll the careynz in erthe be keste.
Allas, alle⁴ þis world now ys mys-wrest
To carpe th[u]s⁵, lorde, ayenst the. 370
Make me to thy mercy trest
For⁶ *parce michi domine*.

(Iob
14, 13). QUIS michi hoc tribuat ut in in-
ferno protegas me, donec per-
transeat furor tuus?

Who to me may yeue or graunte
For loue or any affecccione,
For' thy wratthe that ys duraunte 375
I may haue my⁸ protecccione?
In helle yeff I be concurraunte,
Ther ame I in [thy] subiecccione;
In heuene though thou woldest me
haunte⁹,

Yet⁴ ther ame I att thy correcccione. 380
I may nat frome thy respeccione
By no wey, lorde, hyde now⁴ me:
Therffore sey I thys lessone
Off *parce michi domine*.

Et constituas michi tempus in quo
recorderis mei?

And thou woldest a tyme ordeyne 385
In whyche thoue woldest of me haue
mynde,

With some solace me to susteyne
That off thy blysse ame so ferre¹⁰ be-
hynde?

My woo frome the cane I natt layne
But telle hit the, for thoue art kynde: 390
I ame fast bounde¹¹ here with a chayne
Off dedly synne, ffulle welles I fynde.
But woldest thoue, lorde, me vnbynde
Thorough the vertu off thy pyte,
Thane were I gladde and lyght as lynde 395
To haue¹² *parce michi domine*.

Putasne, mortuus homo rursum
uiuat?

Trowest thoue nat that mane shalle ryse
Ayene to lyfe that dyed onys?
Yes, and that in a wondyrffulle wyse,
With flessli and felle, blood and bonys. 400
Than shalle god hys dome denyse
And to hym take the goode attones;

¹ Ff wyll. ² Ff a. ³ Ff D hym. ⁴ om Ff.
⁵ Ms. thys. ⁶ Ff Thorow. ⁷ r. Fro? ⁸ Ff
haue may any. ⁹ Ff daunte. ¹⁰ Ff Pat am
of bl. full f. ¹¹ Ff bounden, here om. ¹² Of.

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But dampned soules shullene sore gryse

And yeue a shoute with hydous gronys.

405 Th[u]s¹ make they shulle wooffulle mones

Alle that shullene dampned be.

Tha[t] I may dwelle² withyne thi³ wones,[Lord]⁴ *parce michi domine.*Cunctis diebus quibus nunc milito,
expecto, donec ueniat immutacio
mea.

Alle the dayes that I lyue here

410 In thys wooffulle wepyng⁵ dale,

I byde allowey frome yere to yere

Tylle I chaunge as mene do falle⁶.

Chaunge I shalle withowtene were,

Nat ay be dwellyng in thys vale.

415 But, lord, whane I ame leyde one bere,

Hye vp to heuene my soule [þou] hale—

For there comene neyther grett ne smale,

But thou drawe hem, lorde, to the;

That my soule be nat in bale;

420 But⁷ *parce michi domine.*Uocabis me, & ego respondebo
tibi; Operi manuum tuarum por-
riges dexteram.

Thou shalt me calle att domesday

Whene thou art set one iugement,

And I to the withowtene delay

Shalle yeue my[n]⁸ answeere verament.

425 But, goode Ihesu, to the I prey

Thynke allowey with fulle entente

Thou madest me off a clott off clay;

Thyne handwerk helpe as þou furst
mente;And with my thought⁹ I haue myspent

430 Thorough malyce here off frealte

Here, leeff lorde, late me repent,

But¹⁰ *parce michi domine.*Tu quidem gressus meos dinu-
merasti, sed parce peccatis meis.

Forsothe my steppes euerychone

Thou nombred hast and tolde¹¹ hem alle:

435 But, lord, to the I make my mone,

As thou art lorde off heuene & helle¹²,

Vertues, lord, though I haue none

Late thy grace in me now welle¹³;

For woo ys hymne that stante alone

440 And hath now helpe¹⁴ yeff [that] he
falle.My syne ys bytterer thane eysel or
galle,

And stynkyth, lorde, in syght off the:

But nought-for-thane to the I calle

For *parce michi domine.*¹ Ms. Thys. ² Ff Graunt me to d. ³ Ms. the.⁴ HD Off, Ff Wyth. ⁵ Ff woopes. ⁶ Ff fale.⁷ Ff Euyr ⁸ Ff an. ⁹ Ff & wyttis myne hogh.¹⁰ Ff Thorow. ¹¹ Ff telde. ¹² Ff alle. ¹³ Ffwalle. ¹⁴ Ff & no h. hath.(1ob
17, 1.) Spiritus meus attenuabitur, dies
mei breuiabuntur, et solum michi
superest sepulchrum.

My spyryte shalbe ffebylle and feynt 445

Whene¹ I am fallene in any² age,

My dayes, make I neuer so queynt,

Shullene abregge ande somewhat swage,

And I ful sone shalbe atteynte

Whan I haue lost³ my[n] hote corage, 450

And though I dyede thane as doth a seynt,

A pytte shalbe myne herytage—

In erthe gete I none othere wage

Off alle rychesse, that mane may see.

Whane I ame closed in that cage, 455

Than *parce michi domine.*Non peccauit, et in amaritudinibus
moratur oculus meus.

I haue nat synned wyffully

Thorough my feynt febelle nature,

Ne greuede the so greuouly⁴

Wherefore I shulde thys woo endure; 460

Thou punysshest me ande I not why,

Passyng resone and goode mesure.

Hit ys my flessch, lorde, ande nat I

That groccheth ayenst thy harde reddure.

[But, lorde, as .i. am thy creature,]⁵ 465

And [þou] that ylike gode that boughdest me,

So my care recouere and cure

With *parce michi domine.*(1ob
17, 11.) Dies mei transierunt, cogitationes
mee dissipate sunt, torquentes
cor meum.

My dayes, lorde, passede are

Ande olde I am, I am no faunt⁶; 470

My thoughtis wandre[n] wyde-whare,

For they bene, lorde⁷, fulle variaunte,

My herte they greuyn wondresare

For euer aboute hymne they haunte.

Thys maketh me to drowpe & dare, 475

That I ame lyke a pore penaunte.

Though I be, lorde, vnsuffysaunte

Any helpe to gete off the,

Yet, for I ame thy⁸ creaunte,Lorde⁹, *parce michi domine.* 480Noctem verterunt in diem, & rursum
post tenebras spero lucem.

The nyght they turnyde in to þe day,

For they maden me to¹⁰ wake alle nyght;

I myght nat slepe be no way,

Suche thoughtis were in myne hert
pyght¹¹.

In derknes dymme as I so lay, 485

¹ Ff When þat. ² om Ff. ³ Ff lost y haue.⁴ Ff gryselly. ⁵ so D; Ff But as y am I thyc.; om in H. ⁶ Ff now faynte. ⁷ Ff ofte.⁸ Ff thus. ⁹ Ff Euyr. ¹⁰ Ff me maden;to om. ¹¹ HD pyght.

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Yet hoped I after the clere day-lyght;
 But thoughtis me so trobled ay
 That I was thane a woffulle wyghte.
 But, lorde, as þou arte mekyll off myghte,
 490 Alle euylle thoughtis putt frome¹ me;
 And that I off the may hane a² syght,
 Lorde³ *parce michi domine*.

Si sustinero, infernus domus mea
 est; in tenebris strani lectulum
 meum.

Lord, yeff I shalle suffre thys grete dysease,
 Hit wolle me brynge vnto my graue;
 495 And yet I-wys I may nat chese,
 Whether I be⁴ kyng, knyght or knaue.
 In derkenes dymme alle owte off ease
 My lytelle bedde spredde I haue;
 That bed shalle I neuer lese,
 500 Though I wolde flor angor raue,
 Tyll the day off dome that off my⁵ graue
 I shalle aryse, and moo with me.
 My soule lorde I prey the⁶ saue
 Wyth⁷ *parce michi domine*.

Putredini dixi: pater meus es;
 mater mea et soror mea, uer-
 mibus.

505 To rotene erthe ryght thus said I:
 »Thou art my flader off whom I came«,
 And vnto wormes sekurly:
 »Thow art my moder, thy sone I am⁷;
 My systrene alle⁸ ye bene, flor why
 510 None other þane ye flor sothe I [n]am⁹.
 I shalle calle hem systres lo for-thy,
 For I shalle roote amonge heme¹⁰;
 Off the lowest erthe god made Adame,
 Off whyche my kynde I had as he.
 515 Now, lorde, that art lykened to a lambe¹¹,
 So *parce michi domine*.

Vbi est ergo nunc prestolacio mea
 et paciencia mea? tu es domine
 deus meus.

Where ys myne abydyng nowe,
 And alle my pacyence therto?
 They beñ away, I wote¹² neuer howe,
 520 For sothe me wanteth both two.
 Yeff myn herte be styff and towe
 To thanke the in wele and woo,
 Hit ys nat I but oonly thow;
 Thow art my lord and god also.
 525 O thow gret lorde, alpha &¹³ oo,
 Helpe me flor thy grett pyte;
 I haue Inough I pray the hoo¹⁴,
 And¹⁵ *parce michi domine*.

(Iob
 19, 20). Pelli mee, consumptis domine
 carnibus, adhesit os meum, et
 derelicta sunt tantummodo labia
 circa dentes meos.

To my skyn my mouth⁽¹⁾ ys loo¹
 And² clened fast, as ye se may³, 530
 And wasted ys my flessch also,
 And bothe my lypes bene away,
 My whyte tethe they⁴ bene fulle bloo—
 Ye wolde be agast⁵ yeff ye me say⁶.
 Myn heryng ys fülle clene agoo, 535
 Myne eyene be[n] dymme that were[n]
 fülle gray;
 And I that was fülle stoute and gay,
 Fülle⁷ horyble am now opone to se.
 Tyme ys that⁸ mene now⁹ for me pray
 For¹⁰ *parce michi domine*. 540

Miseremini mei, miseremini mei,
 saltem uos amici mei, quia manus
 domini tetigit me.

Reweth one me, reweth on me
 My frendys namly, now¹ helpe¹⁰ att
 nede,
 For I am there I may nott fle,
 The hand off god fülle sore I drede.
 And frendys, seeth¹¹ that I am he 545
 Thys other day that⁴ on the erthe yede;
 Now helpe yeff that⁴ youre wyll be,
 With prayer, fastyng, and almes-dede—
 For these mowen¹² best gete me mede,
 With *placebo* and *dirige*; 550
 Here-with my soule¹³ I pray you fede
 With *parce michi domine*.

Quare persequimini me sicut deus,
 & carnibus meis saturamini?

Why as god do ye pursewe
 Me, that suffre these sharpe schowres?
 Ye late me payne¹⁴ here in¹⁵ peynfulle 555
 pewe

That ys a place off grett doloures.
 Yow I chese for frendes trewe
 And made yow myn executoures.
 But tyme xalle come that ye shalle
 rewe
 That euer ye were to me¹⁶ false trey- 560
 toures.
 My good ys spent¹⁷ as hit were youres,
 But nat a peny yevyne ye me.
 Now for alle suche flaytours¹⁸
 Lorde, *parce michi domine*.

¹ Ff To my mouth my skynne ys blo. ² om
 Ff. ³ Ms. may se. ⁴ om Ff. ⁵ Ff gast.
⁶ Ff ye may see. ⁷ Ff now men. ⁸ Ff
 Wyth. ⁹ Ff ye. ¹⁰ D helpe. ¹¹ Ff Now
 fr. syth. ¹² Ff may. ¹³ Ff My hungry s.
¹⁴ Ff pyne. ¹⁵ Ff in a. ¹⁶ Ff so f. ¹⁷ Ff
 ye spenden. ¹⁸ Ff false (overl.) factowres.

Ms. Harl. 1706.]

Quis michi tribuat ut scribantur
sermone mei?

- 565 Who may graunte me thys bone
That my wordes wretene were,
In ensample off eurychone
That hap may to bene in care?
For yeff they woldene makene moone
570 Eyther grocche with herte sare
Ayenst god that sytteth in trone,
[Percase yet]¹ they woldene spare
And make natt so ferly ffare
But take ensample woldene off me.
575 Now, lord, as I am but² wormes ware,
So *parce michi domine*.

Quis michi det ut exarentur in
libro, stilo ferreo aut plumbi
lamina, uel celte sculpantur in
silice?

- Who shall graunte me, or I be dede,
To wryte hem by oone and oone
580 [In]³ booke with ynke blak or rede,
Made with gumme and vermylone,
Or ellys yet² in plate off lede,
Or graven in harde flynte off stone,
That alle mene, where-euer⁴ they yede,
585 Myght otherwyle loke theropone?
I wolde my frendys and my ffoone
Ensample⁴ take myght be me.
As thou art thre and gode allooze,
Now⁵ *parce michi domine*.

Scio enim quod redemptor meus
viuit, et in nouissimo die de
terra surrecturus sum, et rursum
circumdabor pelle mea, & in
carne mea videbo deum salua-
torem meum.

- 590 I wote ryght⁶ welle that my redemptoure
Lyueth yet, and lyue shall aye,
And I shall ryse, I not what oure,
Owte off the erthe att domes-daye,
And take to me my ffurst coloure,
595 In⁶ flesshe & felle cladde on clay,
And [so] shall I see my sauoure
Deme the worlde in wonder aray.
The wycked than withowtene delay
As arowes to helle they shullene flee.
600 Lorde, that I goo nat that way,
So *parce michi domine*.

Quem uisurus sum ego ipse, &
oculi mei conspecturi sunt, et
non alius.

- Whame⁷ I my-self shall se in syght
With eyene clere and herte stable,
And knowe hym as god almyght
605 That was for me man desparitable⁸.

¹ Mss. Because yeff. ² om Ff. ³ Mss.
My. ⁴ Ms. Emsample. ⁵ Ff So. ⁶ Ff
And. ⁷ Mss. Whane. ⁸ so Mss.; r. despitale.

Shalle ther for¹ me noon other wyght
Se my god that ys durable,
But I my-self with eyene bryght
Shalle hyme be-holde most honorable.
O lord, that charyte that ys² so amyable 610
And bryght shynnyng in thy mageste,
That syght to see lorde make me able
Thorow *parce michi domine*.

Reposita est hec spes mea in sinu
meo.

Thys hope ys in myne herte sette,
That neuer ffrome me sshall dysseuer; 615
Thereyne my trust also ys knette,
The whych to haue now ys lener.
I hope to god that I shall gette
Off alle dysseases yet rekouere³,
And se my lorde in hys turete 620
With whome I hope to dwellene euer.
Thouh I be synfull, lord, take me neuer
In any thyng⁴ that may dysplease the,
Thy blysse late me haue for euer
Thorow⁵ *parce michi domine*. 625

^{(10, 18).} Quare de vulua eduxisti me?
Qui vtinam consumptus essem,
ne oculus⁶ me uideret!

A lord, why leddyst thou so me
Oute off þe wombe that⁷ I was in?
Wold god I had consumed be
With-inne my[n]⁸ owne moders skynne,
That the eye with whyche I see 630
Had nat seyne no⁹ more ne mynne,
That I myght in that degre
Neuer haue wyst what had be synne;
For synne maketh me from the to twyne.
That off nought madest þou¹⁰ me, 635
Thy mercy, lorde, mak¹¹ me to¹²
wyne
With¹³ *parce michi domine*.

Fuissem¹⁴ quasi non essem, de utero
translatus ad tumulum.

And wolde god that I be hadde
As a thyng that neuer was!
For alle with synne I am be-stadde, 640
And eury day I doo trespass.
No wonder though I be vngladde
And though I syng oftene alas!
For pure woo I wexed madde,
Nere goddys mercy my solace. 645
Lo, lorde, lo, I am ryght as
A wytles mane with-owtene the:
But as thoue off plente¹⁵ mercy has,
So *parce michi domine*.

¹ HD therefore. ² Ff O L that arte. ³ Ff
rekeuer. ⁴ Ff Wyth oght. ⁵ Ff Wyth.
⁶ Ms. o. tuus. ⁷ Ms. thas. ⁸ Ff In myn.
⁹ Ff me. ¹⁰ Ff Ye from þe lord that madyste.
¹¹ Ms. made. ¹² Ff graunte þat y may. ¹³ Ff
Thorow. ¹⁴ Ms. Fuissent. ¹⁵ Ff lord all.

Ms. Harl. 1706.]

Nunquid non paucitas dierum meorum
finitur breui?

Whether the flewnes off my dayes
650 Shulle nat hastily haue an ende?
Sythen I can se be no wordly wayes
But owte off¹ þe worlde sone shalle I
wende.

The wordles wyles ryght nat me payes,
For they benz false and ful vnthende(!);
655 My flesschly lust my soule affrayes,
And I am tempted with the ffende.
Thys maketh me to bowe and bende
Alle-vey to synne, that woo ys me.
Lorde, that arte curteyse and hende,
660 So *parce michi domine*.

Dimittite ergo me domine, ut plan-
gam paululum dolorem meum;
antequam vadam, et non reuer-
tar, ad terram tenebrosam et
opertam mortis caligine.

Therfore, lorde, suffre thow² me
A lytyle what, that whylle³ I may
The tyme that eu⁴ I greued⁵ the
In dede or thought be nyght or day,
665 And graunte me, yeff thy wyll be,
That here in erthe I wepe⁶ may,
The derke lande that I neu⁷ see
That keu⁸ered ys with blacke alle-vey.

¹ Ff fro. ² Ff now. ³ Ff A L whyle
that wepe. ⁴ Ff gytyd. ⁵ Ff wepe l.
⁶ Ff ne. ⁷ om Ff.

Now, good⁷ Ihesu, to the I prey,
As thow art god in trinite, 670
From that lande thou kepe [me] aye
Thorough *parce michi domine*.

Terram miserie et tenebrarum, ubi
umbra mortis et nullus ordo, sed
sempiternus horror inhabitans.
The lande off myscheff and off derknes
Where as dampned soules dwelle,
The londe off woo and off wrecchednesse 675
Where benz moo peynes þane tonge
may telle,
The londe off dethe and off¹ duresse
In whych noon² order may² dwelle,
The londe off wepyng and off³ drerynesse
And stynkyng sorow⁴ on to smelle. 680
Now from that lond þat clepyd ys helle,
Worthy lord, rescue now thow⁵ me,
So that I may eu⁶er with the dwelle,
Thorough *parce michi domine*.

Here endeth the ix lessons of the
dirgye whiche Iob made in hys trybu-
lacion.

(Follows another poem with the same
refrain *Parce michi domine*, beg. By a
forest syde walkyng as I went Dysporte
to take in o mornyng).¹

¹ Ff of all. ² Ff m. bere. ³ om Ff.
⁴ Ff ourrou vnto. ⁵ Ff Worschypfull l. res-
cove.

Of the 3 following tracts (6—8), which are mostly found together in the Mss., the 2 last have been ascribed to R. Rolle by Tanner; but all are later compilations by a Midland writer, in a negligent, slipshod sort of style.

6. (The profits of tribulation.)

(Under this heading I give the 2 (or 3) originally distinct pieces which in the Mss. have subsequently coalesced. The 1st (How six maisters &c.) is found independent in Ms. Reg. 17 A XXV and Ji IV. 9, but generally, as in Ms. Harl. 1706 f. 54 (Douce 322, Rawl. 894, Reg. 17 C XVIII, Corp. Chr. Coll. Oxf. 220², connected (though-loosely), through an intervening Nota de paciencia infirmitatis in Latin, with the XII profits of tribulation. The 1st piece is, in Ms. Harl. 1706, and by Tanner, ascribed to Adam Carthusianus (see Tanner s. v.). The other is a translation of De XII utilitatibus tribulationis (ascribed to Peter of Blois, ed. Giles III. 307, Migne 207)³, and is derived from the older translation (probably by R. Rolle) ed. p. 44 ff. The whole tract was printed London 1530.)⁴

¹ The same Ms. Harl. 1706, fol. 60, contains a translation of R. Rolle's De emendatione peccatoris (2a Capitula). Also, the 'Orologium Sapientie' ascribed (with the beginning of Ms. Harl.) to R. Rolle by Pits and Tanner, but which is nothing but Chapter V. of a larger tract of that name (a free English reproduction [of Henry Suso's work] by another author, ed. in Anglia X.
² Corp. and Rawl. are the best Mss., though neither is the original; Reg. closely follows Rawl.; Harl. often alters freely.
³ In Ms. Mm vi: 17 fol. 125 and C. C. C. Oxf. 193 this Latin tract is erroneously attributed to R. Rolle; others ascribe it to Adam the Carthusian. R. Rolle is probably the author of the 1st translation (Ms. Reg. 17 B xviii).
⁴ Another treatise on tribulation (saint Poule techip us &c.) in Ms. Ji vi. 40 and Bodl. 938, is wrongly ascribed to R. Rolle in the Cambr. Catal. of Mss.

Here begynnnyth a litil schort tretice that tellyth how þer weren sixe maisters asembliden¹ to-gidur, and askiden eche oon of oþere what² þey myzte best speke of that myzte moost plesse god & were moost profitable to þe peple, and alle þey weren acordid to speke of tribulacioun.

(T)he friste maistir seyde þat if eni þinge hadde be bettir to eny mannis³ lyuyng in þis world þan tribulacioun, god wolde haue zeue it to his sone; but for he say wel þer was no þinge better þan it, þerfore he gaf it to him, and made him to suffre moost tribulacioun in þis wrecchid worlde, more þan dide euere eny man or euere schal.

(T)he secunde maistir seyde þat if þer were eny man in þis world that myzte be with-oute spot of synne as oure lorde Ihesu Crist was, and myzte lyue here þritti zeer and it were possible with-oute mete and drinke, and were also so deuout in þrýng þat he myzte speke with angelis in þe eir as dide Marie Maudeleyn, zit myzte he not deserue in that lijf so greet mede as a man deserueþ in sufferýng of a litil tribulacioun.

(T)he þridde maistir seyde that if it so were þat the modir of god and alle þe halewis of heuene prieden alle for oo man, zit schulde þei not gete him so myche meede ne so greet as he schulde gete hym-silf bi meeknes in suffringe of a litil tribulacioun.

(T)he fourþe maistir seyde: We worschipe þe cros for oure lord Ihesu Crist hyng ther-upon bodili, but I seye we schulde raper and by more rigt and resoun haue in mynde þe tribulacioun þat he suffride ther-upon for oure gyltis and trespassis.

(T)he fifþe maistir seyde: I hadde leuere be of myzte, of strenkþe and of power to suffre þe leste peyne of tribulacioun þat oure lorde Ihesu Crist suffride here in erþe wiþ meeknes in herte, þan þe meede or the reward of alle worldly goodis, for as seint Petir seiþ þat noon ys worþi to haue tribulacioun but þo that desyren [it] wiþ clene herte and wiþ-oute error⁴; for tribulacioun quen-chiþ synne, and it lerneþ a man to knowe þe priuytees of god, and tribulacioun makip a man to knowe hym-silf and his euen-cristin, and it multipliþ vertues in a man, and purgith hym and clensith hym lijk as fier dooþ golde; and what man that meekli in herte suffriþ tribulacioun, god is with-inne hym and berith þat heuy charge of tribulacioun wiþ hym; also tribulacioun beyeþ azen the tyme þat is lost, and holdiþ a man in þe wey of rigtwisnes; and of alle þe ziftis þat god zeueþ vnto man, tribulacioun is þe moost worþi zifte, also it is [a] tresour to þe which no man may make comparisoun; and tribulacioun ioynþ a mannis soule vnto god.

Now axiþ þe sixte maistir whi we suffren tribulacioun with so euil wil; and it is answerid þer-to & seyð þus: for þre thingis. The friste is for we haue litil lone to oure lord Ihesu Crist. The secunde is for þat we thenke litil of þe greete meede and profite þat comeþ þerof. The þirdde is þat we þenke ful litil or nouzt of þe bittir paynes and þe greete passioun⁵ þat oure lord Ihesu Crist suffride for us in redempcioun of oure synnes⁶, and to bringe us to his blis that neuer schal haue ende. AMEN. —

In Ms. Rawl. C 894 &c. then follows:

B. Nota de paciencia infirmitatis.

Si sciret homo quantum ei infirmitas vilius fuisset, nunquam sine infirmitate vivere uoluisset, quare? Quia infirmitas corporis est anime sanitas. Quod apostolus considerans: Cum infirmor¹ [inquit] tunc fortior sum & potens. Quomodo? quia infirmitas corporis extinctio est libidinis, destructio vanitatis, effugatio curiositatis, adnichilacio mundi & iuanis glorie, euacuacio superbie, exterminacio inuidie, expulsio luxurie, adquisicio gracie uirtutis diuine—Domino dicente ad apostolum Paulum: Sufficit tibi Paule gracia mea, nam uirtus in infirmitate perficitur. Quod dictum

¹ al. asemblid.

² al. & yche on asked oþer what þing.

³ al. man.

⁴ r. irour.

⁵ al. gret paynes & þe bitter p.

⁶ al. soules.

⁷ Ms. infirmior.

Ms. Rawl. C 894.]

*bene intelligens*¹ apostolus ex maximo cordis sui gaudio dixit: Libenter gloriabor in infirmitatibus meis. Valde ergo desideranda est infirmitas, quoniam in nobis peccatorum flammam extinguit & a Ihesu Christo gratiam acquirit. Infirmitas in nobis culpam purgat & coronam nobis preparat. O infirmitas, quam amabilis es & nobis utilis; nunquam sine te ambulem, nunquam sine te sedeam, nunquam sine te in hac uita fugiente uiuam, quare? Quia infirmitas corporis est purgatio & anime sanctificatio. Infirmitas corporis est euidentis nobis diuini amoris indicium & castigacionis sue signum. Christo domino testante qui ait: Quos amo, flagello & castigo. Certe si uelimus ab eo amari, debemus ab eo desiderare flagellari. Quia si ab eo non fuerimus flagellati non poterimus ab eo recipi, scriptura teste que dicit: Flagellat omnem filium quem recipit. Constat ergo quod illum quem non flagellat non recipit, unde de illis quos hic non flagellat dicit per prophetam: Dimisi eos secundum desideria cordis eorum. Necessarium est ergo nobis flagellum domini, quia si ab eo flagellamur absque dubio ab eo recipimur. Pacienter est ergo tolleranda infirmitas corporis que est preparatio salutis, igitur cum gratiarum accione est suscipienda, cum cordis leticia est tolleranda. Infirmitas enim corporis generat odium mundi & parat amorem dei. Cogit nos uitam presentem tanquam erummosam peregrinationem & exilium odio habere & uitam eternam desideranter concupiscere. Sed homines miseri & mundo dediti, si sane semper in hac uita potuissent uiuere, nunquam [uitam] aliam habere uoluissent. Nunc ualde est dolendum & fletu dicendum quod non nulli statim cum a deo flagellantur, eius salutiferum flagellum ab eis auferre nituntur. Mox vasa vitrea querunt, uinum consulunt utrum uiuere an mori debeant. Heul heul Tales et huiusmodi per illum pessimum regem Ocoziam designantur qui, in libro Regum quarto, cum egrotasset misit nuncios dicens: Ite consulite Belsebub deum Accaron utrum moriar an uiuam; quibus nunciis Helias propheta domino iubente occurrens ait: Dicite domino vestro, nunquid deus non est in Israel, quia misisti ad deum Accaron ut consuleres eum; propter hec dicit dominus: de lecto tuo non conurges sed morieris; et ita factum est iuxta uerbum domini. Simili modo morte pessima morientur qui suum 'Accaron', qui uirna interpretatur, et flagellum domini a se expellere conantur, et ita dei ordinacioni² resistunt, nescientes ceci et insipientes quia deus dilectos suos hic flagellat ut eos probet et purget, mundet et sanctificet, ut postmodum eos coronet et glorificet; qui est super omnia deus benedictus in secula. Amen.

C.

Here sueth a prologe vpon þe xii prophetis and auauntegis³ of tribulacion.
Prologus.

Da nobis domine auxilium de tribulacione,

'Lord god, graunte us helpe of tribulacion'. To þe, soule, þat art distroublid and temptid, to þe is purposed þat þou schalt lerne wherof tribulacions seruen, and [not]⁴ only þat þou schalt suffre hem patiently, [but]⁵ gladly, and comforte the inwardly of þat þou arte discomforte outwarde⁶. For Seneca seiþe: *Non est ita magna consolacio sicut illa que ex desolacione extrahitur*, There is none so gret comforte as is þat þat is drawn oute of discomforte. Which comforte may noman haue, but he know first the frute of tribulacion, þat is to seye, but he know how god sendith tribulacions and ordeyneþe heme to be prophet⁷ of the soffers, but if it so be that rebelnesse of frowardnes with-stande þe ordinance of god. Therfor þei þat knowen her defautes one þat one partie⁸, and þee profetis of tribulacion on þat oþer parti, askyn to be holpyne in tribulacion, & not tribulacion to be put a-weye from hem; for if þei askyn puttyng away þerof, þei askene a-yence hym-selfe, as seynt Poule dyd which asked þe prikyng of his flesh to be done a-weye; to whome god answeryd thus, 1^o ad Corin. 12^o: *Sufficit tibi gracia mea*, My grace suffiseth to the. Many prophitis þe ben of tribulacion, but of xii I purpose to speke in special; the which who so will with good diligens reed or here, he schal lyghtly with goddis grace fynde gostly sauoure. For ryght as mete euel chewed is euel to defye, ryght so techyng of hooly writt neccigently redd or herd profiteth lytell or ellis nougte.

Of the first prophet of tribulacion. Capitulum primum.

The firste prophet of tribulacion is vnderstonð þat it is a trew socoure of help sent frome god to delyuer the soule fro þe handis of his enemyes, whiche enemyes ben þese: preny suggestions¹⁰ of þe fende þat cruel enemy, false ioyes

¹ Mss. intelligit.² Ms. ordinacionem.³ CH euangelistes(!), corr. in Reg.⁴ Ms. (&

Reg.) yit; HC & that only.

⁵ Mss. and.⁶ C outwardly.⁷ H helpe & p.⁸ CH parte.⁹ H to v.¹⁰ H suggestion.

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&¹ richesse of the world þat disseiuable enemy, vnclene lustis of the flessh þat homly enemy. Thes enemyes sleen þe soule, and² so mych þe more (per)losly, þat þei disseiuen it *with* false feyned frendshyp and so preuily. The which ben figured bi Ioas, 11^o Regum .xx., that feyned hym³ frend to Amas holdyng^e hym by þe chyne as he wold haue kyssed hym, and so with his swerd in þat oder hond preuily stiked⁴ hym. Vpone þis seiþe seint Gregor: Yf euery⁵ fortune is for to be drad, moch more is for to be drad *prosperite* þan *aduersite*—as⁶ scheweþ opynly. And note wel þat god ordeyneth all þingis in tribulacion to [þe]⁷ delyuerance of his *seruauntis*, as he behotiþe be þe prophet Dauid, seying þus: *Cum ipso sum in tribulacione, eripiam eum & glorificabo eum*, I am *with* hym in tribulacion, I schal delyuer hym of tribulacion, and I schal glorifye hym for tribulacion. For als much þan as god is *with* vs in tribulacion, we schal suffre it⁸ patiently and gladly, for þe more þat tribulacion groweth⁹ to þe, the more nere god neizhith to þe, as þe prophet seiþ: *Iuxta est dominus hijs qui tribulatio sunt corde, & humiles spiritu saluabit*, Oure lord is faste-by to¹⁰ hem þat ben in tribulacion of herte, and he schal saue hem þat ben meke of spirite. Therfor if the peyne of tribulacion make the heuy and greuyth the, þe myzt and the mercy of god thy sauoure þat is *with* the in tribulacion, schall inwardly comfort the. But now *perauenture* þou myzt¹¹ answer & sey thus: 'The bitter payne of tribulacion I fele wel, but swetnesse of his fellowship I fele none; ffor if he schewed to me the *present* swetnesse of hy[s]¹² myrth as he doth the bitterness of tribulacion, I schuld suffer it gladly'. Also *perauenture* thou woldist¹³ seye that afore tribulacion thou felist¹⁴ more swetnesse in god þan þou dedist when þou were¹⁵ in tribulacion. Here-to may be answered, þat þe frendshipe of god in tribulacion is¹⁶ vnder-stond in twey maners. First: as tribulacion encreasith, so god multiplieth grace & vertu for to suffre tribulacion patiently & gladly. Example: as lordis send socoure and helpe to comforte hyr *seruauntis* þat be in castellis¹⁷ besegid of her enemyes, ryzt so oure lord god sendiþe comfort of grace to soules þat ben be-segid *with* temptacions & tribulacions. The second maner of the fellowship of god in tribulacion may be vnderstode by the comforte þat he sendith hem þat bene in tribulacion; as the apostil seiþe, 1 Cor. 11^o: *Sicut habundant passionnes Christi in nobis, ita habundat consolacio nostra*, As the passion of Criste¹⁸ encreasith in us, so encreasith oure comforte. Cristis passions encreasyn¹⁹ in us when thei be sent fro hym and we to [þe]²⁰ lyknesse of hym mekely & patiently suffer hem as goddis *seruauntis*, and not as mansleers and thevis, whiche hane deseruid þat þei sufferne. And vnderstond well, þat comforte of grace in tribulacion is for he schulde²¹ dred god and trist in hym to be delyuerde; ²²as we rede in the boke of holy fader²³ seint Anton, how he after many gret *spirituall* temptacions was troublid of fendis, bodyly betone and woundid all hys body, so þat when his *seruaunt*²⁴ cam to viset hym he found hym lying dede & so he toke hym vp and bare hym to the next towne where he watched²⁵ tyll abowzt mydnyzt; and þan by the will of god he releued²⁶ and bad his *seruaunt* preuily, all other slepyng, bere hym azen; and so he did. And when he was brouzt azen thedir so feble þat he myzt not stonde, but sittynge vp he seid þus: 'Where bene ye²⁷ euill spiritis, wicked feendis? lo I am here be þe myzt of god redy to withstond all youre malice'. & after þes and many [othir] wonderfull temptacions: oure lord appered to hym in wonderful lyzt & comfortable. To whom hooly Antone seid: 'A lord Iheru, where hast þou bene? good lord, where hast þou be²⁸ so longe fro me in tribulacion?' And oure lord answered and seyde: 'here *with* the, beholdynge thi fyghtynge, redy to reward the and comforte the after thi victory, as I am wont to do for my chosin childerne'. For wit þou well þat comforte oweth not to com, tyl that a place be rayed therto by tribulacion. Also we rede of Sare, the

¹ H of. ² CH in. ³ om in H. ⁴ H caste, RC kyld (R styked on margin). ⁵ H any. ⁶ Ms. as he. ⁷ Ms. be. ⁸ H the more p. ⁹ 1st transl. greues. ¹⁰ H myght. ¹¹ RC his. ¹² H wolde. ¹³ H felt. ¹⁴ H om when þou were. ¹⁵ H to v. ¹⁶ H om in c. ¹⁷ H om of C. ¹⁸ H encreaseth. ¹⁹ Ms. be; H be the. ²⁰ CH he s. preve hym-silf, he s. ²¹ The foll. tale is added. ²² Ms. faders. ²³ H *seruauntis*. ²⁴ RC was w., H was washed. ²⁵ = re-livd. ²⁶ Mss. þe. ²⁷ good—be om in H.

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douȝter of Raguell, Tobie 11^o: *Hoc autem certum habet omnis qui colit te quia vita eius si in temptatione fuerit coronabitur, si autem in tribulatione fuerit liberabitur, et si in correptione fuerit ad misericordiam tuam peruenire licebit. Non enim delectaris in perditionibus nostris; quia post tempestatem tranquillum facis, et post lacrimacionem et fletum exultacionem infundis*: Euery man þat worschippith the¹, god, hath this for certeyn that yf his lyfe be here in temptacion, he schalbe crowned, and yf he be in tribulacion he schalbe delyuerd, & [yf] he be in chastisyng it schalbe leffull² to com to þi mercy; þou delitest not in oure per[i]chynge, for after tempestis þou makist tranquillite, & after teers and wepyng þou sendist gladnesse. as the prophet seith: *Secundum multitudinem dolorum meorum in corde meo consolaciones tue letificauerunt animam meam*, After the multitude of the sorrowes in myn herte thi comfortis hane gladdid my soule. The comforte of oure passith þe sorrowes of tribulacion of many zenis; ffor god þat commyth³ for to helpe & comforte, after tribulacion schal abyd with þe, gladdynge þi soule. And perauenture yf þou pleinste þe þat þou tarrieste ouer-longe abydyng his comforte, as louers be wont to pleyne: here-to answerie a gret clerke, Cassiodorus: *Ipsa velocitas dei desideranti & amanti tarditas videtur*, The swiftenesse of god to a desiryng & a lounge soule semyth longe taryng, [or thus: a thyng þat is moche couetyd semeth grete taryng] to a lounge soule. Pan of pese tofore-seid⁴ may be concluded þat a soule discomforted in tribulacion oweth⁵ not to hold hym-selfe ouercom of his enemyes, but rather delyuerde. Siþe þan þat þis is sothe þat tribulacions delyueren us from oure enemyes, þough so be þat þei be heuy and chargeable yet neuer-the-lesse þei schulden be suffred patiently & gladly, with-out grocchynge a-ȝens tribulacions; for yf we gruche⁶ a-yence hem, þan we strive a-yenst oure helpers & we helpen oure enemyes. ⁷And for we be not stronge of oure-silfe to delyuer vs from oure enemyes, pray we to god mekelye seyinge with the prophet: *Da nobis domine auxilium de tribulacione*, Lord god graunte us helpe of tribulacion⁸.

The second prophet of tribulacion. *Capitulum secundum.*

The second prophet of tribulacion is þat it stoppith the malice¹⁰ of the fend; for he is a-ferd to tempt þe soule þat is in tribulacion, for he dredith hym to be onercome or ellis refused. & þat is figured by the frendis of Iobe, where it is seyð, Iob. 11^o: *Nemo loquebatur ei uerbum, videbant enim dolorem eius uehementem*, Noman speke to hym a word, þei sigh his sorrowes werne grete. The feyned frendis of Iobe betokyn wicked feendis þat wexen¹¹ or troubllyn soules, which dare not com nyze a soule þat is in tribulacion, ne tempt it beyng distroublyd. ⁹& not oonly tribulacion stoppith the malice of the fende, but also þere-thorouȝ the soule deseruith comforte as¹ of angels and of seyntis, as we rede of holy faders many oone. Of which one commyth to mynde. Abbot Sisoy after meke sofferryng of tribulacions & desesis, a litill to-fore the soule schuld passe from the body, he seyð: 'brethern, bene (!)¹² glad, lo holy Anton commyth to us'; & sone after he seyð: 'lo here commyth the worschypful company of prophetis'; and the thrid tyme he seyð: 'now commyne the holy apostillis'; and as it semed to hem þat stodyne about he spake with hem; and þen þei prayeden [hym] þat he schuld tel hem with whom þat¹ he spake, and he answerid and seyð: 'with holy angels þat commyn to take my soule; and I prayed hem to byd[e] a while, þat I schuld¹³ suffre more pennaunce; and pese wordis I-seyd, þe spirit passeth¹⁴ with gret lyȝt, all þei felyng a wonderfull¹⁵ swete sanoure'. ¹⁰Note well þat þere is no perell in tribulacion of temptacions so þat þou answer not to hem by dilectacion or¹⁷ consentynge, as þe spech of ane opyne cursed man noyeth not but yf þou answer to hym. þat is figured in holy wrytt where it is seyð, Ysaie xxxvi^o: *Mandauerat enim rex Ezechias ne populus responderet blasfemijs Rapsacis*, Kynge Ezechie commaunded þat þe peple schuld not answer to the blasfemiis¹⁸ of that tiraunt

¹ om in H. ² H leuefull. ³ H coueteth. ⁴ H uoluntas. ⁵ L cordi. ⁶ H forsayd.
⁷ H ought. ⁸ R gurch, H groge. ⁹⁻⁹ added. ¹⁰ 1st tr. mouthe. ¹¹ al. vexen, 1st tr. werrayande. ¹² Ms. (& R) bene; HC be. ¹³ H myght. ¹⁴ H passyd oute. ¹⁵ H w. grete & s. ¹⁶ H Than note. ¹⁷ H &. ¹⁸ H blasfemiis.

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Rapsacis. By Rapsacis is vnderstonð the feend, and by his blasfemyes bene vnderstonð temptacions of wicked þouȝtis, which noyeth¹ nouȝt but yf þou wilfully assent to hem. ²And if þou fele þe feble by frelet[e] of the flessch, pray þou god besily in tribulacion þat he stop the malicious temptation of the fend, as the prophet seith: Lord god graunt us helpe of tribulacion³.

Of the thrid prophet of tribulacion. Capitulum tercium.

The thrid prophet of tribulacion is þat it purȝe the soule. But it is to wit þat ther bene v. maner of materiall purȝyngis. On is purȝyng of mannys body for corrupcion⁴ of humoris wicked; & þat is in two maners: one ys be medicinable⁵ drynkys, a nother be crafty blood-lettyng. The second purȝyng ys of metal, as gold be þe fire, & iron be the fyle. The thrid purȝyng is of trees, as cuttyng of vynes, and voydyng of onfrutfull branches. The fourth purȝyng is of corne, as betyng or thresshyng with a flayle. The fyfte purȝyng is of grapis, & that is by a pressoure. One þus many⁶ maners god doth purge the soule by tribulacions. For as the body is purged by medicinale⁷ drinkis of euell humoris, ryght so is the soule made clene by tribulacions sent from the souereyne leche oure lord god of veyne affeccions and euell maners; for seynt Gregor seyth: *Mali⁸ humores sunt mali mores*, Euel humoris bene euel maners. Drink þis medycyne of tribulacion sent to the fro god, for he is a wise leche and knoweth all þi pryncy syknesse & how much þou maist suffre and how much þou nediste, for he sendiþe the no thyng but þat þat is profitable to the. And he⁹ haþe tasted and assayed and drunke afore the, not for hym-selfe but for þi purȝyng, he suffred þe¹⁰ passione of deth; wherof he seyð to the¹¹ apostellis Iohū and Iamys, Mat. xx: *Potestis bibere calicem quem ego bibiturus sum*, Mow ye drynke þe passione þat I schal drynke? Pan sith this¹² wise lech hath dronke this medycyn for þi loue, drynke þou therof with-out drede, for it is holsom. This drynke thirsted the prophet Dauid whene he seid: *Calicem salutaris accipiam et nomen domini inuocabo*, I schal take the holsome passione of tribulacion. And if þe þinke it bitter¹³, clepe þi lord god vnto þi helpe as he seid: *Da nobis domine auxilium de tribulacione*, Lord god graunt us helpe of tribulacion. And as a purgacion schuld be receyued hastily with-oute ouer-much tasyng or longe tarryng, so schuld tribulacion be acceptid¹⁴ wilfully with-out argumentis of¹⁵ disputyng or rebellyon or¹⁶ grucchyng. But now be wel ware: for as some-tyme þe prophet of the medycyne is letti[d]¹⁷ and worchith the contrary to corrupcion, not for the¹⁸ defeate of þe medycyne, but for þe euel disposicion of hym þat receyueþ hit, so in the same wise the prophet of tribulacion is lettid of purgacion¹⁹ and doth the contrary, for it is begynnyng of payne, after which foloweth enerlastyng dampnacion; as we reden of kyng Pharo kyng of Egipt, for the more þat he was visettid by tribulacion, the more his rebellious herte encreysd in²⁰ to his dampnacion. The second purgacion of mannys body for euel humoris is by crafty blood-lettyng, and that is of two maners, as by openyng [of þe veyne, or els by boxyng or ventusyng. Openyng of the veyne]²¹ is propriety to confession, and boxyng or ventusyng, to tribulacion. And not[e] wele, ryght as foule blode corrupth the body, so syn which is called in holy writ 'blood' defouleth the soule. The veyne be the which blod or syne ys voidid oute, is the mouth, as it is seyð *Prouerb. x: Vena vite os iusti; quia iustus in principio accusator est sui*. The mouth of a ryȝtful man is the veyne of lijf; for the ryȝtful man in the begynnyng accuseth hym-selfe, þat is to sey, be confession. Also note that²² as a man oweth by this²³ veyne to voyde oute wicked blood for the purȝyng of his body, and kepe his²⁴ good blood for his norisshyng, ryght so in confession he oweth by his mouthe to shew all his synnes, and with-hold and kepe pryncy all his good dedis for fere of lesyng; for good [dedis] schewed in

¹ *al. noy.* ²⁻³ added. ³ Ms. corrupcion. ⁴ H medicinal. ⁵ H thyse. ⁶ RC medicinable. ⁷ Ms. Mala. ⁸ Mss. he þat. ⁹ Ms. þi. ¹⁰ H hys. ¹¹ H the. ¹² Ms. better. ¹³ HC accepte. ¹⁴ H or. ¹⁵ C of. ¹⁶ Ms. lettith. ¹⁷ om in H. ¹⁸ H is l. & d. the c. of hys p. ¹⁹ om. ²⁰ H his. ²¹ RH the.

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confession by veyneglory or avauntynge, turnyn fro vertu vnto vicis for defeaute of wise keepynge, as we redyne of the pharase that seyde, Luc. XVIII^o: *Gracias ago tibi domine quia non sum sicut ceteri hominum, raptores, adulteri, velut etiam hic publicanus; Ieiuno bis in sabbato, decimas do omnium que possideo*: Lord I þanke þe for I am not lyke as other men, robbers and auouters, also not lyke this publican; I fast twise in a¹ weke, I paye thythes of all þat I haue. Lo here þou maist² vnderstonde by this pharase a false feyned and a proude confession. *Sed publicanus a longe stans noluit oculos ad celum leuare, sed percuciebat pectus [suum] dicens Deus propicius esto michi peccatori*: But the publican stondynge a-ferre behynde, holdynge hym-selfe vnworthi, wold not lyfte up his zien to heuen, but he smote his³ herte and seyde God haue merci on me synner; and so this publican yode thens iustified, or made ryght, by his verrey meke confessione. To this acordith the prophet Dauid where he seith thus: *Dixi confitebor aduersum me iniusticiam meam domino, & tu remisisti impietatem peccati mei*: I schall knowlege [by]⁴ meke confession ayence my-silfe to my lord myn vnryztwines, and þou haste forzeuen the wickidnesse of my synne. ¶ Boxyng or ventusyng, a-cordyth to tribulacion; for als many desesis as god sendith to the in tribulacion, so many remedies he ordeynith for this purgacion. But note wel as it is nedeful afore ventusyng. the flessch to be het and clensid⁵, for þan the smytyng of the blood-ryne may be suffred the more esily; so it is spedful afore tribulacion þat the hert be bett with *parite* loue and charite, þat temptacion of tribulacion may be suffred the more patiently and gladly. In figure here-of the holygoste cam downe to the apostyls in lyknesse of fire, bi whome thei were so strengthid and comforted þat afterward þei weren⁶ gladd and yedyn⁷ Ioyinge for þei were maade worthi to suffer tribulacion, angre and reþrue for the name of Ihesu, the which afore þat tyme were so dredful þat þei fleddyn aweye fro hym and som forsokun⁸ [hym], as Petir—þat was prince of the apostilles—for fere of a woman swore þat he knew hym not, the which after [þe] comynge of the holygoste dred not the cruell turment of Nero the emperour, but patiently and gladly suffred to be crucified and dede. The second maner of materyall purgacion is of metallis, as gold be fyre, and irone by⁹ file. For ryght as fire departith gold from other metallis, and purgith hym of ruste and fylth, and makeþ hire¹⁰ faire and clene: so tribulacion departith the soule of his aduersaries, and clensith hym of the filth of synnes, and it makith hym to god lovely and acceptable; and therfor it is seyde Sapient. vi^o: *Tamquam aurum in fornace probauit electos dominus, et quasi holocausta¹¹ hostii accepit illos, & in tempore erit respectus illorum*, Oure lord hath proued his chosun men by tribulacion as gold is proued in the fornaise, and he hath accepted hem as sacrifice of offryng, & in tyme of reward þat schuld¹² be hold[en]. With this fyre of tribulacion was Iob proued when he seyde, Iobe XXIII^o: *Probauit me deus sicut aurum quod per ignem transit*, God preuiþ—by tribulacion—me as gold þat passith by¹³ fire. And note þat amonge all metallis gold is moste precieuse, and leed is leste of price, & yet neuertheles gold is not purged with-oute leed, for leed draweth with hym in the forneis the filthes¹⁴ of gold. On the same maner chosine soules [the which be likned to gold], bene purged by dampned soules¹⁵ the which be likened to leed; wherof Salomon seith: *Stultus seruiet sapienti*, The fole schal serue to the wise man—þat is to seye, euell men schal serue to purge good men by tribulacion. ¶ Also¹⁶ Iron is purged bi the file of ruste, and made schynnyng and¹⁷ bryzt: so is the soule purged by tribulacion from vnclennesse & comforted with gostly lyzt. And as a knyfe þat is not vsed, abydyng in the sheþ draweth¹⁸ ruste: so doth the soule with-owt excersise of tribulacion, desirerth vnclene luste; as we redyne of Dauid, II^o Reg. II^o, [þat] whan he was with-owt tribulacion of werryng with his enemyes, fell into anoutrye with the wife of Vry þat worþi knyzt, & after into homicide or manslauzter. Perfor seiþe þe prophet Ieremye: *Fertilis¹⁹ erat Moab in diebus adolescentie sue, & requieuit in [fecibus]²⁰ suis*:

¹ H the. ² H may thou. ³ H on h. ⁴ Mss. my. ⁵ Mss. clensid; r. chaufid.
⁶ H wentyn. ⁷ RHC yodyn. ⁸ RH the f. ⁹ HC hit. ¹⁰ H holocaustum. ¹¹ CH thai shullen.
¹² H fylthe. ¹³ H euyl men. ¹⁴ HC Also as. ¹⁵ om in H. ¹⁶ H dr. to hym. ¹⁷ H he f.
¹⁸ r. Sterilis ... ab adol. ¹⁹ Mss. diebus.

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Moab, þe which is vnderstonde the son of my people, was plenteuous by grace in tyme of his tribulacion, and he hath rested in filthes of syn. Than gruche not ayence god whan he flyth¹ thi soule to make it faire and clene, lowely and lyzt, or els may it neuor com to haue of hym that blissed syzt whereof it is seide Mat. v^o: *Beati mundo corde quoniam ipsi deum videbunt*, Blessed bene þei þat bene clene of hert for þei schull se god. ¶ The thrid maner of purgyng þat accordyth to tribulacion, is of trees, as cuttyng of vinis, or wedyng² of vnfrutefull braunchis; wherof Crist seith, Iohn. xx^o: *Omnem palmitem in me non ferentem fructum, tollet eum, & omnem qui fert fructum, purgabit eum, ut fructum plus afferat*, Euery vyne-braunche þat bringeth forth no frute in me þat am a warre³ vyne, my fader, þat is a tilier⁴, schal kut hym of and cast hym a-weye, and þat braunche þat beryth frute he schall purge hym, þat he may bringe forth more frute. By this vyne may be vnderstonde mannys herte, bi tho humoris is vnderstond affection or loue, and by vnfrutfull braunchis bene vnderstond fleshly lustis, vnordinate loue of creaturis, carnall affections of kynred, and worldly riches. When þe humoris of a vyne or of a tree is spred aboute vnto ouþer⁵ many vnfrutefull braunchesse⁶, hit bringeth forþe þe lasse frute or ellis none; þerfor⁷ it longith to a wise tilier or to a good gardiner to cut of þes vnfrutefull braunches, þat the vyne or the tree may bryng forth the better frute and the more. Right so almyȝti god, which is a wise tilier & a souereyne gardiner, cuttiþe a-wey vnclene lustis of þe flesh with the knyfe of bodyly siknesse, he cutteþe a-wey vnordinate loue of creatures with the hoke of aduersite & tribulacions, he cuttiþe a-wey carnall affections of kynred with þe swerd of deþe, & he cuttiþe a-wey worldly riches with is⁸ irone rodde, as with⁹ brennyng of fyre, drenchyng of water, robberyng of theves and such other. On all these maners doth god chastice and purge by tribulacion, ffor he wold þat the loue of thine herte schuld abyde with hym & bringe forth plenty of spiritual frute in hym, & not abyde ne trust in such deseuyable frendshyp; for seynt Gregory seith: *Qui autem labenti adheret¹⁰, necesse est ut cum labente labatur*, He þat leneþe to a fallynge þinge, nedis with þat fallynge he most fall.

The fourthe maner of materiall purgyng þat acordiþe to tribulacion, is of corne, as by betyng or thresshyng with a flayle, to departe þe corne fro þe chaffe; wherof seith seint Austene: *Quod flagellum grano, quod fornax auro, quod lima ferro, hoc facit tribulacio viro iusto*, As the fleile seruith to corne, as the fornais¹¹ seruith to gold, & as the fyle seruith to yren, so seruith tribulacion to þe ryztful man. ¹²As we rede þat the angel Raphael seid to Tobye, Tobie xii^o: *Et quia acceptus eras deo, necesse fuit ut temptacio probaret te*, And for þou were acceptable to god it was nedfull þat tribulacion schuld preue the. For as betyng of a fleile constreyneth the corne to departe fro the chaffe, so tribulacion constreyneth the herte to forsake the disseiuable loue of the world and the false frendshyp of synners, which ar vnderstond in¹³ chafe. The prophet of this flayle knew þe prophet when he seid: *Ecce ego in flagella paratus sum*, Lo I am redy to suffer the betyng of tribulacion. And therfor seith seynt Austin: *Noli conquerere(!) de flagello tribulacionis, si vis habere purum granum, & reponi cupis in celo ubi non nisi purum granum reponetur*, Pleyne þe not of þe¹⁴ fleyle of tribulacion, if þou wilt haue clene corne of concience, & if¹⁵ þou wilt coueit to be in þe garner of þe¹⁶ blisse of heuen into þe which þou maist not com till þou be clene purgid. Be well ware: for as corne þat¹⁷ is grene & moiste, & not ripe ne drye, is not departed from the chaffe with betyng of the fleile, but rather cleuith therto, so it is for to dred þat hertis which arne grene in begynnyn of conuersion and moiste in carnall affections, which hane not assaid þe profet of tribulacion, be not departed from þe fals frendshyp of hir enemyes, but rather cleuen to hem as þouz þei wold be comforted by hem; ¹⁸ffor when god sendiþe us visitacions¹⁹ for to purge þe soule þat he louyth, be it be bodyly siknesse or by losse of godes þat ben temporall or aduersite of enemyes or eny other temptacion

¹ Ms. felyth.² r. voidyng.³ = verray; H ware.⁴ H tyle-man.⁵ H ouer.⁶ al. braunches.⁷ H Thane, C that.⁸ H hy.⁹ om in H.¹⁰ PB inittitur.¹¹ H fornax.¹² added.¹³ H by.¹⁴ Ms. þi.¹⁵ The foll. is added.¹⁶ H tribulacions.

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or heynesse, anon þe herte rennyth all abouzte to seke comforte of his fals frendis, & it hath grete dred þere as is no nede, as þe prophet seiþe: *Ibi ceciderunt timore ubi non erat timor*, Thei fellyne down for dred þere as no dred was. Hit may be clepid a cursed comforte þat is sett rapier in a creature þan in god, ffor þe prophet Ieremie seiþ, Ieremie XIII^o: *Maledictus homo qui confidit in homine, & ponit carnem brachium suum, & a deo recedit cor eius*, Cursed be þat man þat tristith in man, & he þat settith any creature to be his strength, & he þat departiþe his herte from god. But it may be clepid a blessid comforte þat is sett in god, as þe same prophet seiþ: *Benedictus uir qui confidit in domino, & erit dominus fiducia eius*, Blessed be þat man þat tristeth in oure lord god, & oure lord schalbe his trust. And þat we schul haue ful trust only in god in all maner of tribulacion, & dred fals¹ comforte & euel concell of oure enemyes, we hane ensample of Ochosis þe kyng þat sent messangers to Belsabub þe feend of Acharon to haue comforte & counsell where he schuld escape þe tribulacion of siknesse or no; & god sent an angel to Hely þe prophet & bad hym sey to Ochosi: 'For þou hast sent messengers to aske counsell of Belsebub þe feend of Acharon, as þouz þer were no god in Israel of whom þou myztte asken counsell & comfote, þerfor þou schalt not go oute of þi bed þat þou yedist vpon, but þou schalt dye² þerin'. Also that we schuld not lone þe world ne truste worldlye þingis, seint Iohn biddith, 1^o Ioh. II^o: *Nolite diligere mundum neque ea que in mundo sunt*, Will ye not loue þe worlde ne worldly þingis.

The fift maner of materiall purgacion is as³ of grapis, and that is by a pressoure. For as a pressoure pressith the grapis⁴ to departe the preciose liquore of wyne fro draffe & drastis⁵, so god purgith þe soule þat he loueþe in the pressour of tribulacion fro corrupcion & wickednesse of syn, som-tyme by bodyly seknesse or pray gostly heynes, & some-tyme be losse of temporall goodis or persecucion or slaunder of euell men and enemyes, some-tyme for⁶ lackynge of noble kynred or by the deth of feythfull⁷ frendis; and þerfor suffre patiently the prophet of þis pressoure, yf þou wilt be brouzt into Cristis blessed seller, of which is seyð Cant. II^o: *Introduxit me dominus in cellam suam vinariam*, The lord þe kyng hath brouzt me in to his wyne-seller. Herto accordith seint Austen & seiþ þat holy martires were so pressid be tribulacion in þis present lyfe, þat þe bodyly mater lefte in the pressoure of þis erth, but þe precious soules were resseyued⁸ vnto the seller of euerlastyng blesse. Gruch not þan ayence god if he haue put þe in his pressoure of tribulacion; for he hath asayed it afore the, as Ysaie the prophet seiþ in the person of Crist, Ysaie LXIII^o: *Torcular calcaui solus & de gentibus non est uir mecum*, I alone haue tred⁹ þe pressoure of tribulacion & no man is with me of folkis. And þat he seiþ, not 'no woman'¹⁰, for þat blessed woman moder & maide oure lady seynt Mary abode with hym in full feith when all þo¹¹ apostilles fled from hym, & was redy to suffre deth by compassyon of hyr son, as þe prophet Symeon seiþ, Luc. II^o: *Et tuam ipsius animam pertransibit gladius*, The swerd of deth schall passe thorow thyne owen soule. Now þan sith þis is soth þat oure lord Ihesu Crist hath seyð¹² þis pressoure of tribulacion and that blessed lady his moder mayd⁸ Marye, what so euer þou be þat feliste þe in þis pressoure of tribulacion, take it mekely & gladly, praying with þe prophet *Da nobis domine auxilium de tribulacione*, Lord grante us helpe of tribulacion.

Of þe IIIth prophet of tribulacion. Capitulum quartum.

The IIIth profet of tribulacion is þat it lyztmeth þe to haue þe knowynge¹³ of god, in which is perfeccion & þe profet of mannys knowynge; þe which seynte Austyn desired seing in the boke of answers to hym-selfe—*libro soly-loquiorum*—thus: 'Wold god I schuld know þe lord, wold god I schuld know the I'¹⁴ And also it is writtun in þe boke of Wisdom¹⁵, Cap. xv: *Nosce te iusticia est consummata*,

¹ H & of f. ² RC deyn; RCH om þerin. ³ om in H. ⁴ and—grapis om in H. ⁵ H drystes. ⁶ H by. ⁷ H nobyll & f. ⁸ H rauysshed. ⁹ H trode. ¹⁰ CRH And note that he seiþ 'no man', but he seiþ not 'no w.' ¹¹ al. þe (1st tr. þo). ¹² RC sayed H assayed. ¹³ H knowlege. ¹⁴ wold—the om in H. ¹⁵ CRH add Sap.

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To know þe¹, lord god, it is fulfilled riȝtwisnes endid². To this knowynge³ helpith tribulacion; for as the rod constreyneth a child to bowe down his heed & take heed of his boke & record his lesson, so tribulacion meketh þe herte & makith hym to be-hold his owene freelte & to know god. Wherefor seith seint Bernard: *Deus se facit⁴ cognosci verberando, qui oblitus & incognitus erat parcendo*, God makith hym-selfe to be knowen in betynge with tribulacion, which was for-yete & vnknowe in his mercyfull sparyng. Daniel iii^o, of this we hane ensample of the⁵ kyng Nabugodonosor, which for prid was cast oute of his kyngdom & leued with wild bestis & ete hey as an ox⁶, but when he lifte up his yze to his maker of hole herte, his witt was restored to hyme agen & he knew god þat chastised hym in tribulacion; as is the maner of children, when þei felen scharpe strokis of the rod, þei lifte up her yen to hym þat smytten(!)⁷ hem, for þei wolden þat he schuld turne his face to hem by pite & compassione. Now þan, þou lowly soule þat arte vnder þe rod of tribulacion, conside & know wele þat þe maner of louers is for to send yeftis, tokens and prevy letters ecche of hem to other, for to kepe loue & mynde of knowynge ecche to oþer⁸; on þe same maner oure lord Ihesu Crist, as a trew louver, sendith to his beloued⁹ children such siknesse as he toke here for hem. For here he toke¹⁰ mankynde [in] which he suffred many tribulacions, detractions, blasphemies, scornes, reprues, sclaudris, hungir, thrist, & cold, & many betyngis, scharpe scourgyngis, gret strokis, many thousand¹¹ of depe woundis, & was nayled vpon the crosse be-twene þe¹² thevis, & died þe schamfullest¹³ deth þat the Iues cowde ordeyne for hym; and after þat he was resen for deth & yed vp vnto¹⁴ heuen, he kept¹⁵ his woundis as for tokynnes, þat þou schuldest know wel þat he wold hane mynde of þe, as he seith by the prophet Ysaie, Ysaie xlix: *Numquid obliuisci potest mulier infantem suum ut non miseriatur filio uteri [sui]? Et si illa oblitā fuerit, ego tamen non obliuiscar tui. Ecce in manibus meis descripsi te*: Whether a woman may foryete her child, þat sho¹⁶ haue no mercy of the sone of hir owen body? and þouze sche foryete her child, I schal neuer foryete þe; lo I haue writtyn the in my handis,—þat is, in all my woundis whiche I suffred for love of the. Sithen it is so þat¹⁷ he kepith þe shewynge of his woundis as for a tokyn of love to haue mynde on the, why shulddest þou not¹⁸ be glad when he sendith to the such tokyns of loue as he toke here for the, for he wold þou schuldest haue mynde on hyme & know hym¹⁹? for he is thi frende & wil not for-yete the. For als many dyuerse²⁰ tribulacions as he sendith the, so many sondre²¹ messengers þou hast, clepyng þe & warnynge þe to haue mynde on hym. But now peraventure þou wilt sey þat such tribulacions ar not most necessary to clepe þe to haue mynde of hym, but rather his gracios benefices²² of profet, for seynt Austyn seith: *Dei beneficia nil aliud sunt nisi monitiones venienti ad eum*, The benefices of god bene nopinge ellis but warnynge or clepyng to com to hym. To this may be answerid: All-þouȝ þe gracios benefettis of god & yeftis of profet, riches, bewte & bounte²³, clepyng²⁴ the to haue mynde on hym, yet²⁵ neuerthesse inordinate loue is so cleuyng to such yeftis, þat it draweth pine herte rather to haue mynde on the yeftis þan on þe yeuere: wherfor he pleyneþ to þe prophet saying: *Expandi manus meas & non erat qui respiceret*, I haue spred oute my handis, þat is, yeuyng benefettis, & þere was no man þat wold [behold]. He seid not that ther was no man that wold take hem²⁶, *Quia omnes diligunt munera, sequuntur retributiones*, For all men loue yeftis & þei pursuen after rewardis, fro þe most to þe leste; But ther bene few or ellis none þat beholdyn, mekely knowynge the zeuer of hem. Also peraventure þou woldist sey: all-þouȝ it be accordynge to god²⁷ to clepe indurat & rebellyng hertis to know hym by tribulacion, neuer-the-lesse it nedith note so²⁸ to god and meke hertis, the which desiren to know hyme by benefettis & yeftis. To

¹ CRH thi. ² HC it is ryȝtwisnes (& H) ende of kunnyng; R orig. ende, fult. on margin.
³ H knowledge. ⁴ HC fecit. ⁵ om in H. ⁶ H as they dyde. ⁷ so R; H smyteth. ⁸ for to—oþer om in HC. ⁹ H welbelouyd; to his om. ¹⁰ CH t. to hym. ¹¹ H many a MM.
¹² H ii. ¹³ Ms. moste shamfullest. ¹⁴ H & ascendyd to. ¹⁵ H kepys. ¹⁶ R sho H she.
¹⁷ RH not þou. ¹⁸ H om & k. hym. ¹⁹ H s. & dyuerse. ²⁰ H benefites. ²¹ H & all such other. ²² Ms. clepyng; H be to the but clepyngis. ²³ H but. ²⁴ Ms. hym.
²⁵ H alters freely.

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this may be answered: All þouȝ good meke hertis by naturall delytynge in benefettis knowyn¹ þe yeuer of hem, yit neuerthelesse to þe profet [of]² þarfitte knowynge of god mow þei not com without þrovyng of tribulacion. Example here-of we redyn þat Salomon was clepyd by benefettis & yefftis, Iobe was called by drawynge away of his temporall goodis & sendyn hym tribulacions & aduersitees. But þes tribulacions brouȝt Iobe to þe þarfitte knowynge of god; Salomone be prosperite fill vnto folye, lesyng þe profet of þe þarfitte knowynge of god. Yf Salomon, þat was so wise, lost þe profet of þe þarfitte knowynge of god: what-so-euer þou arte trist not þat þou myztteste longe³ abyed in þis knowynge [in]⁴ such prosperite. & þerfor suffer patiently tribulacions & aduersitees: & if þou be discomforted þat þei be many & grete, be þou comforted, for þe more & gretter þat þei ben þe more profet of knowynge of god þei brynge to þe. & if þou can not yett fele any comforte for⁵ frowardnesse or freelte of þi-silfe, pray to god þat he comforte the in tribulacion & graunt þe grace to com to⁶ þe profet of þarfitte knowynge of hym, & sey *Da nobis domine &c.*, Lord graunte us helpe of tribulacion.

⁷ The fyfte profet of tribulacione. Capitulum quintum.

The fyfte profet of tribulacion is þat it reuokith or bringeth þe to þe⁸ knowynge of þi-silfe. For þat hert þat hath not put a-wey fer from hym worldly veynglory⁹, may not trewly fele¹⁰ ne know hym-selſe, for þat hert¹¹ haþe not verry knowynge of liȝt; wherof þe prophet Dauid seith: *Lumen oculorum meorum*, & *ipsam non est mecum*, Lyȝt of knowynge þere is of myn yen, but þat lyȝt is not with me. [Wo]¹² vnto hem þat dispendyn¹³ hyr lyȝt of her knowynge in veyne ioies & worldly þingis, & noþing kepyn to knowen hem-selſe, þat ben not with hym-selſe; for þe more þat þe soule loueth & desireth vayne ioies & worldly prosperitees, þe more ferther he draweth fro knowynge of hym-selſe. & þerfor seith seint Gregor: As he þat is be-seged with enemyes dar not go fer oute but he is constrained to turne aȝen for dred, so tribulacions constreynen þe hert to turne into hym-selſe, & þe mo aduersitees þat ben aboute hym, þe fewer he hathe of rennyngis-oute¹⁴ fro hym-selſe. Than it is a blessed aduersite þat bringith þe to þi-selſe & makith þe, þat þou hast mysȝo, to turne a-yene¹⁵. Wherof it is seid Exodi xii¹⁶: *Maneat unusquisque apud semetipsum*, Dwell ech man with¹⁷ hym-selſe—þat is¹⁸, know hym-silſe, take he¹⁹ kepe to hym-selſe, abyed he²⁰ with hym-silſe; for as an howse in which noman dwellith, is wasted²¹ & fallyth to nouȝt, ryȝt so²² þe herte þat dwelliþe or abydith not with hym-selſe. Wo to þat herte þat renneth from hym-silſe all abowȝt like as doth a iaper or a iogiller²³ vnto oþer mennys howsis, for þe more he syngith & iapith & ioieþe in oþer mennys placis²⁴, þe more cause he fyndis in his owne place of sorrow & of wepyng; so the more þat þe herte delyteth hym owtward²⁵ in vayne þinkingis & worldly ioies, þe lasse he fyndeth in hym-selſe wherof he schuld be comforted. Therfor tribulacion is well necessary to þe herte to make hym turne vnto hym-selſe, & it²⁶ constreineth hym to seye with the prophet: *Conuerte, anima mea, in requiem tuam*, Turne a-yen þou my soule vnto þi reste. & also oure lord god, hauynge pyte of þat soule þat hath for-wrappid hym-selſe with worldly þingis, seith thus: *Reuertere reuertere, sunamitis, reuertere reuertere, ut intueamur te*, Turne aȝene, turne aȝen þou wrecchid caitiffe soule, turne aȝene turne aȝene, þat we may be-hold þe; þat þou behold þi-selſe with þe eye of conscience, & þat I mowe be-hold þe with þe eye of mercy. O þou soule þat arte distroublyd in aduersitees, suffer þe to be²⁷ reuoked to knowynge of þi-selſe by tribulacion; and namly for þat tribulacion byndeth or knytteth to þe þi maker, whom wicked & large

¹ Mss. knowynge.² Mss. profet & p.³ Mss. not l.⁴ Mss. of.⁵ H for worlde-

fulness & for the.

⁶ H to comforte & to p. k.⁷ No new chapter in the orig. tract.⁸ om in H.⁹ H v. of the worlde.¹⁰ H sec.¹¹ H he.¹² H Wo be hit.¹³ H dispendith.¹⁴ 1st tr.: þo fewere issues are to passe out.¹⁵ H a. into the þarfyte

knowledge of thy-selſe.

¹⁶ H be hym-selſe & with.¹⁷ H is to say.¹⁸ H is dwellyng.wasteth. ¹⁹ H so doth.²⁰ H mynstrell.²¹ H howses.²² H to be troubled thus &

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freedom of þe world hathe lettun rynne longe lounce fro þi-selfe. Wherof spekith þe prophet þus: *In funiculis Adam traham eos & in uinculis caritatis*, I schal drawe hame in þe smale cordis of Adam & in þe bondis of charite. Þese smale cordis of Adam oure fore-fader, which longyn to us as by weye of heritage, ar clepid all maner of pouertes sent from god to refreyne þe hert frome veyne & worldly comfortes; by which god draweth many one as it semeth by vyolence. Wherof seith seynt Bernard: *Trahimur, quando tribulacionibus excercemur*, We bene drawe, when we ben haunted with tribulacion. Þerfor þou þat art streyned with þes cordis & bondis of charite, suppose not þat þou arte defouled or forsakyne, but rap^{er} maad fayre & chosyn of god, all-þouz þou haue not all þat þou askist²; ne trow not hem þat be not streyned with þese bondis to be in verry liberte, þouz þei han þat þei asken; for like as þe lech whan he graunteth to þe sike all þat he desireth, it is a certeyne signe of deth, ryzt so the false freedom of this world is a certeyne signe of p[er]rechinge. For þe more frely þai desyre & fulfillen her owen desire with-oute tribulacion, the rather þei fall down vnto hir dampnacion. Therfor þou sely soule þat art troubyld, yf þou wylte haue god to þe merciab^{le}, suffre þe to be restreyned³ with þes bondis of tribulacion, which come from god. Wherof oure lord seyde to þe prophet Ezechiel: *Eccc dedi uincula mea super te*, Lo I haue zeue my bondis vpon the. Be þis is vnderstond þat bondys of tribulacion bene yeftis of god, & þe more tribulacion is, þe streng^e hyt byndeth thy soule⁴ to god.

⁶Also þe prophet of tribulacion is þat it spedith the wey to god; for als many tribulacions as þou hast, so many messengers god hath sent to the þat þou schuld haste⁷ to hym & not lett be the weye. Wherof seith the prophet: *Multiplicate sunt infirmitates eorum & postea accelerauerunt*, Hir seknesse were multiplied & afterward þei hasted hem to god. Hereof seynt Gregor seith: Disesis þat oppresen vs, to haste to god compellene us. Suppose þou not þe benefette⁸ of tribulacion to be disese⁹; for it delyueryth þe from a greuous presone & hastith þi weye to the kyngdom of heuene, as it is seid Eccl. 4^o: *De carcere cathenice interdum quis introducit ad regnum*, From prson & from yron bondis oþer-while a man is brouzt into a kyngdom. Þis prson is called all þat þe herte loueth inordinatly in þis world; þese irone bondis arne such þingis þat wicked affections bene boundyn too. Oute of þis presone god delyueryth many oone by tribulacion, as when he putteth a-weye from hem such þingis as þei loue inordinatly; and þat is figured be seint Peter þat was kept in Heroudis presone, whane oure lordis angel stode be-syde hym, on¹⁰ Petris syd smote, he excited hym and seyde: 'ryse vp swyth'¹¹, & anone the yron bondis fellen from hys hondis¹². Be the syde of Petir is vnderstond þi brother, þat cam owte of þat same syde þat þou cam of, or ellys generally all þo þat arne alyed¹³ to þe by kynred or by affynite. For when enye of these or all which be lawe of nature outz to be þi frendis¹⁴, is contrarious to þe, or elys is taken fro the by deth or elly[s]¹⁵ by any other maner, vnderstond þou art smytte in the syde, for þat þou schuldiste go oute of the prson of inordinate loue, & sett þin herte only¹⁶ in god þat may not fayle þe. But take good heed þat as Peter pleynd not vpon þe smytynge in his syde, so þou owest not to pleyne ne to gruche of tribulacion, which delyueryth the fro the false & disseyuable loue of fleshly & worldly frendis; & if the smytynge of tribulacion in the side be scharpe & greuous to suffer, be-hold Crist thi¹⁷ maker & þi¹⁷ brother wounded in the syde for þi loue, & þou schalte suffre it þe more esily¹⁸, as¹⁹ a trew knyzt when he seeth his lordis woundis, he felyth not his owen woundis. Therefore refuse not þi lordis messengers þat comyn & clepe þe with hym²⁰ & constreyn^e þe to haste toward hym; for he þat refuseth þe messengere, refuseth his²¹ lord. Whan is a messengere refused?

¹ H but thynke that thou art the more. ² Mss. askith. ³ H streyned. ⁴ R stronger, H the more stronger. ⁵ H the s. of pacyent. ⁶ Cap. v in orig. tract. ⁷ H hast the. ⁸ Mss. benefettis. ⁹ R. litele, H alters freely. ¹⁰ RC and P. s. s. H and smytte hys s. ¹¹ H swyfly. ¹² H from hym doune be hys syds. ¹³ H allye. ¹⁴ RH frende. ¹⁵ om in H. ¹⁶ H all-only. ¹⁷ Ms. (& R) the, HC thy. ¹⁸ H the m. esilyer. ¹⁹ H as doth. ²⁰ H to cl. & calle þe with hem. ²¹ H the.

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whan the herte *with* avisement contrarieth & grucchith a-yence tribulacion. Note well þat tribulacion turmentith in purgynge, and it purgith in turmentynge; but when the herte grucchyth a-yence tribulacion, þan he partith purgynge fro turmentynge of tribulacion, & he leseth the swete & profitable purgynge þorow his foly & contrarious grochyng¹.

Of the VI profet of tribulacion. Capitulum viii^m.

The sixte profet of tribulacion is þat it is a zefte² in payinge of þi dettis in which þou art boundyn to god, whom þou may not flee ne disseine ne hyde noþinge fro hym³ of þi dettis. These dettis bene penance⁴ which þou owest for thy synnes; & þouze euerlastyng penance be det for on dedly synne by the ryghtwysnesse of god, neuertheless by his mercy it is chaunged in to temporall penance by contricion & confession, & ferthermore it is for-yeuene by satisfacion. & som-tyme it⁵ is all relested namely by tribulacion. Wherof vnderstood well; ffor⁶ what-so-euer thou suffresth patiently in trybulacion, afore god it is accompted to hym as a fore⁷-paymente of thy dette. For as a lordis auditor⁸ som-tyme in the ende of accompte⁹ leyth a cownter of brasse¹⁰ or coper or a nother þinge of a lytyll value to be worth or sygnifie¹¹ an hundreþe pound of gold or syluer, so tribulacion of lytyll tyme, *with* pacience receyued in þis present lyfe, delyuerth þe from euerlastyng tribulacion of þe peynes of hell, & bryngeth þe into¹² euerlastyng blisse of the rich kyngdom of heuen. Wherof we hane ensample of the þese þat hyng¹³ on Cristis ryzt¹⁴ syd, þat, when he suffred þe torment of þe crosse & was bound by du det of syn to payne of hell, he, hauynge contricion of his wickidnesse, in þat same oure turned hym to [his lord¹⁵ & seyde: 'Lorde, when þou comest in to þi kyngdom,] þenke on me': & anone he was vnbounde & delyuerd from all þe dette of payne & herd þe swete voice of Crist seying to hym: *Amen dico tibi, hodie mecum eris in paradiso*, Sothly I sey þou schalt to-day be *with* me in paradise. Wo to hym þat noþinge payeth of his dette in þis lyfe, but addith syn vpon syn; wo to hym: of large expencis þat he makith he schalbe constreynd to com to streyte accomptis¹⁶. Sobely such as hath leued euer *with-out*e accomptis, must pay for her dettis euerlastyng payne in hell *with-out*e any relese. Þer schullen wepe many *marchauntis* þat in þis lyf lawzhen & ioyen; wherof it is seyde in þe boke of Apocolipsis: *Mercatores terre flebunt*, *Marchauntis* of þe erþe schullene wepe. *Marchauntis* of the erth, arne þo þat sett all þer þouzt & her loue on erþely þingis; which shullen wepe bitterly, ffor god schall schew her marchaundyse to all the world. But *marchauntis* of heuen, þei schullene lawze & enioye¹⁷, for þei for suffryng lytyll schort tribulacion hane gette¹⁸ the blysse of paradise; where-of yt is seyde in Ecclesiastici: *Est qui multum redimit de modico precio*, Some þer bene þat byen much þinge *with* lytyll price, þat is to seye, pacience¹⁹ in tribulacion of this present lyfe, þat god receyueþ for þi gret dette, for it is comunly seid: 'of an enyll payer men receyueþ²⁰ otis for whete'. & þouze it be so þat þou arte not bounde in eny dette of dedly synne or venial fro which tribulacion schulde delyuer the, neuertheless tribulacion reserueth²¹ the frome fallynge into dette, [for] as seynt Gregor seith: *Multa sunt innocentia que cito innocentiam perderent, nisi ea tribulationes p[re]seruarent*²², Many ben innocentus²³ the which schuld lese innocensi, but yf tribulacion preserue hem. Therfor þou soule þat fyndest þe bounde in dettis, or þou þat drestid þe payment, suffer patiently tribulacions as²⁴ longe as tyme indureth, hyt payeth to god for þin dettis in the which þou arte bounden²⁵ as by an oblygacion. For þouz all þe tribulacion[s] of þis world weyrne to-gyder, þei myzt not be lykened to þe leste payne of tribulacion of hell. Ne all þe tribulacion[s] of erth be not in com-

¹ H adds; therefore Bonum est sustinere patienter tribulationes. ² H adds yeuen to the of god. ³ om in H. ⁴ Lat. poenae tue debentur. ⁵ & ferth.—it om in H. ⁶ H as for a p.

⁷ L. dispensator, ⁸ tr. stiward. ⁹ H computacion. ¹⁰ H br. or pewter. ¹¹ Ms. sygnifieth.

¹² RH to. ¹³ CR henge. ¹⁴ H on the ryght of oure lorde I. C. ¹⁵ CRH god.

¹⁶ H reconyng. ¹⁷ H ioye. ¹⁸ R got. ¹⁹ Mss. patient, H patient forto be. ²⁰ H of badde detters men take.

²¹ Lat. preseruat, H kepeth. ²² Mss. perseuerarent. ²³ HC innocent.

²⁴ CR als. ²⁵ CR bondon.

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parisone of¹ the leste ioye of paradise, as seynt Poule seith: *Non sunt condigne passionnes huius temporis ad futuram gloriam que reuelabitur in nobis*, Ad Romanos octauo; Ther be non² worthi passions of þis tyme to þe blysse þat is to come þat schalbe shewed in vs. ³Vpone þis seithe seynt Bernard: *Non sunt condigne passionnes ad preteritum peccatum quod nobis dimittitur, ad presentem gloriam que nobis immititur*, Ther be no worthy passions to þe syne þat is foryeuen us, to þe present grace þat is yeue[n] us, [&]⁴ to blisse commynge þat is be-hyzt vs.

Of þe seuenth prophet of tribulacion. Capitulum septimum.

The seuenth profet of tribulacion is þat it spredith a-brode or opynneth þin herte to receyue þe grace of god. For gold with many strokis of the hammer⁵ spredith abrode, as⁶ a pece of gold or of syluer to make a vessell for to put in wyne or preciose licoure; so all-myzty god makith⁷ of euery creature, &⁸ ordeyneth tribulacion to sprede or open the soule to put þer-in zefftis of his grace. Whereof seith the prophet in þe salme: *In tribulacione dilatasti michi*⁹, In tribulacion thou hast spred abrode þe herte, in suffrynge paciently &¹⁰ þe more gladly zefftis þat¹¹ oure lord god putteth therin graciouslye. & considre as þe more [pre]ciouse¹² metall is more ductible & obeyinge¹³ to þe strokis of þe goldsmyth, so þe more prec[i]ouse & meke herte is more pacient in tribulacion. & all-pouȝ þe scharpe stroke of tribulacion greuously turmentith þe, yet comforte þe, for þe goldsmyth, almyzti god, holdynge¹⁴ þe hammer of tribulacion in his honde, knoweth full well what þou maist suffre, & mesureth his smytynge after þi freel nature. Ne will not þou be þan as metall in a boystous gobette, with-owte spredynge of schape, as hard hertis bene with-oute techynge, in which god fynt no place in worchynge. Ne will þou not be as an oold frynge-panne þat for frelte of a lytill stroke [al to-breste in mannys brekyng]¹⁵; right so farin frele & impacient hertis in tribulacion, by a litille stroke]¹⁶ in temptacion of assayinge þei fall in to many gret harmys of apayrynge. Therfor suffre with good will tribulacion to worch his crafte in þe; for so byddith Salomon Eccⁱ. ii^o: *Sustine sustentaciones dei coniungere [te] deo, & sustine ut crescat in nouissimo uita tua*, Suffer þe berynge—vp of¹⁷ þe helpis of god to ioynе þe to god, & suffre, þat þi [lyfe]¹⁸ increce at þi laste ende; as who seith: Suffer tribulacion in þis world for god, for whi god suffred many¹⁹ for the, &²⁰ yeld hym somewhat þe whyle of his seruyse; & what tribulacion he putteth to the, take it mekely, & know well þat he woll not charge þe ouer þi myzt, as seynt Poule wittenessith, ad Corinth. x^o: *Fidelis [est]*²¹, *deus, qui non paciatur vos temptari super id quod potestis*, Sothly god ys full trew, þat schal not suffre you to be temptid ouer þat ye mow suffre. Therfor suffre tribulacion in such maner, þat þi lyfe increce at þe laste ende; for þer-by þou schalt leue after þou hast made ende in þis world²².

Of þe viii profet of tribulacion. Capitulum viii.

The viii profet of tribulacion is whereby god shettith²³ owte of the soule all worldly comfortis þat bene here-benethe²⁴, & constreyneth þe to seke heuenly comfortes þat bene aboue. As an erthly lord, whan he wyll sell hys wyne, for-byddith all oþer to open her tauernes, till þat he haue sold his²⁵: so oure lord god som-tyme forbyddith erthly comfortis, þat he may brynge forth hys comforte. & þat is tokened²⁶ by the prophet Ioell where it is²⁷ seyð: *Bestie agri quasi arena*²⁸ *sciciens ymbrem suspexerunt ad te: quoniam exsiccati sunt fontes aquarum*, The

¹ H be not able to deserue. ² H nat. ³ added. ⁴ so R, Ms. in; H alters freely. ⁵ 1st tr.: For as þo goldsmythe hamer. ⁶ om in C; H so that a man may make therof a pece to put in vine, or another to put in other pr. l. ⁷ 1st tr. maker; H maketh of e. c. a precyous vessel (!). ⁸ om in C. ⁹ H cor meum. ¹⁰ so CR, Ms. graciouslye. ¹¹ H applicablyl. ¹² C holde .. & knowith, (corr. in R). ¹³ H Hande; L subictu. ¹⁴ so R: om in C. ¹⁵ HC or. ¹⁶ Ms. þi selfe. ¹⁷ H many tribulacions. ¹⁸ H & therfore. ¹⁹ Ms. enim. ²⁰ H adds Et ideo bonum est tribulaciones paciando sustinere. ²¹ H almyghty god putteth away. ²² 1st tr. vnderneþe, L inferius; H in erthe. ²³ H tyll hys wyne be solde. ²⁴ H seyð. ²⁵ H he seith. ²⁶ L. area.

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bestis of the feeld bene as drye erth desyrynge reyne, 'pey loken vp to the, for þe wellis of watris ben drye. The bestis of the feld ben¹ clepid affectiōns & flesshly desyres, the wellis of þe water he clepith² worldly comfortis; þerfor whan þe erthly confortis faylen in aduersite, þan is þe herte constryeined to loke vp & to seke help of heuenly comfortis; and so much more benyngne is oure lord god to the soule, in asmuch as þe hert fynt gretter bitternesse in inward þingis. But now by these þingis þou maist sei: [Of] þat I am not sory þat þe tauerne of erpely comfortis is not opyn to me, 'but for þe tauerne of heuenly comfort is so longe shit fro me, for neþer³ 'hyzer ne lower I fynd no comforte'. To þis may be answered þus: Þou owest to haue gostly comforte, yf þou besy the desyrynge & sekyng, for þer is more myrth in the desyrynge & sekyng of god þan [in] delytyng in hym; for whi þe more þou desirest & sekyst god, þe more comforte he schal bryng þe, & þe more swetnesse þou schalt fynde in hym, as mete sauereth more to an hungry man þan to an vnhungrye man; & wit þou well þat heuenly comfortis schul not longe be deferred, yf worldly comfortis be shette owt by tribulacion, yf þou aske desyryngly & seke besylye, as Salomone seyth: *Desiderium suum iustis dabitur*, To ryghtwisemen schalbe zeuen her desyre &c.

Of the ixth profet of tribulacion. Capitulum nonum.

The ixth profet of tribulacion is þat it putteth þe vnto the mynde of god, & þe more þe tribulacion be⁴, þe more he impressith þe in his mynde. Not for þat god forzetteth þe or eny creature, þe which seiþe & knoweth all þe pryncy of þe herte, but for þat scripture seith god foryettith a man þat tribulacion ys not zeuene to; ffor hym þat he sendyth tribulacion⁵ he hath in mynd, zeuyngne gostly comforte & incresyng of grace. Therfor O þou good soule, zef þou wilt be put in þe mynde of god in whoes mynd is þin heilth & þi saluaciōn, in whoes foryettynge is þin harme & þi dampnacion, leren þerfor to suffre patiently aduersitees & tribulacions, & in þi⁶ suffring þinke mekely in god, & he eftsons schall þinke mekly on the & merciably; for a trew frend þinketh more friendly on his frende þat is in disese, þan yf he were withowte disese. In figure here-of oure lord⁷ seith Exo⁸ III: *Vidi afflictionem populi mei qui est in Egipto, & clamorem eius audiui*, I haue seyn the desesis of my peple þat is in Egipt, & I haue herd hyr cryng for þe duresse of hem þat bene ouerseers of þe werkes, & I know her sorrow, &⁹ I haue goo downe to delyuer hem from þe hondis of þe¹⁰ Egipcions. Therfor all-þouz þe Egipcions, þat is to sey euell men or enemies, turnentyne & desesyn þe, be þou comforted, for þe merciabile beholdynge of god in þi disese much more avayleth the; as we redine of Dauid, II Regum xvi¹¹, fleyng from his sone Absolone, þat Semey¹², which was Dauid his enemye, cursed hym & spake euell to hym & seyde: *Egrederere egredere, uir sanguinum & uir Beliall*, as who seith go þi weye go thi wey, þou mane of synnes & þou man of Belyall; and¹³ Abisay, þat was Dauid is frend, seyng þis seyde to kyng Dauid: 'This dede hounde hath mysseyd or cursed my lord the kynge; I schal goo & smyte of his heed'¹⁴: & Dauid answerd: 'Suffer hym to mysseye or curse Dauid vp þe commaundement of god; perauenture god will be-hold my desese & yeld me good for his mysseyng & cursynge þis same daye'. Considre in þis þat Dauid wold suffer þe mysseyng or þe cursynge of þis aduersarye, þat he myzt gett þe blissyng of god; þan loke how much þou desire[st]¹⁵ þe blissyng of god, suffer so much¹⁶ patiently þe mysseyng or cursynge of þe aduersarye, ffor pacience¹⁷ of euell mennys cursynge disserueth to haue goddis blissyng. & þat is tokened where it is seyde Daniel III: That the angel went down with Azarye & his felowes in to þe forneis, & he made þe myddes of the forneis as a blowynge wynde of a dewe; but þe flame brent þe kyngis mynisters þat hett þe forneis, but sothly þe fyre touched not ne greued hym¹⁸ in any maner. Lo here þou mayste see þat þe fire not oonly brente

¹ H & they. ² R be, r. he. ³ H ben cleped. ⁴ H but I am sory that. ⁵ H in h.; L. nec inferius nec superius. ⁶ H ys. ⁷ H tr. to. ⁸ om CRH. ⁹ H o. l. theu Cryste hym-selfe. ¹⁰ om in H. ¹¹ Ms. semeth. ¹² H alters freely. ¹³ Ms. desireth. ¹⁴ RHC much more. ¹⁵ L sufferentia. ¹⁶ RC hem.

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hir fomen¹; but also it refresshed hem; & be¹ which is vnderstonð þat Crist is present with hem² þat be in tribulacion, & yeneþ hem refresshyng in desese, & blessith hem þat ben mysseyde or cursd for his name. Therfor yf þou desyre refresshyng in tribulacion, & þin enemyes to be brent, suffer paciently tribulacions, for in tribulacion god is with þe, & fro tribulacion he schall delyuer the, & for tribulacion gret meed he schall yeld the. Of thes thre spekyth þe prophete where he seith þus: *Cum ipso sum in tribulacione, eripiam eum, et glorificabo eum*, I am with hym in tribulacion—lo here a graciouse fellowshyp³ comfortyng; I schall delyuer hym—lo here a full feith of delyueryng; & I schall gloryfy hym—lo here a sertyne hope of rewardyng.

The x profet of tribulacion. Capitulum decimum.

The x profet of tribulacion is þat it makith þi praier to be herd of god; for it is note þe maner of god to put away the praier of hym þat is in tribulacione, but rather mekely to here his preuy praier. Wherof seith Salomon: *Eccc deprecationem lesi exaudiat*, Lo oure lord schall here þe praier of hym þat is hurte. Sothly god smytyth & chastiseth many men & sent hem tribulacion, for to compell hem to aske or to cry mercy, & þat þei schuldy[n] opyne hyr mouthes to god in tribulacion for to aske help, which hadden schett hyr mouthes frome hym in prosperite. Wherof seith seynt Austene þat god sendith tribulacion to some men to styre hem to aske þat he woll graunte⁴. In þe persone of such seith þe prophet: *Ad dominum cum tribularer clamaui, et exaudivit me*, When I was in tribulacion, I cryed to oure lord, & he herd me. & þouze-all it hap þat in prosperite þou prayest god, þat prosperite schull not make þe to slowe, yet neuertheles it makyth the sumetyme both insolent⁵ & slowe, so þat þi prayer in prosperite is not so spedfull as it [is] in aduersite. & all-pouze aduersite occupye so much þin hert þat þou þenkest þat it hath none entente ne deuocion⁶ lyke as it had in prosperite, yet þat same aduersite makith þi prayer more precious. And sothely all-pouze tribulacion oppresse the so moch þat þou maist not open þi mouth to crye to god, certainly thi tribulacione crieth and prayeth to god for þe, so þat þou haue pacience; for as seith a gret clerke, *Magister Petrus*⁷, of Lazar, That als many woundis⁸, so many prayers or cryers he had to god: for when Lazar stilled⁹ with his mouth, his woundis cryeden to god for hym. Wherof oure lord seyð to Cayme þat had kyled his broder Abell, Genes.: *Vox sanguinis fratris tui Abel clamat ad me de terra*, The blood of thy broder Abell crieth to me fro the erth. Thus þan ite schewyth¹⁰ þat tribulacion makith the prayer þe more precieuse & þe more acceptable to god. Tribulacions ben as it were a payment for a letter seled of delyueryng; wherof seith Iob: *Quis michi det ut ueniat peticio mea, et quod exspecto tribuat*¹¹ *michi deus; qui cepit me ipse me conuertat*¹², *soluat manum suam et succidat*¹³ *me, & [hec] michi sit consolacio ut affligens me dolorem*¹⁴ *non parcat*: Who sch I geve me myn askyng, & who schal graunt me þat I abyde? god þat began me, he comforte¹⁵ me, louse he his hondis¹⁶ & cut me vp, & þat be to me comforte þat he turmentyng me spare not my sorrow. Note well þat Iobe, which had lost his possessions, his sonnes & his dougters, & all his body was smyten with woundes of leper fro þe sole of the fote vnto þe ouer-parte of þe heed, & was reþræd of his frendis & scorned of his wyfe, he desired in none other þinge comforte, but þat god schulde not spare hym. Yf þou aske what pertyneþ [it] to his delyuerynce, hit may be answered þus: he asketh his¹⁷ affliction¹⁸ or turmentis, for his turmentis wer¹⁹ paymentis of his dettus²⁰; [as]²¹ it is vsed in som place þat whan a pore man drynketh in a tauerne & hath not wher-with to paye his scott, he asketh to be bettun & so to be delyuerde. Yf þou aske where-in was [the]²² comforte of this Iobe when he asked to be turmentyde: Seynt Gregor answeryth & seith That god

¹ Mss. þe. ² H alters freely. ³ om in H. ⁴ L te somnolentum reddit. ⁵ L quod non sit ita intentum orationi in aduersitate. ⁶ L m. P. Lombardus. ⁷ RHC as he had. ⁸ L tacebat. ⁹ L patet. ¹⁰ Mss. tribulat. ¹¹ V conerant; H confortat. ¹² Ms. succidit; V scindat. ¹³ V dolore. ¹⁴ RHC conueret. ¹⁵ RHC honde. ¹⁶ Mss. of his. ¹⁷ Mss. affections. ¹⁸ RC wore. ¹⁹ HC letters. ²⁰ Ms. &. ²¹ Mss. his.

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spareth *sum* men here in þis world, to turmente hem afterward, & som men he turnestith here which he afterward [wil]¹ spare. The comforte of Iobe was, þat he wist well be present tribulacion he schuld escape² *euclastang dampnacion*—for, as it is seyð: *Non iudicabit bis deus in idipsum*, God schall not punnysh or deme twyse for o þing. & þerfor þis same Iobe, þat askith þat god schuld not spare hym here in þis world, asked in a nother place and [seid]: *Parce michi domine*, Lord spare me in tyme comyng. Therfor þat god spare þe in tyme comyng, suffer patiently here in þis world tribulacion; for tribulacion sanith the soule, as Iob seith: *Ipse vulnerat & medicinat*, he wondyth & he helyth; for he woundeth the body, & helyth the soule.

Of the xi profett of tribulacion. Capitulum vndecimum.

The xi profit of tribulacion is þat it kepiþe & norisseth þe herte. Sothly ryzt as fyre is kept in asshis, ryzt so þe hertis of þe frendis of god arne kept in tribulacion. Therfor oure lord commaunded Exodi, *quod tabernaculum saccis silicinis cooperi[re]tur*: þat þe tabernacle of god schuld be heled with heren sackis, and⁴ goddis rich vessellys of gold & siluer a-yence wyndis & reynes; in tokenyng þat vertues of goddis seruauitis, & namly mekenesse, ben kept in aduersite of tribulacion. For tribulacion inforceth⁵ the herte to þenke on þe wrecchidnesse of his owen infirmitee, & so it constreyneth a man to be meke, whan⁶ worldly prosperite had enhaunced hym be veyne-glorye above hym-selfe. Also tribulacion norysseth the herte, as a norice her chyld. For as a moder with chyld cheweth hard mete, which the chyld may [not] chewe, & drawith it in to her body where þat mete is turned into mylke to noriss the⁷ chyld, so Crist, þat⁸ in holy chirch⁹ is clepid oure moder for þe gretnesse of hys tendyr love þat he hath to vs, he chewed for vs bitter paynes, hard wordis, repreves & sclaudrys, with bitternesse of his passion þat he suffred for us, to noryssh us & strenght us gostly by ensample of hym to suffer tribulacions & aduersitees of þis world. As wyne þat is clenched þorow a bage-ful of spicis, chaungith his owen sauoure, drawyng to hym the sauour of þe spicis, so a man suffryng tribulacion oweth to clense hym¹⁰ by the blessed body of oure lord Ihesu, consideryng þe passyon þat he suffred for hym; & so schul it be swete & tollerable, þat to-fore semed full bitter & vtollerable &c.

Of the xii profett of tribulacion. Capitulum duodecimum.

The xii profet of tribulacion is þat tribulacion is a certeyne tokyne of loue þat god hath to hem þat [it] is sente to: Whereof he seith: *Quos amo, arguo & castigo*, Hem þat I loue I vndernym & chastiseth¹¹. & also Salomon seith Eccl¹: *Qui diligit filium, assiduat ei flagella*, He þat loueth his sone, he scorgith it oftentimes. Whereof seith seynt Ierome: *Summus pater Ihesus Christus filios suos semper sub aliquo flagello vel uirga retinet, ut quando eripiuntur ab uno, sub alio capiuntur*: Oure sanyoure¹² fader Ihesu Criste kepith euer his children vndyr a scorge or a rodde, & whene þei bene delyuerd of oone þei bene cawzt of a nother. But oure god meke fader sent not all his scorgyngis all at onys togeder, but one after another, knowyng oure frelte; for he will þat no mane perisshe, but he will þat all men be saafe. But euell men & wicked þat leuen hym not ne louyn hym notte, þe which leuen with-owte scourge or tribulacion, whan¹³ no correccion of chastisyng may with-drawe heme fro her errowis, God schal ponyssh with all his arowes of vengeance. For sothly all tormentis þat now ben departed abowzt in all þis world, than schulbe gadered to-gider & abyde as in her owen¹⁴ place; as oure lord seith Deuteronomii xxxii⁹: *Congregabo super eos mala, & sagittas meas complebo in eis*, I schal gader to-gider euell þingis vpon euell

¹ om in Mss.; H spareth. ² H nat haue. ³ Mss. sacris. ⁴ 1st tr. þo while seckes couerde þo precious curtyens and. ⁵ Ms. (& CR) conforteth. ⁶ 1st tr. whom. ⁷ HC of the. ⁸ Mss. þat is. ⁹ L in Scriptura. ¹⁰ r. it. ¹¹ RC chasty. ¹² r. souereyna. ¹³ 1st tr. & whom. ¹⁴ r. as in o. pl.

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men, & I schall spende all myne arrowes of vengeance amonge hem. *Perfor* þou good soule, yf þou wilt be loued of god, will þou not put away tribulacions, for þey schewen to þe wittnesse & tokens of þe loue of god. But *peraventure* yf þou seiest þat goddis childerne take of hym boþe good þingis & euell þingis, (why is þe)¹ takynge of euell þingis schewynge or tok[n]ynge² of þe loue of god more þan be takynge of good þingis? To this may be answeryd þat god geuyth many good þingis & gret to his spiritual frendis, & better & gretter to hem þat he loueth more; but þe blissed fader of heuen louith *with-out*e comparisone more his blissed sone oure lord Ihesu Crist þan all þe world, & yet he sent hym here many anguyshis, pouertes, tribulacions, aduersitees, schlaunders, reprevs, scornynge, many woundis, & cruell deth, & but fewe temporall goodis. Than is þe zefte of aduersite more schewynge [or] tokyne of loue of god þan þe zefte of temporall prosperite. Also *forþermore* oure lord Ihesu Criste goddis sone, þat leued here in þis world, as a wise marchaunte vsed to ches good marchaundyse & refused þe bad; for when þei wold haue maade hym kynge of Iude, he refused it & ches rather to flee in to deserte, & when þei souzt him to turment hym & to sle hym, he fled not but ches rather for to deye & seid *Ego sum*, I am he whome ze sech. Pan yf Crist was wisest in chesynge, þe which ches aduersitees, þei bene moch folys þat dispisene tribulacion & aduersitees, & chosyn³ worldly prosperitees þat may not delyuer hem in tyme commynge from þe handis of her enemyes, the cruell fendis. Suffer þan *with* Criste tribulacion, [þat] þou mow take afterward þe crowne of lyfe in the blysse of heuen; for sothly [othir-wyse] mayst þou not come to þat blysse, for the apostill seith: *Per multas tribulaciones oportet nos intrare in regnum celorum*, Hit behoueth us by many tribulacions to entre in to þe kyngdome of heuen. To the which kyngdome brynge he all us, That suffred deth oure lord Ihesus, amen.

¹ so R; C which is the.² Ms. tokynge, RC tokyn.³ RC chesyn.

7. (The boke of the craft of dying).

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(Other Mss.: Reg. 17 C XVIII f. 24, C.C.C. Oxf. 220, Harl. 1706 f. 26, Douce 322, Addit. 10596, Ff. V. 45. Rawl. C 894 (Reg., CCC.), and Harl. (Douce) represent 2 groups of Mss., from both of which the text has been reconstrued; a 3^d group is Ff and Addit. Tanner p. 375 ascribes this piece to R. Rolle, but it is a later translation of a Latin tract (by R. Rolle?) 'De arte moriendi' (in Mss. C.C.C. Oxf. 226, Merton 204, Magd. 72, New Coll. 304; beg.: Cum de presentis exilii miseria mortis transitus propter moriendi imperitiam &c.).

Here begynneth the boke of crafte of dyinge.

FOr as much as þe passage of deth owt of the wrecchidnesse of the exile of this world for vnkunynge of dyinge, not only to lewd men but also to religiouse men¹ & deuoute personys semith wonderfull harde & ryzt perlouse & also ryzt ferefull & horrible: *perfor* in this present mater & tretis, þat is of the crafte of dyinge, is draw & conteyned a schorte maner of exortacion for techynge & confortynge of hem þat bene in poynt of deth. This maner of exortacion ought sotely to be considryde, notid & vnderstond in the syght² of manys soule, for douzles yt is and may be profitable generally to all cristen men & women³ to haue þe crafte & knowynge⁴ forto dye well.

¹ om in H.² CA insight.³ H to lerne.⁴ HA knowlege.

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This mater & tretis conteyneþe vi partis :

The firste is [of]¹ commendacion of deth, & of cunnyng to dye well. The secunde conteyneth þe temptaciouns of men þat dyene. The thrid conteyneth þe interrogacion þat schuld be asked of hem þat bene in her deth-bed while þei may speke and vnderstond. The iiith conteyneth ane informacion with certeyne obsecracions to hem þat schulden dye. The fyfte conteyneth an instruccion vnto hem þat schulden dye. The vi conteyneth praiers that schulden be seyde vpon heme þat bene adyinge of sum man² þat is abovte heme.

Capitulum primum. The first chapter is of commendacion of deth, & [of] cunnyng for to dye well.

Thouge bodyly deth be most dredfull of all ferefull þingis as the philosopher seith in the thrid boke of Etikis, yet³ spirituall deth of þe soule is as much more horrible & detestable as the soule ys more worthy & more precious þan þe body,⁴ as the prophet Dauid seith *Mors peccatorum pessima*, The deth of a synfull man ys worst of all dethis; but as the same prophet witnessith: *Preciosa est in conspectu domini mors sanctorum eius*, The deth of good men is euer precious in the syt of god, what maner of bodyly deth þat euer thei dye. & þou schalt vnderstond also þat⁵ not only the deth of holy martires is so precious, but also þe deth of all other ryztfull & [good]⁶ cristen men; & fethermore donztlesse þe deth of all synfull men, how longe, how wicked & how cursed þei hane bene all her lyfe be-fore to⁷ her laste ende, & þei dye in þe state of verry repentaunce & contricion & in þe⁸ verrey feith & vnite & charite of holy chirch, is acceptable & precious in the sight of god; as seint Iohn seith in þe apocalipse: *Beati mortui qui in domino moriuntur*, Blessed be all ded men þat dien in god. & þerfor god⁹ seith in¹⁰ the fourth chapter of the boke of Sapience: *Iustus si morte preoccupatus fuerit in refrigerio erit*, A ryztfull man þouge he be hasted or hastily or sodenly dede, he schalbe had to a place of¹¹ refreshynge. & so schal euery man þat dieth, yf it so be þat he kepe hym-selfe stably & gouerne hym wisely in þe temptacion[s] þat he schall haue in the agony (or stryfe)¹² of his deth as it schalbe declared afterward. And þerfor of þe commendacion of [þe deth of] good men only, a wyse man seyth þus: 'Deth is noþing els but a goynge owt of presonc, & endynge of exile, a¹³ dyscharyng of a heuy bordone þat is þe body, fynysshynge of all infirmytees, escapyng of all peryllys, destroyng of all euell þingis, brekyng of all bondis, payng of dette¹⁴ of naturall dutee¹⁵, turnyng azen into his contree, & entring into blisse & ioye'. & þerfor it is seyde in þe vii chapter of Ecclesiastes¹⁶: *Melior est dies mortis die natiuitatis*, The [day]¹⁷ of mans deth is better þan þe day of his birth—and þis is [to] vnderstond¹⁸ oonly of goodmen & þe chosyne peple of god, for to euell men & reþrenable neþer þe day of hir byrth neþer þe day of her deth may be callyd gode. & þerfor euery good parfit cristen man, & also euery oþer mane þouge he be vnparfite & lat conuerted fro synne, so he be verryly contrite & beleynth in god, schuld not be sory ne troubyld neþer dred þe deth of his body in what maner of wise & for what maner of cause þat he be pute therto, but gladly & wilfully, with reson of his mynde þat rulyth his sensuallte, he schuld take his deth & suffer it paciently, conformynge¹⁹ & committynge fully his wyll²⁰ vnto goddis will & disposicion alone, if he will go hens and dye well] & surely, witnessynge þe wise man seiynge²¹ þus: *Bene mori est libenter mori*, To dye well is to dye gladlye & wilfully. & þerfor he addith þerto & seith: *Vt satis vixerim nec anni nec dies faciunt, sed animus*, Nether many dayes nether²² many zeres canse me to sey & fele þat I hane leued longe Inow, but oonly the resonable²³ will of myn herte & of my soule. Sith more þan²⁴ þat of dute & of²⁵ naturall ryzte all men muste nedly dye, & þat whan [&] how

¹ Ms. a. ² H of hem. ³ Ms. þat. ⁴ H & more. ⁵ H for as. ⁶ om in H.
⁷ Ms. trow, H good. ⁸ H vnto. ⁹ H &. ¹⁰ Ms. dettis. ¹¹ Ms. dutees. ¹² Ms.
Ecclesiastes. ¹³ Ms. end. ¹⁴ H to v. ¹⁵ Ms. conformynge. ¹⁶ H hym fully.
¹⁷ H that seyeth. ¹⁸ H ne. ¹⁹ Ms. (& RC) vresonable. ²⁰ Ms. þou. ²¹ om in H.

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& where þat¹ almyȝti god will, & goddis will is euermore & ouyr-all good in all þingis, good¹ & iuste & ryȝtfull, for as Iohñ Cassian seith in his Collacions: 'Almyȝti god of his wisdome & his¹ goodnesse all þingis þat fall, both prosperite & aduersite, disposith euer finally for oure profete & for þe beste for us, & more prouideth & is besy² for þe hele & saluacion of his chosyn children þan we oure-selfe may or can be³; and sith, as it is⁴ afore seyd, we may not in no wise nether flee ne⁵ escape nether chaunge the in-euitable (or [in]-eschewable)¹ necessite & passage of deth: therfore we ought to take oure deth whan god will wilfully & gladly without any gruchchyng or contradiccion, þorouȝ þe myȝt & þe¹ boldnesse of þe will of oure soule vertuously disposed & gouerned by reason & verry discrecion, þouȝe þe lewd sensualite & the¹ freelte of oure flessch naturally gruch or stryue pere-agence; wherof⁵ Seneca seith thus: *Feras, non culpes, quod immutare non potes*⁶, Soffer esely & blame þou¹ nouȝte þat þou maist not chaunge ne voyde; & þe same clerke addith & seith: *Si uis ista cum quibus urgeris effugere, non ut alibi sis oportet sed alius*, Yf þou wilt ascape þat at þou art strengith be-trapped in, it nedith not þat þou be in a noþer place, but þat þou be anoþer man. Forþermore, þat a cristynman may dey well & surely, hym nedith þat he can dey: and as a wiseman seyth: *Scire mori est paratum habere cor suum et animam ad superna, ut quandocunque mors venit paratum cum inueniat ut absque omni retraccone eam recipiat, quasi qui socii sui dilecti aduentum desideratum expectat*; To cun dey is to haue a herte & a soule euer redy vp to godward, þat whan þat¹ euer deth com he may be founden a¹-redy, & withoute any retraccon⁷ or withdrawyng receyue hym as a man wold receyue his welbelouyd & trusti frende & fellow⁸ þat he had long⁹ abyed & lokid after¹⁰. This cunnyng is most prophe-table of all cunnyng; in þe which cunnyng religious men¹¹ specially more þan oþer, & euery day contynually schuld stody more diligently þan oþer men þat þei myȝt apprehende yt, namly for þe state of religyone askiþ & requireth it more in hem¹² þen in other, not-withstondyng þat euery secular man, boþe clerke & laye-man, where¹³ he be disposed¹⁴ to dye or no yet neuȝþelesse he must nedis dye whan god will. Therfor ought euery man not only religious but also euery good & deuout cristen man þat desirþ to dye well & surely, leue in such wise & so be¹-haue hym-silfe all-wey þat he may sauely deye euery oure when god will, & so he shuld haue his lyfe in pacience, & his deþ in desire, as seynt Poule had whan he seyde: *Cupio dissolui & esse cum Christo*, I desire & coueit to be dede & to be with Crist. / & þus much suffisith at þis tyme schortly seyde of þe crafte¹⁵ of dyinge.

The second chapter is of þe temptacion[s] of men that dyene. Capitulum secundum.

Knowe all men douȝtles þat men þat dyen in her last siknesse & ende hane grettest & most greuous temptacions, & such as þei neuȝ had be-for in all her lyfe; & of þese temptacions v be most principall. The first is of þe feiþe, for as much as feyth ys fundament of all mannys soule-hele, wittnessyng the apostill þat seiþe: *Fundamentum aliud nemo potest ponere*, Oþer fundament no man may put; & þerfor seynt Austen seiþe: *Fides est bonorum omnium fundamentum & humane salutis initium*, Feiþe is fundament of all goodnesse, & begynnynge of mannys hele; & þerfor seiþ seynt Poule: *Sine fide impossibile est deo placere*, Yt is vnposible to plesse god withoute feiþe; & seynt Iohñ seyth: *Qui non credit iam iudicatus est*, He þat beleuiþ not is now demyd. & for as much [as]¹⁶ þere is such & so gret strenght in feiþe þat withoute it no man may be sauid, þerfor þe denyll with all his myȝte is besy to auerte¹⁷ fully a man fro þe feiþe in [his]¹⁸ last ende, or yf he may not þat¹, he laboriþ besily to make hym douȝt þerin or sumwhat draw hym out of þe wey, or disceyue hym with som maner of super-

¹ om in H. ² H besyer. ³ H hit ys as. ⁴ H neyther. ⁵ H wherfore. ⁶ H vales.
⁷ Ms. detraccion. ⁸ Ms. folow. ⁹ Ms. lond. ¹⁰ H fore. ¹¹ Ms. a r. man. ¹² in hem
om in H. ¹³ HC whether. ¹⁴ H d. & redy. ¹⁵ H cr. off the scyence. ¹⁶ Ms. þat.
¹⁷ Ms. aduerte. ¹⁸ Ms. þe.

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sticiose & false¹ erroris or herisies. But *euery* good cristene man is bound naturally² namely habitually pouz he may not actually & intellectually apprehende hem³, to beleve & full feipe & credence yeue not only to þe principall articles of þe feipe but also to all holy wrytt in all maner of þingis, & fully to obey þe statutis of þe chirch of Roome, & stabilly to abyde & dey in hem; ffor⁴ also sone as he begynneþe to erre & dougt in eny of hem all, as sone⁵ he gope out of þe weye of lyfe & his⁶ soule-hele. But witt þou well *withowte* doute þat in þis temptacion, & all oper þat followene after, the deuyll may not noy þe ne preuaile ayence no mane in no wise as longe as he hath vse of his free will & of⁷ reason well disposed, but yf he will wilfully consent to his temptacion; & þerfor no verrey cristen man ougt not to dred eny of his illusions or his false persuasions or his feyned feryngis or gastyngis⁸, for⁹ Crist hym-selfe seiþe in þe gospell: *Diabolus est mendax & pater eius*, The deuell is a lyar & fader of all lesyngis; but manly þerfor & styfflye & stedfastly abyde & perseuyn & dey in þe verrey feipe & [vnite]¹⁰ & obedyence of oure moder holy chirch. & it is ryght prophetable & good, as it is vsed in some religiones¹¹ whan [a] man is in his agonye (or stryfe) of dyinge, with an hyz voice oft-tymes to sey þe crede before hym, þat he þat is sike may be [fortified]¹² in stablenes of þe feipe, & fendis þat mow not suffre to here its mow be voyded & drawen¹³ away from hym. Also [to]¹⁴ stablenesse of verrey feipe schuld strengþ a sike man principally the stable feipe of oure holy faders Abraham, Isaac & Iacob, the perseuerantly abydyng feipe of Iobe, of Raab þe womane, & Achior, & such oper, [and also the feipe of the apostils, and of]¹⁵ martiris, confessours & virgyns vnnombirable; ffor by þe feipe¹⁶ all þo þat hane [be] of old tyme befor vs, & all þei þat be nowe & schalbe here-after, þei all plesene & hane & schall plesse [god] bi feyth; for as it is aforesyd, withoute feipe it is impossible to plesse god. Also double profytt schuld induce *euery* syke man to be stable in feipe: One ys for feipe may do all þingis, as oure lord hym-selfe witnessith in the gospell & seiþe: *Omnia possibilis sunt credenti*. All þingis be possible to hym þat beleynth stedfastly. Another is, for verrey feipe gettiþ a man all þingis, as oure lord seiþe: *Quicquid orantes petitis, credite quia accipietis, & fiet vobis*, What þinge¹⁷ þat¹⁸ euer it be þat ye wollen praye & [aske]¹⁹, beleynth verreyly þat ye schull take it & [ye] schull haue it, pouze þat²⁰ ye wold sey to an hyll þat he schuld lyfte him-selfe vp & fall in to þe see,—as þe hilles of Capsie be priier & petition of kyng Alysaunder þe gret conqueroure were closed to-gider²¹. The second temptacion is disperacion, þe which is a-yeust hope & confidence þat *euery* good²² man schuld haue vnto god; for when a sike man ys turmentid sore & vexid with sorow & siknesse of his body, þan þe deuell is most besiest²³ to superad (or put-vpone)²⁴ sorrow to sorrow, with all þe weyes þat he may obiectynge his synnes ayence hym for to induce hym into dispeire. Furthermore, as Innocente þe pope in his þrid boke of þe wrecchidnesse of mankynd seiþe: *Euery* man boþe good & euell, er his soule pas out of his body, he seiþ²⁵ Crist put in²⁶ þe crosse, the good man to his consolacion, the euell man to his confusion, to make hym aschamyd þat he hath lost þe frute of his redempcion. Also, the deuell bryngith agen to manys mynde that is in poynt of deth, specialli the synnes that he hath don & was not schreven of, to draw hym þerbye vnto dispaire. But þerfor ther schuld no man dispaire in no wyse; for pough eny o man or woman had do als many theftis or manslautes or as many other synnes as be droppis of water in the see & grauell-stones in the stronde, though he neuer had do penance for hem afore ne neuer had bene shreven of hem afore, neither þan²⁷ mygt haue no tyme for syknesse or lacke of spech or schortnesse of tyme to be shreuen of hem, yette schuld he neuer dispeire; ffor in such a cas verrey contricion of herte with-in, with wyll to be schreven if tyme sufficed, is sufficient & acceptable²⁸ to god for to [s]aue hym with²⁹ euerlastyngly; as the prophet witnessith in the psalme: *Cor contritum & humiliatum*

¹ Ms. f. maner of. ² om in H. ³ Ms. hym. ⁴ H And. ⁵ Ms. as sone as. ⁶ Ms. gnastyngis. ⁷ H for as. ⁸ Ms. humylite. ⁹ H religieuse. ¹⁰ so RC; Ms. comforted. ¹¹ H dryven. ¹² Ms. þe. ¹³ CR oper. ¹⁴ by þe f. om in H. ¹⁵ Ms. also. ¹⁶ Cf. Hist. de praelis. ¹⁷ H besy. ¹⁸ H seeth. ¹⁹ H on. ²⁰ H accepte. ²¹ Ms. (& RC) for to haue hym with hym.

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deus non despicies, Lord god thou wilt neuer dispeice a contrite & a meke hert; and Ezechiel seith also: *In quacunq̃ hora conuersus fuerit peccator et ingemuerit, saluus erit*, In what oure þat euer it be þat the synful man is sory inward & conuerted from his syne, he schalbe saued. & þerfor seynt Bernard seith: The pite & þe¹ mercy of god is more þen eny wickidnesse; & Austene vpon Iohn seith: We schuld neuer dispeire of [no]man als longe as he is in þis bodily lyfe, for þere is no syn so gret but it may be helyd, outakyn dispaire alone; & seynt Austen seith also: All synnes þat a man hath donz afore¹, mow not noye ne dampne a man, but he be well a-payde in his herte þat he hath don hem. Þerfor no mane schulde dispaire, ²þouge it were so &³ it were possible þat he alone had don all maner of synnes þat mygt be done in þe world; for be dispaire a man gettith nouzt ellys but þat god is moch⁴ more offendid þerby, & all his oper synnes bene more greouse in goddis syzt, & euerlastyng payne is therby augmentyd infinitlye to hym þat so dispaireth. Therfor a-yence dispeire for to induce hym þat is syke & laborith in his dying to verry trust & confidence þat he schuld principally haue to god at that tyme, the disposicion of Criste in the crosse schuld grettly draw hym, of the which seynt Bernard seith thus: What man is it þat schuld not be rauysshed & draw to hope & to haue full confidence in god, & he take heed diligently of the¹ disposicion of Cristis body in the crosse; take heed & see his heed enclnyed to salue the, his mouth to kysse the, his armes I-sprede to be¹-clyp the, his hondis I-thrilled to yeue the, his syde opened to loue the, his body alonge strauzt to yeue all hym-selfe to the. Therfor no man schuld dispeire [of]² foryevenesse, but fully haue hope & confidence in god; for the vertu of hope is gretly commendable & of gret merite before god, as the apostill seith & exortith us: *Nolite amittere confidentiam vestram, que magnam habet remunerationem*, Lesith not youre hope & confidence in god, þe which hath gret reward of god. Forthmore þat no synfull man schuld in no wyse dispeire haue he synned neuer so gretly ne neuer so sore ne neuer so ofte, ne neuer so longe contynued therin, we haue [open]⁶ ensample [in]⁷ Peter þat denyed Crist, in Poule þat persued holy chyrch, in Matheu & Zache the publicanes, in Mary Maudeleyne the synful woman, in the woman þat was takyn in avoutry, in the thefe þat hong⁸ on the crosse be-sid Crist, in Mary Egipciane, & vnnomberable oper greuouce & grette synners. The thrid temptacion is in-pacience, the which is ayenst charite bi the which we be bounden to loue gode above all þingis; for þei þat bene in syknesse in her deth-bed suffren passyngly gret payne & sorrow & woo, & namly they þat dyen not be nature & course of age þat hapynneth⁹ ryght selde as [open]¹⁰ experience scheweth all daye to euery mane¹¹, but dyen oft-tymes thorow an accidentall seknesse, as a fever, a posteme & such other greuous & paynfull & long seknes, the which many men, & namly hem the which bene vndisposed to dye & dyen ayenst her wyll, & lackene verry charite, makyth so inpacient & grucchyng, þat other-while thorow woo & inpacience þei be-com wood & witles, [as]¹² it hath ofte be seyen in many men; & so be þat it is open & certeyne þat þey þat dyen in þat wyse faylen & lac verry charite, wittnessyng seynt Ierome þat seith þus: *Si quis cum dolore egritudinem uel mortem suscipit, signum est quod deum sufficienter non diligit*, that is to seye: Who so takyth syknesse [or deth] with sorrow & displeasance of herte, it is ane open¹³ sygne þat he lounth not god sufficiently. Therfor a man þat wyll dey well, yt is nedfull þat he gruche not in no maner of seknesse þat fallyth to hym be-fore his deth or in his dyinge, be yt neuer so paynefull or greuouse, longe tyme or short tyme duryng; for as seynt Gregory wittnessith in his Morallys: *Iusta sunt [cuncta] que patimur, et ideo valde iniustum est si de iusta passione murmuremus*: All þingis þat we suffren we suffry ryghtfully, & þerfor we ben¹⁴ vnryztfull yf we gruch of þat we suffer ryztfully. Than euery man schuld be pacient, [for] as seynt Luke seith: *In paciencia vestra possidebitis animas vestras*: In youre pacyence ye schull possesse¹⁵ youre soules; for [as]¹⁶

¹ om in H. ² Ms. for þouge. ³ H þat. ⁴ H m. dyspleased & moch m. o. ⁵ Ms. for. ⁶ Ms. (& RC) vpon. ⁷ Ms. of. ⁸ H hyng, R henge. ⁹ H happeth. ¹⁰ Ms. vpon. ¹¹ H techeth men. ¹² Ms. (& RC) &. ¹³ H o. & a certeyne. ¹⁴ H gretely v. ¹⁵ H welde. ¹⁶ H for as.

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be pacience mannys soule is trewly¹ had and kept, so² be vnpaceience & murmuracion it is loste & dampned, wittnessyng seynt Gregory in his omely þat seith þus: *Regnum celorum nullus murmurans accipit, nullus qui accipit murmurare potest*, Ther schal no man haue þe kyngdom of heuen þat grucchit[h] & is impacient, and ther may no man gruch þat hath it. But as þe gret clerke Albert seyth, spekyng of verry contricion: [If] a verry contrite man offeryth hym-selfe gladly to all maner affliction of seknesse & ponysshynge of his synnes, þat he may therby satisfye god worthly for his offensis: moch more [þan] schuld euery sike man suffer patiently & gladly his owen seknesse a-lone, þat is lyzter withoute comparison þan many syknessis þat³ other men suffer; namlye sythen þat siknes be-fore a mannys deþe is as⁴ a purgatory to hym whan þat⁴ it is suffred as it ought, þat is to vnderstonde, yf it be suffred pacientlye & gladly, with a fre [kynd]⁵ wyll of herte. For as the same clerke Albert seyth: we hane neede to haue a free kynd wyll to god not only in such þingis as bene to oure [consolacion] but also in such þingis as bene to oure⁶ affliction. [And]⁷ seynt Gregor seyth: *Diuina dispensacione agitur ut prolixiori vicio prolixior egritudo adhibeatur*, It is do by the dispensacion &⁸ þe ryztfull ordynacion of god þat to the lenger syn is ordeyned the lenger siknesse. & þerfor lett euery sykman & namely he þat schall dye, sey as seynt Austen dyd⁹ to god: *Hic seca, hic ure, ut in eternum michi parcas*, Here cutt, here brenn, so þat þou spare me euerlastynglye. And seynt Gregor seith: *Misericors deus temporalium adhibet[i] stercitatem, ne eternam inferat vlcionem*, God þat is mercyfull yeveth his chosyn children temporall ponysshynge¹⁰ here, lest he yeve hem euerlastyng vengeance ellys-where. This temptacion of impacience fyzteth ayenst charite, & with-oute charite may no man be saued; & therfor, as seith seynt Poule: *Caritas [vera] paciens est, omnia suffert*, Verry charite ys paciente & suffreth all þingis. & in þes wordis yt is notably to be marked þat he spake of suffryng of all þingis, & oute-take¹¹ noþing: þan schuld all syknesse of the body [bi reson] be suffred patiently without murmuracion or¹² difficulte; and therfor seynt Austen seith: *Amanti nichil difficile vel*¹³ impossible, To hym þat loueth ther is no þinge hard ne no þinge impossible. The IIIIth temptacion is complacens or plesauce of a man þat he hath in hym-selfe, þat is spiritual prid, with the which þe devyll temptyth & vexith most relygiouse & deuoute & parfite men; for when þe deuyl seth þat he may not brynge a man oute of þe feiþe¹⁴, ne may not induce hym vnto¹⁵ dispaire, ne into impacians: þan he assaileth hym be complacens of hymselfe, puttyng such maner of temptacions in his herte: O how stable arte þou in þe feiþe, how stronge in hope, how sad in pacience! O how many good dedis hast þou do! & such oþer þougtis. But ayenst þese temptacions Isodur seith thus: *Non te arroges, non te iactes, non te [insolenter] extollas*¹⁶ vel de te presumas, nichil boni tibi tribuas, Ne bost þe not, ne vaunte þe not proudly, ne make not moch of thi-selfe wantonly, neþer adiecte¹⁷ no goodnesse to þi-selfe. For a man may haue so much delectacion in such [maner of complacens]¹⁸ of hym-selfe þat a man schuld be dampnyd euerlastyngly þerfor. And þerfor seynt Gregor seith: *Quis reminiscendo bona que gescit dum se apud se erigit, apud auctorem humilitatis cadit*: A man þat þinkeþ in good dedis þat he hath do & is proud therof¹⁹ of hym-selfe, he fallith down anon þerfor be-for hym þat is auctor of meknes. & þerfor he þat schall dye most be ware when he felith hym temptid with pride, þat þan he low & meke hymselfe, þynkinge in his synnes & þat he wit neuer wheþer he be worþi loue or hate, þat is to sey saluacion or dampnacion. Neuerthelesse, lest he dispayre, he mote lyfte vp his herte to god by hope, þenkyng & remembryng²⁰ stably þat þe mercy of god is aboue all þinge &²¹ all his werkis, & þat god [þat] is trewe in²² all his wordis, & þat²³ is treuþe & ryztwysnes þat nether begileþ neþer is begiled, be-hight & swor²⁴ by hym-selfe & seid by the prophet: *Viuo ego, dicit dominus*,

H sewrely. ² H & so. ³ Ms. of þat. ⁴ om in H. ⁵ H f. & a kynde; Lat. cum gratitudine. ⁶ om. ⁷ Ms. as. ⁸ H dispos. of. ⁹ H seyde. ¹⁰ H punycon.
¹¹ H toke. ¹² H &. ¹³ H nichil. ¹⁴ H wey of f. ¹⁵ H into. ¹⁶ H insolenter tollas.
¹⁷ HA arette. ¹⁸ Ms. (& RC) temptacion. ¹⁹ H þerfor. ²⁰ H reuoluyng. ²¹ all þ. & om in H. ²² Ms. &. ²³ Ms. þat he. ²⁴ Ms. sory.

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nolo mortem peccatoris, God all-mygti seith: be my lyfe, I will not the deth noþer the dampnacion of no synner or¹ of no synfull man, but þat he *conuerste* hym-selfe to me & be saued. Euery man schuld followe seynt Antonye to whome the deuell seyde: 'Antony, þou hast ouercom me, for when I wold haue the vp by pride, þou kepist þi-selfe a-downe by mekenesse, & whan I wold draw þe downe by disperacion þou kepist þi-selfe vp by hope';—thus schuld euery man do both seke & hole, & þan ys the deuell ouer-com. The vth temptacion þat temptith & greuyth most carnall men & seculer men, [is]² ouer-much occupacion & besynesse a-bouzt outward temporall þingis [as her wyfes, her children, her carnall frendes, and wordely riches and other þingis]³ þat þei hane loued inordinatly before. For he þat will dey wyll & surely, most vtterly & fully put oute of hys mynde all temporall & outward þingis, & plenerly⁴ commytt hym-selfe all to god. & þerfor the gret clerke Duns⁵ (Scotus) seith þus vpon the fourth boke of Sentence: What man þat is seke whan he seth þat he schall dey, If he put hys wyll þerto⁶ to dey wilfully & consentith fully into deth as þouze he had chosyn hym-selfe [þe]⁷ payne of þe⁸ deth voluntarily, & so suffreth deth patiently, he satisfieth to⁹ god for all his¹⁰ veniall synnes, and furthermore he takyth awaye¹¹ a parcel¹² of satisfaccion þat he oweth to do for dedly synnes. & þerfor it is ryght profitable & necessarye in such a poynte [of]¹³ nede þat a man conforme his will to goddis will in all þingis [as]¹⁴ euery man owzt both seke & hole. but seld it is seyne þat any seculer & carnall man or relygiouse man [other]¹⁵ will dispose hym-selfe to deth¹⁶, other ferthermore, þat is wors, will here any þinge of the mater of deth þouze in-dede he be laborynge faste to his ende-ward, hopynge þat he schall escape þe deth—& þat is [þe] most perloous þinge & most inconuenient þat may be in eny cristen man, as seith the worthy clerke Cantor parisiensis¹⁷. But it is to be noted well þat the deuell in all þe temptacions above-seid may compell no man, [neither] in no maner of wyse preuayle ayenst hym to consent to hym, als long as a man hath the vse of reason with hym, but if he woll wilfully consent to hym,—þat euery good cristen man & also euery synful man be he neuer so grete a synner owzt to be were of aboue all thyngis. For þe apostell seyth: *Fidelis [est] deus qui non patietur vos temptari supra id quod potestis, sed faciet etiam cum temptatione prouentum ut possitis sustinere*, God, he seith, is trew & will not suffre yow to be temptid more þan ye may bere, but he will yeue yow such supportacion in youre temptacion[s] þat ye may bere hem. Whervpon seith the glose: God is [trew]¹⁸ in his promissis, & yeuyth us grace to withstond myzttyly, manly¹⁹, & perseuerantly: yeyng us myzt þat we be not ouercome, [grace to gete vs meryte, stedfastnes to ouercome]²⁰; with þat he yeueth such increse of vertu þat we may suffre, and not faylle ne fall. & þat is by mekenesse, for as seynt Austen seith: Thei breken²¹ not in the forneyse þat hane not þe wynde of pride. Therfor euery man, ryghtfull & synfull, l[ow]²² hym-silfe fully vnto the myzty honde of god, and so with his helpe he shall surely opteyne and hane the victorye in all maner of temptacion, seknesse & tribulacions, euyllys & sorrowes, & deth therto.

The þrid chapter conteyneþe the interrogacions þat schulden be asked of hem þat were²³ in her deth-bed while þei may speke and vnderstond. *Capitulum tercium.*

Now followyth the interrogacions of hem þat drawn to the deth-ward while þei hane reason with hem & her spech, for þis cause þat if any man be not fully disposed to dye, he may better be enformed, & confortid²⁴ therto. And as Ancellyne²⁵ þe bisshop techith, the[se] interrogacions schuld be had vnto hem²⁶ þat ben in þat plyte. Fyrst aske hym þis: Brother, art þou glad þat þou schalt dey in

¹ of—or om in H. ² Ms. þat bene in. ³ om in RC. ⁴ H clerly. ⁵ Ms. dinise, H Scotus. ⁶ Ms. in to. ⁷ Lat. immo affert aliquid ad satisfaciendum pro mortalibus. ⁸ H parcellis. ⁹ Ms. at. ¹⁰ Ms. þat. ¹¹ H other, crossed out in R. ¹² H dye. ¹³ sc. Petrus Cantor Paris. (d. 1197; Opp. in Migne 205). ¹⁴ Ms. good. ¹⁵ Lat. vtiliter. ¹⁶ om. ¹⁷ H brennen; Lat. crepant. ¹⁸ Ms. leue; H lowe hymselfe & submytte. ¹⁹ al. ben. ²⁰ & c. om in H. ²¹ = Anselme. ²² Ms. hym.

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[þe]¹ ferth of Crist? The seke man seiþe, ze. Knowest þou well þat þou hast not do so well as þou schuldist haue do? He answereth, ze. Repentis þou þe þerof? He answerith, ze. Hast þou will to amend, & þou haddist space and lyfe?² He answerith, ze. Beleuist þou fully þat oure lord Ihesu Crist goddis son dyed for the? He answeryth, ze. Thankyst þou hym therof with all thy herte? He answeryth, ze. Beleuist þou verily that thou maist not be saued but be Cristis deth and his passion? He answerith, ze. Than þanke hym euer³ therof⁴ while the soule ys in þe body, and put all thi truste [in his passion and in his dethe onely, hauyng truste]⁵ in no other þingis; to this deth commyt the fully, with þis deth couer the fully, [in this deth wrap all thi-self fully]⁶; and [if] it⁷ com vnto thy mynde or by thin enmye be put in to thy mynde that god will deme⁸ the, sey thus: Lord I put the deth of oure lord Ihesu Crist be-twene me & myn euell dedis, be-twene me and thi Ingement, other-wise I wyll not stryve with the; Iff he sey þat [thou hast]⁹ deserved dampnacion, sey thou azen: The deth of oure lord Ihesu Crist I put be-twene me and all¹⁰ myn euell meritis, and the merite of his worthi passion: I offere for the merite that I shuld haue had and alas I haue it not; Sey also: Lord¹¹ put the deth of oure lord Ihesu Criste be-twene me and thi ryztwysnes. Pan lat hym sey þis thrise: *In manus tuas [domine] commendo spiritum meum*, In to thin handis I commyt my soule; and lett the couent sey the same; and if he may not speke lett the couent, or þei þat stont aboute, sey thus: *In manus tuas commendo spiritum eius*, In thin hondis lord we commend his spirit or¹² his soule. And thus he dyeth surely, and he schal not dye euerlastyngly. But thouze þese interrogacions above-seyd be competent and sufficient to religiouse [and deuoute persones, neuertheles all crysten men bothe seculars and religiouse], after the doctour¹³ the noble clerke the chaunceller of Parise, in her laste end schuld be examyned, enquired and informed more certeynly [& clerly] of the state [&]¹⁴ þe hele of hir soule[s]; and fyrst thus: Belevyst thoue principally¹⁵ an fully in the articles of the feyth, and also all holy scripture in¹⁶ all þingis after þe exposicion of the holy and trew doctours of holy chirche, and forsakist all heresies, erroris and oppinions dampnid by the chirch, and art glad also þat þou schalt dey in the feyth of Criste & in þe vnite & obedience of holy chirche? The second interrogacion shalbe this: Knowe[lege]st¹⁷ þou þat oftentymes and many-maner wises and greuously þou hast offendid þi lord god þat made the of nouzt? For¹⁸ seynt Bernard seiþe þus vpon Cantica canticorum: I know well þat þer maye no man be saued but yf he knowe hym-selfe, of the which knowyng¹⁹ wexith in a man the moder of his helpe that is humilite, and also the dred of god, the which drede [as it is the begynnyng of wlsdom, so it]²⁰ is the begynnyng of helth of manns soule. The thyrde interrogacion schalbe this: Art þou sory in thy herte of all maner of synnes þat þou hast don ayenst the hyze mageste & þe loue & þe goodnes of god, & of all goodnes þat þou hast²¹ not & myzttest haue do, & of all graces þat þou hast for-slewethed; not only for drede of deþe or any other payne, but rather more for love of god & ryztwysnes and for þou hast displeased his grete²² goodnes & kyndnes, & for þe due ordre of charite by the which we be bound to loue god above all þingis; & of all þese þingis þou askyst foryevenes of god? Desirest þou in þin herte also to haue verry knowyng²³ of all the offensis þat þou hast doo ayenst god and for[yete]²⁴, to haue special repentaunce of hem all? The iiith interrogacion schalbe þis: Porposist þou verily and art in full wyll to amende the, and þou myght leve lenger, and neuer to synne more dedly wittingly and with þi will, and rather þan þou woldist offend god dedly²⁵ eny more, to leve & lese wyfully all erþely þingis were þei neuer so lefe to the, and also the lyf of þi body therto; and furthermore þou prayest god to yeve the grace to contynue in this purpose? The vth interrogacion schalbe þis: Foryevist þou all²⁶ maner of men²⁷ þat euer haþe²⁸ don

¹ Ms. þis.² andl. om in H.³ Ms. and it be.⁴ Ms. denye.

or om in H.

¹¹ H doctryne of.¹² H Knowelegest.¹⁴ om in H.

bonis omissis.

¹⁹ H hygh.²² H fully all.²³ H adds in thyn herte.³ om in H.⁴ H therefore with all thyn herte.⁵ om.⁸ Ms. he bath;

H thow deseruest.

⁹ H I.¹⁰ his sp.¹² Ms. of.¹³ H fully alle the pryncypalle art.¹⁴ H and.¹⁷ om.¹⁸ H myghtest haue doone and hast nat; Lat. de²⁰ H foryete; Lat. obliturum cognicionem.²¹ om in H.²⁴ al. hanc.

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þe ony wronge or grevaunce vnto þis tyme or¹ in word or in dede, for þe love of oure lord Ihesu Crist of whome þou hopyst to haue² foryevenes also³ þi-selfe; [& askist also thi-selfe foryevenes]⁴ of all hem þat þou hast offendyd in ony maner wise? The vith interrogacion schalbe þis: Wilt þou þat all maner of þingis þat þou hast in eny maner wise mysgett, be fully restored⁵ als much as þou maist and art I-bounde, after the value of þi good, & rather leue & forsake all þi goodys⁶ of the world, yf þou maist make due satisfaccion in none other wise? The seuynth interrogacion schalbe this: Belevist þou⁷ fully þat Crist dyed for the & þat þou maist neuer be saued but by the merite of Cristis passion, and þankist þerof god with þin hert as much as þou canst or⁸ maist? Who so euer may verrily of verrey good conscience and trouth with-owte eny feynynge answer e to these forseyd seynn interrogacions, he schalbe sayvd verrily and⁹ hath an enuydent argument I-nough of the¹⁰ helpe of his soule, þat, & he dye soo, he schalbe of the nombre of hem þat schalbe saued. "Who so euer is not askyd of a nother man of thes seven interrogacions when he is in such a perell of deth, for ther be ryght¹¹ fewe þat have þe kunnyng of this crafte of dyinge, he most remembre hym-selfe [in his soule & aske hym-selfe]¹², & sotely fele & considre where he be so disposed as it is above seyde or¹³ no; for with-owte [þat] a man be disposed in such wise fynally, þere may no man dougtles be saved euer-lastyngly. And what man¹⁴ þat is disposed as yt is above-seyd, let hym commend and¹⁵ commyt hym-selfe all in-fere fully to the passion of Crist, and contynually als much as he may and as¹⁶ hys syknesse will suffre hym lett hym remembre hym-selfe¹⁷ and þinke in the passyon of Crist: for therby all the denellys temptacions and giles be most¹⁸ ouercomm and voyde[d].

The IIIth chapter conteyneth ane instrucccion with certeyne obsecracions to hem þat schullen dye. Capitulum III^m.

F Orthmore for as much as seynt Gregor seith 'euery doynge of Crist ys oure instrucccion &¹ techynge': þerfor such þingis as Crist dyd dyinge on the crosse, the same shuld euery man do at hys laste ende after his connyng and power. And Crist dyd fyve þingis in the crois: he prayed, [for he prayed]² these psalmes: *Deus deus meus respice* and all þe psalmes followyng next vnto þat vers *In manus tuas*, and also þat vers³; and he cryed in the crosse as þe apostil witnessith; also he wept in the cross; also he commyt his soule to his fader in the cros; [also he yaf vp wilfully the gost in the crosse. Furst he prayed in the crosse]⁴; so a seke man þat is in poynt of deth schuld prey, namely with his herte yf he may not with his mouth, ffor seynt Isodyr seyth þat it is better to pray styll⁵ in the herte with-oute ony sounde of voyce outeward, þan to pray with wordis also[ne]⁶ without any deuocion of herte. The secound was he cryed; soo shuld euery man in his dying crye strongly, with þe herte, not with þe mouþe⁷, ffor god takiþe more heed of þe desire of the herte þan of the cryinge of the voice. The crynge of the herte to god is not ellys but the gret desiringe of a man to haue foryevenesse of his synnes and euer-lastyng lyfe. The III^d was he wept; so shulde euery man in his dyinge wepe, not with his bodyly yez but with the terys of [his] herte, that is to sey, verrily repentyng hym⁸ of all his⁹ misdedis. The IIIIth was he commendyd his soule to god; so shuld euery man in his ende, seyinge þus with herte & mouth if he may, and¹⁰ ellys in his herte: »Lord god, into þin handis I commende my spirit; ffor truly þou þi-selfe bougt me¹¹ dere«. The vth was he yafe vp wilfully his spirit; so schuld euery man in his deth, þat is to sey, he shuld dye wilfully, conformynge fully þerin¹² his owen will to god[dis will]¹³ as he is bounde. Therfor als longe as he þat is in poynte of deth may speke & haue þe vse of reson with hym, lett hym¹⁴ sey the prayers followyng. *Oracio*: »O thow hiȝe godhed and endeles

¹ H other. ² to haue om in H. ³ om in H. ⁴ om. ⁵ H r. ayene. ⁶ H good.
⁷ canst or om in H. ⁸ schalbe—and om in H. ⁹ H And who. ¹⁰ H but. ¹¹ Ms. ar.
¹² H m. or woman. ¹³ com. and om in H (and Lat.). ¹⁴ Ms. he must. ¹⁵ Ms. and a.
 þat verse *In manus t.* ¹⁶ H styll. ¹⁷ Ms. alowd, H alone. ¹⁸ H voyce. ¹⁹ H h.
 sinnes & m. ²⁰ H hit. ²¹ H goddys wyll. ²² let hym om in H.

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goodnes, most *mercyable* & gloriouse trinite, þat art hyzest loue [&]¹ charyte, haue *mercy* on me wrecchid synfull man, for to the I commende fully my soule. *Oracio:* »My lord god most benyng fader, [fader] of *mercy*, do þi *mercy* to me þi² pore creature, helpe now lord my nedý &³ dissolate soule in her last nede, þat hell houndis deuoure me not. [*Oracio:*] Most swetest and most louely lord my lord Ihesu Criste goddis owen dere⁴ sonne, for the worship and þe⁵ *vertue* of þi blissid passion admytt and receyue me *with-in* þe nombre of þi chosen peple; my sauoure & redemptor, I yeld all my-silfe fully to þi grace and *mercy*, forsake me not; to þe, lord, I com: put me not aweye. Lord Ihesu Crist, I aske þi paradise and blysse, not for the worthynes of my *deseruyngis* þat am but dust & asshis and a⁶ synfull wrech, but þowow þe *vertu* & effecte of þi holy passion, [bi]⁷ the which þou vouchist-safe & woldist⁸ by me synfull wrech *with* þi *precious* bloode & brynge me into paradise. Let hym sey also ofte þis *verse*: *Dirupisti domine vincula mea, tibi sacrificabo hostiam laudis*: Lord þou hast broke my bondis, and þerfor I shall þanke þe *with* þe sacrifice of the oblation of worship; For þis *verse*, as Cassiodir seiþe, ys of [so]⁹ grete *vertue* þat a mannys synnes bene foryouen hym, and¹⁰ it be seyð þrise *with* good trewe feyth at a mannys last¹¹ ende. *Oracio:* »Lord Ihesu Crist, for þat bitternesse þat þou suffrist¹² for me in the crosse, & most in þat oure whan þi most blissed soule passid out of þi body, haue *mercy* of my soule in hir streite passyng. Also afterward *with* all þe instance & deuocion þat he may, *with* herte & mouth, lett hym cry to oure blessyd lady seynt Marye þat is most spedfull and most redy mene and helpe of all synfull men to god, seying þus: *Oracio:* »O gloriouse [lady] quene of heuen, moder of *mercy*, & refuge¹³ of all synfull men, reconcile me to þi swete sonne my lord Ihesu, and pray for me synfull wrech to his gret *mercy*, that for loue of the, swete ladye, he wold foryeve me my synnes. Pan lat hym pray to angellis & sey thus: *Oracio:* »Holy angels of heuen, I besech yow þat ze wold assist to me þat schall now passe out of þis world, & myztly delyuer & kepe me from all myn enemyes, and take my soule vnto youre blissed company; & namly þou good blissed aungell þat hast bene my contynuell keper ordeyned of god. Pan lett hym pray the same wise deuoutly to all the apostillys, martires, confessoires, and virgines, & specially to þo seyntis¹⁴ which he loued & worschipped moste specially in his bele, þat þei will helpe hym þan in his last & most neede. Pan¹⁵ afterward lett hym sey þris or more þese wordis or lyke in sentence the which ben ascryued to seynt Austene: *Oracio:* »The pese of oure lord Ihesu Criste, and the *vertu* of his passion, and þe signe of the holy cros, & þe maydenhed of oure lady blissed¹⁶ seynt Marye, & þe byssynge of all seyntis, & þe kepyng of all angels, & þe suffrage¹⁷ of all þe¹⁸ chosen people of god be betwene me & all¹⁹ myn enemyes visible & invisible, in þis oure of my deþe. Amen²⁰. Aftyrward let hym sey þrise þis *verse*: *Largire clarum vespere, quo vita nusquam decedat, sed²¹ premium mortis sacre, pethennis instet gloria*, Graunt me lord a clere ende, þat my soule fall neuer downe-ward, but yeve me enerlastyng blisse, þat is þe reward of holy dying. And if he þat is sike can not all þis prayers, or may not sey hem for greuouse[n] of his siknesse, lett som man þat is about hym sey hem be-fore hym as he may clerely here hym sey hem, chaungyng þe wordis þat ought to be chaunged in his seying; and he þat is dy[i]nge, also longe as he haþe vse of reason, lett hym prey deuoutly *with-in* hym-selfe *with* his herte & his desire as he cann & may: & so yeld þe gost vp to god, & he shalbe saued.

The fyfte chapter conteyneth an instruccion vnto hem þat shullen dye.
Capitulum quintum.

But it is gretly to be notid & to be take heed of, þat rízt seld any man, [ze] amonge religiouse & deuoute men, disposeth hym-selfe to deþe be tymes as he

¹ Ms. &. ² om in H. ³ Ms. & my. ⁴ Ms. to. ⁵ H woldist vouchesafe to.
⁶ Ms. a. ⁷ H yeff. ⁸ H suffred. ⁹ H refugye. ¹⁰ Ms. þat he. ¹¹ H þe seynt.
¹² H bl. lady. ¹³ H suffragyes. ¹⁴ Ms. þi. ¹⁵ H And aft. ¹⁶ See Hymnus ad Nonam,
Daniel I. 52. ¹⁷ Ms. ad.

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ought, ffor *euery* man weneth hym-selfe to leue longe, & trowyth not þat he schall dye in short tyme; & douzties þat sterynge *commyth* of the deuells sottill temptacion, and ofte-tymes it is seyne opynly þat many men þorow such Idyll hope & trust hath for-slewthed hem-selfe & dyed or¹ vnteste or vnavised & vndisposed sodenly. Therfor *euery* man þat hath loue & drede of god & a zeele of þe hele of manys soule, let hym besyly induce & warne *euery* of his euencristen þat is seke or in any *perill* of body or of² soule, þat principally & fyrst of all oper þingis & withoute any oper³ delays or longe tarry[i]ngis he dyligently *provid* & *purvey*⁴ for þe *spirituall* medecyne & remedy of his soule. For ofte-tymes, as a certeyne decretall seyth, bodily syknes *commyth* of the⁵ siknes of the⁶ soule; and therfor þe pope in the same decretall chargith streitly *euery* bodily lech þat he zeue no sekman no bodily medecyn, vnto þe tyme þat he haue warned & inducid hym to sech his *spirituall* lech. But þis counceill ys now for-slewthed almost of all men, & is turned in to þe contrary; ffor men seken sonner & besillier after medecyns for þe body, þan for þe soule. Also⁷ oper euellis & aduersitees be ryztwise dome of god come euer-more to men for syn, as þe prophet wittnessith þat seiþe þus: *Non est malum in ciuitate quod dominus non facit*, Ther is non euell in the cite but god do it. Þou schalt not vnderstonde þat god doeth þe euell of syn, but he⁸ yeldith ponysshinge for syn. Wherfor *euery* sikman, & *euery* other man þat is in any *perill*, shuld be diligently inducid & exhortid þat he make hym-selfe be-fore all oper þingis pes *with* god, resseyving *spirituall* medecins, þat is to seye takynge the sacramentis of holy church, ordeynynge and makynge his testament, & laufully disposynge for⁹ his household & other nedis if he haue any to dispose for. & þere shuld not be yeue [first] to no man to miche hope of bodily hele; but the contrary þerof now ys ofte-tymes do [bi] many men [into]¹⁰ gret *perill* of soules, & namely of hem þat actually & openly ben drawynge¹¹ & in poynt hastily to deye, for none of hem will here noþinge of deth; and so, as the gret clerke the chaunceler of Parise seiþe: oft-tymes bi such a veyne & a false cherynge & comfortyng & feyned behotyng of bodily helth, & trustynge þerpon, men ryn and fall in to certeyne dampnacion euerlastingly. And þerfor a seke man shuld be counceillyd & exortid to *prouide* & *procure* hym-selfe his soule-hele be *very* contricion & confession; & if it be expedient for hym, þat¹² schall gretly auayle to his bodily helth, and so he schalbe mo[r]e quiete¹³ & sure. And for als muche, wittnessinge seint Gregor, as a man hath seelde *very* contricion, And as seint Austen seiþe also in the fourth boke of sentence the twelf[th]¹⁴ distinccion, and oper doctours also, Repentaunce þat is deferryde and had in a mannis last ende, vnneth is *very* repentance or penance¹⁵ sufficient to *euerlastynge* hele, and specially in hem¹⁶ þat all her tyme be-fore nether the *commaundementis* of god nether her voluntarye vowes kepten not¹ effectually ne truly, but only feynynge[ly] & to þe semyng owtward: therfor¹⁷ *euery* seke man þat is in such case & is com to his last ende, is to be counsellid besyly þat he labour *with* reason of his mynde after his power to haue ordynate & *very* repentance; þat is to me[n]yng¹⁸, not-*withstandynge* the sorrow & greuance of his seknes and [þe] drede þat he hath of hasty deth, þat he vse reason als moch as he maye, & [in]force¹⁹ hym-selfe to haue full displeyng of all synnes for the due ende & *parite intent*, þat is for god, and *withstand*²⁰ his euell natural in-clynyng to syn þough he myzt leue lenger, and also þe delectacion of his synnes be-fore, and labour als much as he maye to haue a *very* displeasance of hem þouze it be neuer so shorte; and lest he schall²¹ fall in dispeire tell hym & arme hym *with* such þingis þat bene seyde above in the second parte of the temptacion of dispeire. Exorte hym also þat he be stronge in his soule ayenst [þe] oper temptacions þat be put and tolde þere also, myztily & manly *withstonde* [hem] all, for he may not be compellyde by the deuell to consent to none of hem all. Also lett him

¹ om in H. ² only oper om in H. ³ H ordeyn. ⁴ H And alle. ⁵ H off. ⁶ Ms. of. ⁷ H drawynge. ⁸ r. it? ⁹ Ms. moste quitte. ¹⁰ H xxi. ¹¹ or p. om in H. ¹² Ms. hym. ¹³ H to e. ¹⁴ Ms. mevyng, H menyng, r. menyng; Lat. scilicet. ¹⁵ Ms. comfote. ¹⁶ Ms. *withstandynge*.

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be monysshed & concelede þat he dye a verry trew cristen man & full belenyd. Also it is to be considred whether he be in-volued *with* eny sensuris of the¹ chirch, and if [he]² be, lett hym be taught þat he summytte³ hym-selfe *with* all his mygte to the ordynance of holy chirch, þat he may be assoyled. Also yf he þat schall dye haue longe tyme and space to be-þinke hym-selfe, and be not take *with* hasty deth: þan may be red afore hym, of hem þat be abowte hym, deuouzt histories and deuoute *prayers* in the which he delytet moste in *whan* he was in hele; or reherse be-fore hym þe *commaundementis* of god, þat he may be-þinke hym þe more profoundly if he may fynde in hym-selfe þat he haþe negligently trespased a-yenst hym: And if þe seke man haue lost his spech, [but] yit he hath hole & full knowlech of the *interrogacions* þat be made to hym or the *prayers* þat bene rehersid be-fore hym, þan *with* som vterly⁴ sygne or only *with* consent of herte lett hym answer thereto. Neuerthelesse it is gretly to be charged & hasted þat þe *interrogacions* be made vnto hym or he lese his speche; for if his answer[s] be not lyce⁵ or shewith not⁶ in all sides to be sufficient to full hele & perpetuell remedye of his soule, þan⁷ must be⁸ put þerto remedy & counsell in the best maner þat it may be doo: þan þere schuld be told to hym þe perill⁹ þat he shuld [plainly] fall in, þouge he shuld & wold gretly be a-ferde therof;—it is better and ryghtfuller þat he be compuncte and repentaunte *with* holsom fere and dred and so be saued, þan þat he be dampned *with* flatteryng and false dissimilacion; for it is to incomuenient & contrary to cristen relygion and [deuellike]¹⁰, þat þe perill of deth & of a soule for eny veyne drede of a man lest he¹¹ ware ony þinge distrobilled therby shuld be hyd to ony cristen man or woman þat shuld dye. but Isaye þe prophet did þe contrarie, sfor when kyng Ezechi lay seke & vpon þe¹² poynt of deþe, he glosed hym not ne vsed no simulacion¹³ to hym, but playnly & holsomly agasted hym, seyinge þat he schuld dye; & yet nathelesse he dyed not at þat tyme. And seint Gregori also holsomly agasted þe monke þat was a *pro-prietarie*, as it is red in þe [fourthe] boke of his *Dialogis*¹⁴. Also present to the seke þe Image of the crucifix þe whiche shuld be euermore aboute seeke men, or ellys þe Image of oure lady, or of a¹⁵ seynt þe which he loued or worshipped in his hele. Also lett þer be holy water abowte þe seke, & sprynge oft-tymes vpon hym & oþer þat bene abouzte hym, þat fendis mowe be voyded from hem¹⁶ therbye. Yf all þingis above-seid may not be do for hastines & shortnes of tyme, þan put forþe *prayers*, & namely such as be directid¹⁷ specially to oure sauoure lord Ihesu Crist. *Whan* a man is in poynt of deþe & hastis fast to his ende, þan schuld þere no carnall frendis ne wife ne children ne riches ne no temporall goodis be reducid to his mynde neþer be comoned of before him, but¹⁸ [in] as much [as þe]¹⁹ spiritual helpe & profett of þe seke man askyth & requireth. In þis mater þat is of oure last & moste neede, all maner of poyntis & sentencis þerof, *with* aduerbis also þat ben put þerto, shuld most sotely & diligently be chargid & considered of euery man, for alse muche as þer schal no man be rewardid for his wordis alone but for his dedis also Ioyned & accordyng to his wordis, as it is seid in þe boke þat is clepid Compendy of the trupe of diuinite, þe secund boke þe tenth chapter. And what man þat listeþe, & will gladly dye well & surely and meritorily *withoute* perill, he most take heede besyly and stody & lerne diligently þes craft²⁰ of dyinge and þe disposicions þerof above-seyd while he is in hele, & not abyde vntill þat deth entre in to hym; for in truth, dere brother or sistre, I tell the soth—leue²¹ me therof—þat whan deth or gret seknesse fallith vpon the, deuocion passith owt from the, & þe more nere þat [þei taken] þe & gripen þe, the fether fleyth deuocion from the. Therfor yf þou wilt not be disseynd ne erre, if þou wilt be sure, do besyly what þou maiste while þou art here in hele & hast the vse & fredam of þi wittis & reason well disposed, &

¹ H holy. ² Ms. it. ³ H submytte. ⁴ H *withoute* s. other. ⁵ H lyche or *verreysimile*.
⁶ H nor semeth. ⁷ Ms. þat. ⁸ Ms. be. ⁹ Ms. perillis. ¹⁰ om; H and to dwelle
lyke; R and to do welle like, expunged; Lat. immo diabolicum. ¹¹ Ms. he be. ¹² om
in H. ¹³ H dissimilacion. ¹⁴ Ms. diologis. ¹⁵ H some other. ¹⁶ H hym. ¹⁷ H
directe. ¹⁸ H *whā*. ¹⁹ Ms. of. ²⁰ Ms. craftis; H his craftes. ²¹ H beleue.

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while þou maist be maister of þi-selfe & of þi [dedis]¹. O lord god, how many [ze]² *with-out*e nombre þat hane abyden soo vnto her last ende hane forslouthed & deceyved hem-silf euerlastingly. Take heed, broþer & suster, & be ware if þou list, lest it happen þe [þe] same wise. But lett no man wondre ne þinke þat it is *inconuenient* þat so grette charge & diligence & wise disposicion & prouidence & besy exortacion shuld be had & mynystred to hem þat bene in poynt of deþe & in her last ende as it is aboue seyd: for þei be in such perill & so grette nede at þat tyme þat, & it were possible, all a cite schuld com to-geder *with* all the haste to a man þat is in dyng; as þe maner ys in som religiouse, in which it is ordeyned þat whan a seke man ys nyze þe deth þan euery of the breþerne schall when þei here þe table ysmyte, what oure þat euer it be & where þat euer þei be, all þinge I-lefte hastily to³ com to hym þat is dying⁴; & þerfor it is redde þat religiouse people, & women⁵, for þe honeste of hir astate schall not ren, but to a man þat is a-dyinge, [&] for fere⁶.

The sixte Chapter conteyneth praiers þat shullen be seid vpon hem þat bene a-dyinge of som man þat is abowt him. *Capitulum viii.*

LAST of all it is to be knowe þat þe praiers þat followen mow⁷ be *conueniently* seyd vpon a seke man þat laborith to his ende. & if it be a religiouse person, þan whan þe couent is gadrid to-gidre *with* þe smytynge of the table as þe maner is, þan shall be seyd first the letanye *with* the psalmis & orisons þat ben vsed *per-with*; afterward, if he leue yet⁸, let som man þat is aboute hym sey the orisons that followen after as the⁹ tyme & oportynyte will suffre, & þei mowen be oft rehersid ayene to excite þe¹⁰ deuocion of the seke man if he haue reason & vnderstondynge *with* hym; but¹¹ nethes þis ought not to be do of necessite, as þouge he myzt not be saued but ite were do, but for þe¹² profett & deuocion of the seke þat laboreth to his endeward it may, and it is well doo þat it be so doo. But amonge seculers þat be seke, lett þes praiers be seyd as deuocion & disposicion & þe profett of hem & oþer þat ben about hem askyn & requiren, &¹³ as the tyme woll suffre. But alas *per* ben full¹⁴ few not only amonge seculers but also in dyuerse religiouse, þat hane þe knowynge of þis craft & will be nyzh and assist to hem þat ben in poynt of dethe &¹⁵ departynge out of this world, askynge hem & exortynge & enformynge & prayynge for hem as it is aboue seid, namly whan þei þat ben in dyng wolden not or hopyn not to dye yet, & [so]¹⁶ þe seke mennys soules stonden¹⁷ in gret perell.

Oracio: For þat loue þat made þe to be wounded & dey for þe hele & saluacion of mankynde, þat were most worþi & delicate loue of god þi blessed fader of heuen & for oure sake made man, swete lord Ihesu full of mercy, foryeue þi seruaunte all þat he haþe trespassed in þougt, word & dede, in all his affections, desires, mocions, strenghthis & wittis of his soule & of his body, & in verrey remission of hem all yeve hym þat most sufficient amendement bi the which þou wyssh away þe¹⁸ synnes of all þe world, & in supplicacion of all his negligencis adde & put to hym þat holy conuersacion þat þou haddist from þe oure of þi concepcion vnto þe oure of þi deþe, & furthermore þe frute of all good dedis þe which han pleased & shullen [please] þe in all þi chosen people fro þe begynnyng of the world vnto þe¹⁹ ende therof, swete lord Ihesu þat leuest & regnest *with* þi fader & þe holy gost, o verri god *withowten* ende amen.

[*Oracio:*] For þe vnyon of þe most feruent loue þat stered & made þe, life of all þingis þat is leuyng, to be incarnate of oure lady, & *with* gret anguysshis of þe spirit to dey for cherite & þe love of vs, we crye to þe rote of þi²⁰ moste benigne herte þat þou foryeue þe soule of þi seruaunte (me)²¹ all his (my)²² synnes, & *with* þi most holy conuersacion & [þe] most worthi merite of thi passion fulfill²³ all his (my)²⁴ negligence & onyssiens, & make hym (me)²⁵ to fele by experience þe

¹ Ms. þis goodis; H thy dedys. ² Ms. many be. ³ om in H. ⁴ H a-d. ⁵ H the w. ⁶ H fyre; Lat. et ad ignem. ⁷ H now. ⁸ H but. ⁹ H & in. ¹⁰ Ms. for. ¹¹ H mannes soule standeth. ¹² H alle the. ¹³ Ms. þis. ¹⁴ Ms. þe. ¹⁵ Ms. me þi s. ¹⁶ Ms. all my. ¹⁷ H foryeue. ¹⁸ Ms. me.

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most superhabundaunt gretnes of þi mercies, and us all & specially þis (my) person oure brother þe which þou hast disposed hastily for to be called before þi gloriouse mageste in þe most plesaunt maner to þe & most profitable to hym (me) & vs all make hym (me) to be presentid to you with swete pacience, verry repentaunce & full remission, with ryztfull feiþe, stable hope & parfite charite, þat he may dye blissedye in parfite state be-twene þi moste swettest [clipping & moste swettest] kyssynge, vnto þin euerlastynge worship & preysynge, amen.

Oracio: IN to the handis of þin endelesse & vnquenchable mercy, holy fader, ryghtfull & moste beloued fader, we commaunde¹ the spirit of oure broder þi seruaunt after the gretnes of loue þat þe holy soule of thi blessed sonn commendid hir-selfe to the in the crosse, prayinge² interly [þat] for þilke inestimable charite þat þi holy godhed & faderhed drow fully to þi-selfe þat blissed soule of þi sonn, þat now in his last oure þou receyue swetly þe spirit of oure broder þi seruaunt in þe same love. Amen.

Oracio: SEynt Michael þe archangell of oure lord Ihesu Crist, helpe us at oure hyze Ingement³. O þou most worþi gyaunte & protectour þat neuer maist [be] ouercom, be nyzt to oure brother (me) þi seruaunt laborynge now sore in his (myn) ende, & defende hym (me) myztfully from þe dragon of hell & from all maner of gyle of wicked spiritis. Forthmore we praie þe þat art so clere & so worþi a mynyster of god, þat in þis last ende or⁴ houre of þe life of oure brother (me) þou will receyue þe soule of hym esly & benignly into þin holy bosom, & brynge her into a place of refreshyng & of pes & rest. Amen.

Oracio: Eur clene & blessed mayde Marye, synguler helpe & socoure in euery anguyssh & necessite, helpe us swetly & shew to oure brother (me) þi seruaunt þi graciously visage now in his (my) last ende, and voyde all his (my) enemyes fro hym (me) thorow þe vertu of þi dere beloued son oure lord Ihesu Crist & of þe holy crosse, & delyuer hym (me) from all maner of desese of body & soule, þat he (I) may þanke & worship god without ende. Amen.

Oracio: My moste swete redemptore, most mercyable Ihesu & most benigne lord, for þat sorowfull voyce þat þou haddist in þi manhed when þou shuldist dye for vs & were so consumed with sorowes & trauellys of þi gret⁵ passyon þat þou cridest⁶ þe for-sake⁷ of þi fader, be not fer fro oure brother (me) þi seruaunt but yeve hym (me) [þe helpe of]⁸ þi mercye in þe houre of his (my) deþe, & haue mynde of [þe] greuous affliccion & payne of hys (my) soule the which in his last houre of passynge for faylinge⁹ & consumynge of his spiritis haþe no myzt to call vpon þe of helpe; but by þe¹⁰ victory of the crosse & by þe¹¹ vertu of þi holy passion & þin amorous¹² deþe þinke vpon her þouztis of pes, & not of affliccion but of mercye, & comforte & delyuer hyr fully from all maner of anguysshis; with þe same handis þat þou suffrest¹³ to be nayled vpon þe crosse for hir sake with sharpe nayles, good Ihesu swete fader & lord, delyuer hir fro þe turmentis ordeyned for her, & bryng her into euerlastinge reste with a voyce of exultacion & knowlechyng of þi mercy, amen.

Oracio: MOst merciable lord Ihesu Crist goddis sonn, for þe vnyon of þat commendacion þat þou commendist þine holye soule to þin heuenly fader dyinge in the cros, we commende vnto þin vnombrable pyte þe soule of oure brother (me) þi seruaunte, praiynge þi most merciable goodnesse þat for all þe worship & meritis of þi most holy soule by þe which all soules be saued & delyuerde from þe dett¹⁴ of deþe, þou haue mercy vpon þe soule of oure dere brother þi seruaunte, delyuerynge hir mercyably fro all myseries & peynes, and for þe loue & meditation¹⁵ of þi swete moder brynge her to þe contemplacion of þe ioy [of þi most] swete¹⁶ & mery syght euerlastynge, amen.

Oracio: MERcifull¹⁷ & benigne god, þat for þe¹⁸ michellnes of þi mercies doyst awaye þe synnes of hem þat be verry¹⁹ repentaunte, & voydist þe blame of synnes

¹ H commendyn. ² Ms. pr. to þe. ³ H iuge; Lat. apud altissimum iudicem. ⁴ e. or om in H. ⁵ om in H. ⁶ Ms. for þe sake. ⁷ Ms. þi hope &. ⁸ Ms. saylinge. ⁹ r. amarous. ¹⁰ H suffred. ¹¹ H darte. ¹² Ms. meditacion. ¹³ so H; Ms. & swete ¹⁴ H Merciable. ¹⁵ Ms. þi. ¹⁶ H verriayly.

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þat ben passed & done before þorow grace [of]¹ foryevenesce, we be-sech þat þou loke mercyably vpon oure broþer (me) þi seruaunte, & grac[i]ously here hym (me) askyng² with all confession of his (my) hert remission of all his (my) synnes. *Renew*³ in hym (me), most mercyable fader, all þingis þat is corrupt in hym be bodilly freelte or defouled with þe fraude of the deuell, & geder hym *in*⁴ to þe vnite of the body of holy chirch & make hym a membre of þi redempcion; haue mercy, lord, vpon his wirkyng⁵, haue mercy vpon his teris, & admytte hym to the sacramentis of þi reconciliacion, þat hath no truste but vpon þi mercy, by oure lord Ihesu Crist. Amen.

Oracio: DERE broþer, I commende þe to almyȝti god, & commyt the to hym⁶ whoes creature þou art, [þat]⁷ whan þi manhed hath payd his det by the mene of deth, þat þou turne a-yene to god þi creature þat made þe of the slyme of the erth. When thi soule passith oute of thi body, gloriousse companyes of angellys com ayenst the, [the] victoriouse oste worthie Iuges and senatourys of holy apostyls met with þe, the fayre shynnyng company of holy confessoures, with þe victoriouse nombre of gloriousse martires com abowte the, & þe worthi felowship⁸ þe Ioyfull companye of holy uirgynes receyve þe, & þe worþi felowship of holy patriarchis open to the [the] place of her ioye & rest & deme þe to be amonge hem þat þei be amonge euerlastyngly. Know þou neuer þat is horrible in derknes, þat gryntiþe & flameþe⁹ fyre, þat ponyssheþe in tormentis; yeue place to þe & greue þe not þat foule sathanas with all his seruauntis; in his commyng¹⁰ a-yence [þe], agast hym¹¹ the presence of holy angels, & flee [he] vnto the derkenes of euerlastyng¹² nyȝt, vnto þe grete troublous see of hell. Oure lord aryse & his enemyes be dispartlyd aboute, & fle þei [þat hatin hym fro his visage, faile þei] as þe smoke fayleth, as þe wexe meltiþe at the fyre so perissch synners fro the visage of god; & lett ryȝtfull men entre¹³ & reioyce in þe syȝt of god. All þe contrarie [legions] and mynystres of sathanas be not so¹⁴ hardy to lett þi iornaye. Crist delyuer þe from turment, þat vouchd-safe to deye for the; Crist goddis sone bryng¹⁵ þe to Ioyes of mery¹⁶ paradise, & þe verry shipperd know þe amonge his shepe; he assoyle þe from all synnes & put þe in his ryȝt syd in þe [sorte]¹⁷ of his chosen children, þat þou may see thi redemptour visage to visage & presencial[i] assistyng¹⁸ to him [se wiþe]¹⁹ þine Ie I-blessid euerlastyng²⁰ truþe openly; & amonge þe blissid companye of the children of god haue þou & reioice þe ioye of þe²¹ contemplacion of god withoute ende, amen.

Oracio: GO, Cristen soule, out of þis world, in þe name of þe almyȝti fader þat made þe of nouȝt, in þe name of Ihesu Criste his sone þat suffred his passion for þe, [& in þe name of þe] holy gost þat was infounded into þe; holy angels [&] archangels, trones & dominaciones, princehodes, potestates & vertuis, cherubyn & seraphin met with þe; patriarches & prophetis, apostiles & euangelistis, martires & confessoures, monkis & heremytis, maydyns & wedowes, childrene & Innocentis helpe þe; [þe] prayer of all prestis & dekenes & all þe degrees of holy chirch helpe þe; þat in pes be þi place, & þi dwellyng²² in heuenly Ierusalem euerlastyng²³, by the mediacion²⁴ of oure lord Ihesu cristie þat is most hyȝest mediatoure be-twixt god and man. Amen.

¹ Ms. & H of thy. ² Ms. Refi, H Renewe. ³ om in H. ⁴ H waylyngis; Lat. gemituum. ⁵ Ms. &. ⁶ &-fel. om in H. ⁷ H in flammyng. ⁸ Ms. a-yence hym to agast hym of. ⁹ r. etc; Lat. epulatur. ¹⁰ Ms. &. ¹¹ H to the mercy & ioyes of. ¹² Ms. store, H sorte. ¹³ Ms. schewiþe. ¹⁴ H euerlastyng. ¹⁵ Ms. meditacion.

8. A tretyse of gostly batayle.

Ms. Harl. 1706, fol. 36b.

(Cf. Pits and Tanner. Other Mss.: Douce 322, Rawl. C 894, Reg. 17 C XVIII, C.C.C. Oxf. 220. The treatise is made up from a chapter ('Hors eþer armur of heuene') of the Pore Caitif, the tract Of þre arowes on domesday (Ms. Univ. Coll. 97, ed. p. 444), and other ill-connected ingredients, and is a poor composition, which it is surprising to find attributed to R. Rolle. Another treatise

Ms. Harl. 1706]

on the same subject, 'Milicia Christi', with genuine passages from R. Rolle, is extant in Ms. Arund. 286.

Here . . begynneth a tretyse of gostly batayle.

Brother or suster that desyrest to come to the endeles blysse that mankynde was ordeyned to in hys fyrst creacion, whyche 'oure fadere Adame lost² thorow brekyng off [the]³ commaundement off oure lorde gode, and commytted⁴ to endeles trauayle, woo and payne, and alle mankynde in hym, that neuer shulde haue hade ende, ne hade oure lorde off hys endeles mercy becomyne mane; in the whyche manhode he suffrede grete peynes, trybulacions and⁵ sclaunders, reprocues and shamefulle dethe vpon the rode-tree, the whyche was for pure lofe and compassyone that he hade in⁶ mannes soule, and made aseeth to the fader in heuene for the gylt off mankynde. Also oure gracyous [lord] Cryste Ihesu, that ys bothe gode and mane, hath graunted to alle tho that kepe hys commaundementis, 'louene vertew⁷ and hatyne syne⁸, the pardone off hys mercyfulle redempcion, and there-ayens [to] alle tho that brekyne hys commaundementis and wolle nat restreynen hem fro synne and wyckydnes but enforse hem to lyfe in lustis and lykyngis and⁹ to fulfille the apetytis off her¹⁰ fleysshly desyres, endeles peyne: and therefore, yeff thou wilt come to endeles blesse and avoyde frome endeles peyne, the be-houeth to haue in mynde that¹¹ oure lorde seyth by holy Iob: *Milicia est vita hominis super terram*, Iob 8^o, that ys: Alle mannes lyfe vpone erthe ys but fygthyng and knyghthode ayenst gostly enemyes. These enemyes bene the fende, the worlde, and the flessch. And therefore the holy gost techeth vs in [the] booke of Wysdom, seying to eche mane thus: 'Son, when thou be-gynnest to serue gode, loke thou stande styfly in rythwysnes and drede, and make redy thy soule to with-stande the dysceyts¹² off the fende'. Also *seynt Powle* byddeth you to clothe yow in trewe armouris¹³ off gode, that ye mowe myghtly with-stande the temptacions of oure enemyes. For mannes body ys [as] a clothe in the whyche the soule ys clothed¹⁴.

*Horse*¹⁵. Also hit ys lykened to an horse; for lyke as ane horse welle-taughte¹⁶ beryth hys mastere ouer many perylls and saueth hym fro perysshing, so the body welle-rewled bereth the soule ouer many perylls off this wrecched worlde. And lyke as ther longeth¹⁷ many thyngis to the¹⁸ horse thorow the whych hys mastere may sytte sadly and nat falle, and as there may noo mane fyte¹⁹ ayenst hys enemy but yef hys horse be meke and mylde, ryght so the soule may nat fyghte ayenst the deceyts²⁰ off the fende but yef the body be meke and mylde; for yeff the body lyfe in lustis and lykyngis at hys oune wyll, hit ys lyke²¹ to peryssh the soule in the fyre off helle, for holy wrytte seyth: 'he that noryssheth hys body delycatly and lustyly, shalle fynde hym rebelle whene he leste weneth'. For assone as a mane wolle lyfe wysely²² after the lawes²³ of gode and to fle the false luses off this²⁴ worlde and to with-stande flesschely desyres and to bowe²⁵ hym vnder the yooke off goddys lawe, than begynneth hys enemyes to compassen hym with wyles and wrenches, ²⁶to make hym ouerthrowe frome the blysse that he ys ordeyned to, in to the horryble pytte off helle; wherfore hit ys behouefulle that the body be buxome and mylde to the soule in this gostly batayle, yeff he shalle haue victory off hys enemyes. For yeff the body and the soule be welle accorded to-gydere and eche helpe othere in this gostly batayle, thane shalle the enemyes soone flee, for holy wrytte seyeth: 'With-stande the ffende and he shalle flee fro the'. But hit were grete folly for any mane to fyghte apon ane horse vnbrydelyde: for yeff he be wyld and off euylly condicions²⁷, he ys lyke²⁸ to be hys masters confusyone and to cast hym in to the handes off hys enemyes, and therefore hit ys nedeffulle that he be brydelyde. And yeff he be

* The following is taken from the chapter of the Pore Caitif.

** These titles have been added in H.

¹ Ms. of oure. ² Ms. lost. ³ Ms. hys. ⁴ R. commyt. ⁵ om in R. ⁶ R. to. ⁷ R. & l. ⁸ R. vertus. ⁹ R. vyce. ¹⁰ Ms. hey. ¹¹ R. armoure. ¹² R. closid. ¹³ R. techid. ¹⁴ R. longyn. ¹⁵ R. ane. ¹⁶ Ms. sytte. ¹⁷ R. fendes disc. ¹⁸ R. likly. ¹⁹ Ms. wyfully and w. ²⁰ R. lawe. ²¹ R. the. ²² R. lowe. ²³ Ms. and to. ²⁴ R. & eville disposid or eville condecionyd. ²⁵ R. likly.

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wylde and off euylle condycions, than nedeth the brydelle to be heuy and sumdele sharpe, to restrayne hym from hys wyckede lustys; and yef he be buxome and mylde, thane nedyth the brydelle to be softe and smothe.

Brydelle. Thys brydelle ys clepede Abstynence, with¹ the whyche the fflessh shall be refraynede² from flesshly desires and worldly affeccions to the loue off gode and heuynly desyres: for he ys wylde and wyllfulle, and lothe to bowe to goodnes, and therefore with thys brydelle thou must refreyne² hym tyll he be meke and mylde to the sowle. And yeff³ [he] be wylde in flesshly lustis [and in⁴ worldly worschypys, thane brydelle hym with sharpe abstynence, bothe with fastyng and⁵ wakyng and with honest occupacion doying; for yeff thou on hym wolle fyghte and late hym lyfe after hys desyre, truste sekyrly that thou shalt be ouercome. And ther[to]⁴ refreyne hym discretely with abstynence, so that the kynde be kepte in strengthe; for ellys he xalle fayle the att nede and [make þe] lese the victory off thys glorious batayle.

Reynes. The two reynes off thys brydelle shullene⁶ be two partyes off temperaunce: that ys to say, neythre to moche nere to lytelle, knytte-to-gedyr by the knot off discrecion. And holde the reynes euene to-gedyr by the knotte that none passe othere⁷; for yeff any of hem be owte off mesure, hit wylle make thy horse to glyde a-syde, and so to lese the ryght waye of that glorious blysse whyche mankynde was ordeyned to in hys furst creatioun.

That oone Reyne. That one reyne ys to large whane thou suffrest thy flessh to haue to moche hys wylle in etyng and drynkyng, in slepyng, in spekyng, in veyne talys tellyng other⁸ in rebaudy, in lesyngis, in sweryng or any other vnprofitable talkyng. Also hit ys to large yeff thou norryssh hit delycately in ouermoche ease off softe lying, goying, other⁹ syttyng, or in any othere thyng⁹ doying that thou dost to fulfyll the [vn]leful desyres off thy flessh, and nat rewlede in mesure as reason asketh. For euery thoughte and¹⁰ euery worde and euery dede that a¹¹ mane doth whyche ys nat pryncypally done in the worschyp off gode and to helpe and furtheryng off hys eu[n]crystene dewly and ryghtfully as charyte asketh, hyt ys veyne, and synne, other venyalle or dedely synne¹⁰, off whyche thou shalt yeue a full streyte rekenyng at the dredeffulle day off dome, but yeff hit be amendyd in thys lyf here with sorow off herte and with¹² confessioun and satisfactioun makyng.

That other Reyne. That other ys to streyte whene thou art to sterne ayenst thyne oune fleyssh, in with-drawyng that reason wolde that he hadde bothe in mete and drynke &¹¹ slepe, or [by] any other vnreasonable abstynence, where-thorow hit ys so ffeylle that hit may nat serue gode durably with feruent herte, with myghty desyre and with partyte loue, but hit ys so ffeylle that hit may neythre pray ne werke ner¹² speke¹³ as hit oughte, but lyeth styll as a¹⁴ vnreasonable beste with grete fantasies and vnclene thoughtis be cause off ydelnes off the hede or for febylnes off the body; and so yeff thou be ouersteine agayne thy fflessh, hit may lette the in [this] gostly batayle. And therefore susteyne thy body discretely, so that he be neythre to wylde ne¹⁴ to febylle, but of euene strengthe. For yeff thou suffre hym to haue alle hys fulle lykyngis and desyres¹⁵, thane he that shulde be thy beste ffrende wolle be thy fulle enemy; and yeff thou with-drawe from hym that he oughth for to haue in susteynyng hys kynde by reason, than thou dystroyest hys myght, where-thorow he may nat helpe the to haue the victory off thyne enemyes, but [is] rather lykely to be thy confusioun.

A Sadylle. Also thy horse be-houeth to haue a sadylle, that thou may¹⁶ sytte the more sadly and semely to othere mennes syght. Thys sadylle ys Pacience and Mekenesse; that ys to say, thou muste be pacient in aduersyte, both in sclaunder and reproches, in sekene, in temptacioun¹⁷, in tribulacions, and in¹⁸ alle aduersytees, and so mekely rescue heme with dewe¹⁹ thankyngis to gode off hys graciously vysitacioun¹⁹, thyngkyng that thou were moche more worthy for thy grete offensys and trespases²⁰ that thou hast doone ayenst hym. Also what-so-euer

¹ R thorow. ² R restreyned. ³ om in R. ⁴ Ms. therefore.

neythir to mych knytt together by the knot, that non pas othir.

⁵ R thynges. ⁶ Ms. synnes; R othir venially or dethly. ⁷ R outhir.

duely. ⁸ R nethir. ⁹ E likyng & desyre. ¹⁰ R maist.

¹¹ R ofte. ¹² R visitacioun. ¹³ R offence & trespas.

¹⁴ R shulde.

¹⁵ R or.

¹⁶ R ne.

¹⁷ R and temptacioun.

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thow doo, thynke or speke, that hit be do with goodȝ avysement, [&] wysely to thynke on the begynnyng and on the endyng; and that hit be doo swetely, benygely and with mylde chere, and greue the nat in no wyse. And [þoff]¹ thy flessþ be grogyng² thorow freelte off hys oune corrupcion that he hatþ in hys oune kynde, yet kepe mekenes in herte, and late hit nat owte with wykkede wordes, but mekely rescue heme, and thynke that they bene grete matyers off mede in the blysse off heuene, and grete peyne to heme that doone so to the, wherfore thou owest to pray for heme with pure herte to almygthy gode, that they may haue grace off foryeuenes. And yeff thow do thus, thow shalt be gladde³, for the prophete seyth that 'the meke and the mylde suffryng trybulacions in rygh-wysnes for goddys loue, shullen ioye'. Therefore meke⁴ the with alȝ thy mygth, bothe inwarde with herte thynkyng, and outewarde with goodȝ dedis werkyn⁵, so that other mowe⁶ be conuerted by thy goodȝ example yeuyng, and thane shalt thou haue grace, off synnes forgyfnes and to encrease in vertew, and so to come to endeles blysse that mane was ordeyned to in hys furst creacion.

Styrop. The styropes of hys sadyll shall⁷ be lownes and sadnes; lownes ayenst pryde, and sadnes ayenst worldly couetyse and fleshly lustis; so that thow be nat [to] sory for no wo, ne to glad for no wele ne welfare. Now syt sadly in thys sadyll and kepe wellye thy styroppys, that for no pryde off strengthe, off byrthe, off fayrnes, off kunnyng, or⁸ ryches, or⁹ any vertew that gode hatþ sent the other bodyly or gostly, thow be not cast owte off thy styroppes off lownes and sadnes. Also [for]¹⁰ noo wrathe nere vnpacience for sekenes, or for¹¹ losse off gode, ne losse of name, ne for no vysytacion that gode sendeth the, other sufferyng¹² the fende to vex the by¹³ temptacions, or by vexacion¹⁴ off thy euene-crysten, late nat thy horse caste the owte of thy¹⁵ sadyll off pacience; but sytte sadly and streyne thy ffeete in thy styroppys by the vertew [off]¹⁶ gostly strengthe, and doo as Cryste byddeth in the gospelle where he seyeth thus: *In paciencia uestra possidebitis animas uestras*, that ys: Ye shullen kepe your soulys in youre pacience. And thane lyke as the sadyll maketh the horse semely and lusty to the eye off mane, so pacience and mekenesse makis the soule louely and anymable in goddys sygth, semely and gracyous in mannys sygth, enylye and confusously in the fendys sygth. And there-ayenst wratthe and¹⁷ impacience, hastynesse and hyghfulnes in herte makyn a mane vngracyous and hatefulle in goddys sygth, sporte and gladnes to alle the denylls in helle, and increasyn¹⁸ the paynes that neuer shall haue ende. Off thys sadyll oure lorde spake to Cayn whane he was wroth with hys brothere Abelle: 'Why, seyde oure lorde, art thou wroth, and why ys thy face and thy chere so fallene?' — for he was fallene owte of the sadyll of pacience in to the foule pytt of wretthe; 'for yeff thow doo wellye, thow shalt rescue off me goodȝ mede, and yeff thou do enylye, anone thy synne cometh to the¹⁹ yate, to be punysshede; but the desyre off synne shall be vnder the and thy powere, [as]²⁰ the horse vnder hys master, and thow shalt be lorde theroff yff thou wyll', *Genes.* 4^o. And so Cayn be mysgouernaunce off hys horse felle owte off the sadyll off pacience in to manslaughter off hys brothere, be-cause he consented to the wykkede desyres off hys flessþ and wolde nat restreyn hym by the knotte off dyscrecion. But sytte sadly as Iob dyde, and sey as he seyde whane he had lost alle hys goodȝ²¹, and alle hys chyldrene were slayn and hym-self smytene with grete sekenes ful horryble; than he seyde: 'Yeff we hane²² take goodȝ thyngis off goddis sonde, why shulle nat we suffre paynfullȝ thyngis off hys vysytacion? Gode gaff and gode hatþ takene away; as gode wolle so be itt doone, blesseyde by oure lordis name, *Iob* 1^o & 2^o capit.

* The master off kynde telleth *libro* 4^o de qualitate elementorum, that there ys a byrde called a barnake. Thys byrde vexeth owte off a tree [ouer the watir, and

* The foll. fable has nothing to do with the theme. The whole passage to *Sporys* (p. 425) has been inserted into the chapter of the Pore Caitif.

¹ Ms. yeff. ² PC greued. ³ R gladid. ⁴ Ms. make. ⁵ R doynge. ⁶ R men.
⁷ R shuld. ⁸ R of. ⁹ R or of. ¹⁰ Ms. that. ¹¹ R for no l. of no g. ¹² R to suffire.
¹³ R in. ¹⁴ R vexacions. ¹⁵ R the. ¹⁶ Ms. and. ¹⁷ om in R. ¹⁸ Ms. increasyng.
¹⁹ Ms. and. ²⁰ R godes.

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als longe as it hongith one the tre)¹ hit ys dede, but assone as hit loseth frome the tree and fallett into² the water, anone hit ys quycke and swymmeth forth. Thys byrde hath lytylle flessch and lasse blood. By thys tree I vnderstande mankynde that came off Adam ande Eue; by thys³ byrde I vnderstande euery crystene mane and womane; the whyche whane they be furst borne off here modere, be dede by orygynalle synne and nat able to the lyff off *grace* ne to blysse, for seynt *Powe* seith: 'we be alle borne chylidren off wrathe': but assone as we falle in to⁴ the fonte-stone and in watere off bapteme bene baptyzede, anone we resceyue the lyff off *grace* and bene able to the blysse that⁵ mane was ordeynede to in hys furst creacion, yeff we kepe vs fro the floode off syne. Seynt *Petr* byddeth vs in thys wordes: *Abstineat vos a carnalibus desideriis etc.*, *1^o Petri 2^o*: 'Absteyne yow frome fleshly desyres that fyghtene ayenst the soule'. Sythene thane that alle mannys lyff ys but fyghtyng ayenst gostly enemyes: therfore hit [ys] nedefulle to euery crystene mane nat only to gouerne welle hys horse, but also to⁶ be suerly armede for to withstande the strokys of hys enemyes. Ryghte so hit ys nat Inowth to rewle thy body, but also thow must arme the with⁷ gostly armure to withstande the dyntis off the dartis off the deuylis⁸ foundyng⁹, for seynt *Powe* seyth *Ad Eph. 6*: Alle oure fyghtyngys ys ayenst wyckyde spyrytes off derkenes, that ben prynces and gouernours off synfulle mene. And therfore, he byddeth, arme yow in gostly armure¹⁰ off gode, so that ye mowe withstande the busshementis and the sleightis off the fende, and to stande stedefastly and parfytely in alle thyngis off ryghtwysnes. Stondeth, he seyth, in trowthe, and gyrdre you with the gyrdelle off chastyte, and doth one the habergeone off ryghtwysnes, and keuer youre feete in dyghtyng (or makyng redy)¹¹ of the gospelle off peese; and in alle thyngis take to you the shelde off feyth, with the whyche ye may quenche alle the dartis of youre enemyes. And taketh to you the basnet off helthe, and the swerde off the holy gost, that ys goddes worde; for, as he seyth in a nothere place, hit ys sharper thes two-egede swerde, *Ad Hebre. 4*. Thus Seynt *Powe* by lykenes off bodyly armoure techyth vs gostly armure. He byddyth yow arme yourre body by the vertue off trouthe that ys callede the *Habergeon* off Ryghtwysnes; he byddeth you do ryghte to alle and yelde¹² to gode that longeth to hym, to youre euencystene that longeth to hem, bothe to youre sufferaynes and to youre felawes and¹³ to youre subgettis, and to hem that be passede owte off thys worlde with almesdede doyng and yeldyng off dettis, and to hem that bene to come in sauynge off her ryghte inherytaunce. Thus armeth you with the habergeone of ryghtwysnes, bothe be-fore and be-hynde and on eyther¹⁴ syde. And as in the habergeone euery ryng accordeth with othere and ys knytte in othere, so shulde alle trouthe accorde and be knytte to-gedere in ryghtwysnes; for yef ye fauour othere lorde or lady spirituall or temporall, souereyne or subgette, kyne or frende, or any¹⁵ creature hygh or lowe, so moche that [it] ys hynderyng to a nothers ryghte, than¹⁶ youre¹⁷ ryngis in youre¹⁸ habergeone accordyne nat ne be nat welle knytte to-gedere, but there ys ane hole where-thorow the fende may sle youre¹⁹ sowle. And he byddeth that²⁰ ye shalle arme youre leggis with gostly pouerte, so that youre hertis, and²¹ youre affections and²² youre desyres bene drawene frome earthely thyngis, and nat to sette youre loue to moche in worldely goodes²³ ne²⁴ fleschly lustis, neyther to stryue ne²⁵ to plete for no worldely goode, but the more nede compelle, seeke to lye in pease with alle mene yef ye mowen. And thus arme yow with gostly pouerte bothe leggis and feete, that ys to sey youre loue and youre affections²⁶, ayenst temptacions²⁷ off false couetyse. And therfore he byddyth you shoo youre feet in makyng redy off the gospelle of peese; for euery crystene mane or womane oughte to haue gostly pouerte, whyche Cryste taughte in the gospelle where he seyth thus²⁸: *Beati pauperes spiritu quoniam ipsorum est regnum celorum*. Also thow owest²⁹ to forthere the gospelle and susteyne bothe in worde, ³⁰wylle and deede vn-to³¹ thy powere; yef thow be a preste, than³² preche hit and teche hit dewly and trewly, reuerently and charytably,

¹ om. ² om in R. ³ R the. ⁴ Ms. thade. ⁵ R forto. ⁶ Ms. deuylle. ⁷ R fondynges. ⁸ R adds that is the armour. ⁹ or—redy om in R. ¹⁰ Ms. yeldeth. ¹¹ R euery. ¹² R eny othir. ¹³ R oure. ¹⁴ R thyngis ne godis. ¹⁵ R nethir. ¹⁶ R affection. ¹⁷ R temptacion. ¹⁸ om in R. ¹⁹ R ougthiste. ²⁰ R and w. ²¹ R vpon.

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with meke herte and parfyte luyng, where-thorowgh synpelle menz that be nat letterede and¹ hane noo power of prechyng and techyng as thow hast, may be stabelede in trewe feyth off goddis lawe to encrease in vertewe and to hate synne²; and yef thow be a lay-mane, the behoueth to helpe and susteyne heme that hane powere and trewly techynz hit. Also the be-houeth to here and to be-leue trewly one hit and in alle the sacramentis of holy churche, and nat [to] dyspute and ymagyne howe they³ myghte be so, but fully be-leve in heme, and so to conforme the in the lawes of gode and the ordynaunce off holy churche.

Shelde. And⁴ taketh to yow the shelde off feythe; for as a shelde ys a tryangle and hath three corners, in whyche tryangle yef frome the myddes be drawne three lynes in to [the] three corners, ther shulle be three tryangles, whyche thre be but⁵ oone tryangle and yet noone off heme ys othere; and therfore the feyth off the holy trynity ys lykenede to a shelde, for there be III persones and oo gode, the faderz the sone the⁶ holy gost, and yche of heme ys gode and none of heme ys othere, and yet they be alle thre but oo gode in mageste: Thys shelde off feyth of the holy trynity ye muste take to yow in gostly fyghte, and so to sett alle youre feyghte⁷ and alle youre truste in o gode in trynity, and prayeth to the fader almyghty that ye may haue myghte and powere, to the sone alle-wytty that ye mowe haue wytte and wysdome, and to the holy gost that ye mowe haue grace and mercy, and so to haue myghte, wytte, and grace, to with-stande alle gostly enemyes. Also ye muste take to yow the basnett off helthe, that ys hope off foryeuenes off alle the trespass that ye hane done ayenst gode, and to come to the endeles blysse off heuene thorow the endeles mercy that he schewyd in hys bytter passyone; and so to haue victory off⁸ [your]⁹ enemyes thorow hys glorious vysytacions. And lyke as hitt ys clene, bryght and smothe, that shote¹⁰ and strokes mowe sone glyde off: so muste youre herte¹¹ be clene, bryght and smothe ffrom wyckede thowghtys, wyckede desyres and wyckede wylles. And lyke as a basnet ys hyghest off alle armour, goyng and gaderyng pwarde in to a lytyle coppe: so muste youre hope and youre truste pryncypally go vp to gode, and not to sette hitt¹² to moche in mannys myght ne in erthely goodys that ys but rust wastyng the basnett off helthe. And therfore the prophete seyeth: Acursyde be he that setteth hys truste in mane and in flesshly myght, and letyth hys herte goo away fro gode; and blessyde be he that settyth hys hope and [truste] in our lord gode, *Jeremi. 17.* Also seynt Powle byddeth you take vambrace and¹³ rerebrace and gloves of plate, that ys goode occupacions and besynes in gostly werkes eyther¹⁴ bodily whyche be in helpyng and sauyngh thy soule frome synne and wyckednes. And therfore he byddeth you labour and wake in honest werkes and in kepyng goddis commandment¹⁵. For the wysemane seyth *Ecclesiast. 33^o*: 'Idylnes and slouth ys cause off mochyll wyckydnes'. For an Idyl mane and lustles ys lykenede to a mane lustles and¹⁶ handeles and wepyngles amonge hys enemyes, or lyke a mane naked in bateyll, that for defaute off armure leseth bothe arme and hande¹⁷. So mane beyng Idylle in¹⁸ sufferyng hys wyttis to wandyr aboute in wordely desyres and¹⁹ flesshly lustis and vnclene ymagynacions, ys lykely²⁰ to lese the soule with-outene ende.

Also ye muste gyrde you with²¹ gyrdelle off chastyte: for lyke as a gyrdylle fast gyrt to a mane beryth vp the haberioun and saueti the body²² from akyng and werynesse, so the gyrdelle off chastyte wele festenede in the loue off gode with clene thowghtis and heynly desyres, bereth vp the soule from the foule pytte off synne and strengtheth hyme in vertew and goodnesse. Also ye muste haue the lakke off fence that ys Charyte: for as the lakke thorough the nesshenes and softenes that ys in hitt, feynteth and wasteth alle the dyntes off thy enemyes that cometh ayenst hit, so charyte feynteth and wasteth alle the dyntes off thy enemyes; and therfore *Seynte Powle* seyth *Ad Cor. 14: Caritas omnia suffert, omnia sustinet*, that ys: 'charyte suffreth alle thynges paciently, and maketh euery trauayle soft, and beryth alle thyng esyly'. Also the glose seyth there that

¹ ne. ² R vices & synnys. ³ R it. ⁴ R Also. ⁵ om in R. ⁶ R & the. ⁷ al. feith.
⁸ R ouer. ⁹ Ms. hys. ¹⁰ R shottis. ¹¹ R hertis. ¹² R hom. ¹³ R or. ¹⁴ R handis
 & armys. ¹⁵ R in. ¹⁶ R like. ¹⁷ R the. ¹⁸ R adds and the shuldris.

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charyte, pacience and benigne, with compassyone-hauyng off othere mennys myscheff, bene the pryncypalle armour that longeth to Crystis peple. Thys lacke off charyte ys betokenede¹ by the clothe off Cryste withoutene seme alle wouene aboute in to oone, [which] in² tyme off hys passyone the knyghtys wolde not kytte hit³ but kepte hit hole and castyde lott therfore⁴, in tokyne that euery goode knyght off gode besyly shulde arme hym with the cloth off charyte⁵ to sane pease ande vnyte among alle mankynde to hys power. For the ende off euery batayle shulde be peese, and to that ende ant to no other shulde euery mane fygth, as seyth seynt Powle thus: leue ffrendes, I pray yow to arme yow in gostly armour as goddys knyghtis; for though ye be natt able to bodyly fygth, yet be ye able to gostly fygth, and in that ye be crystenede ye Crystis knyghtis beene to fygth in gostly batayle, yeff we wyll come to the blysse off heuene.

Swerd. Also taketh with yow the swerde off goddis worde with the whych ye shulle defende yow from youre enemyes. For as the swerde perysseth⁶, kutteth and maketh separacion, so goddys worde be prechyng, redyng or heryng cutteth and maketh separacion be-twene the soule and synne, frome fleshly desyres and from⁷ wordly couetyse. And therfor Cryst seyde he came nat to make synfulle peese, but to sende the swerde off separacion in erthe to dystroye wyckede peese that mene hane in theyr hertis with synne. Therefore, goode⁸ frendys, as goode knyghtis haueth with yow the swerde of goddis worde bothe be heryng, redyng, and by dede werkynge.

Spere. And thane taketh with yow the speare of Crystis passyone. Furst taketh hede how hys hede⁹ was crownede with a croune¹⁰ off thorne¹¹ that went in to hys brayne, & the bloode brestyng oute one euery syde, to dystroye the hygh synne off pryde. For¹² lyke as the hede ys hyghest¹³ and most worthy of the vtter partes¹⁴ off mane, so pryde ys worst off alle synnes and most vnworthy in the syght off gode. Take hede how hys armes were spredde abrode and drawene fulle strayte in¹⁵ the tre tyll alle the synwes and veynes brestyne a-sondre, and hys hondys smytene thorowe with raggede nayles to the tre, and how grete stremes off bloode ranne owte, to dystroye the synne of wyckede werkes that mane doth with hys wyckede¹⁶ handes. Take hede how hys syde was openede ande hys herte clovyne a-two with a sharpe spere, and how he shadde owte both bloode and water, the whyche [shewed] that yef he had hade more bloode, more he wolde hane yeuene for mannys soule to the fader of heuene; and water, to wasshe vs frome oure synne. Also he suffrede thys to dystroye pryde, couetyse, enuy, hate, wrathe and malyce, that renneth¹⁷ most in mannes herte and womans. Take hede how hys feete were nayled to the tree streynyng¹⁸ oute bloode, to dystroye the synne off¹⁹ slouth in goddys seruyce and in the vii dedys of mercy doying. Take hede how hys body was alle for-rente and alle to-tore with scharpe scourgis that frome the sole off the fote to the top off the hede there was noone boolle place, and that was to dystroye the synne²⁰ of lust and lechery that reynneth in mannes body & womans. Take hede how nakede and pore he hynge vpon the tree, to dystroye the²¹ synne of couetyse and²² wordly worschyppe. Take heede how he dranke eyselle and galle, to dystroye²³ the synne of glotonye. And so he suffrede payne in alle parties of hys glorious body, to dystroye alle synne[s] in mannys [body] and womans. Thys spere of Crystis passyone ys the best and sykerest wepyne ayenst oure enemyes. [More]ouer²⁴ ye schalle vnderstande that a wyse mane off armes wolle chese hym a goode grounde and a playne to fygth in, for itt ys perlyous to fygth in mory grounde or in stobely grounde or in pytty grounde. And therefore seynt Powle techeth²⁵ yow stonde [fast] in trowthe and equitye, that in alle youre doying ye loke that youre grounde and youre cause be god and²⁶ trewe, ryghtfull, clere and clene fro couetyse. And²⁷ a wyse knyght wyll hane with hym the hyll and the sonne and the wynde. One the same wyse must ye in thys gostly fyght take with yow the hyll of good lyuynge, that ye may sey with the apostyll:

¹ Ms. to be tokenede. ² Ms. with-in. ³ om in R. ⁴ R & castyn itt in lote. ⁵ Ms. and to. ⁶ = perceth. ⁷ R leve. ⁸ R he. ⁹ R garlonde. ¹⁰ R thornys. ¹¹ R and. ¹² R moste hieste. ¹³ R parte. ¹⁴ R vnto. ¹⁵ R regnith. ¹⁶ r. stremyng. ¹⁷ the s. of om in R. ¹⁸ Ms. synnes. ¹⁹ R in. ²⁰ Ms. axereouers. ²¹ R biddith. ²² R om god and. ²³ R Also.

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Nostra conuersacio in celis est, that ys: 'oure conuersacione'¹ ys in heuyns and in heuynly thyngis², and therfor seynt Powle byddeth you stonde parfytely in these thyngys. Also ye must haue the sonne and the lygh³ of goddis grace, and the wynde off holy prayer, the whyche ys a specyalle remedy to gete grace to with-stande temptacions of oure enemyes.

Sporys. Also ye muste haue a peyre of sporys, the whyche muste be sharpe to pryke with youre horse yef nede be, that he stynte nat in hys weye, for many horsys² be dulle and slowe in theyre iorney but they be pryked. These sporys shalle be loue and drede of gode, whyche among al othere vertues displeysne most the fende and sonnest bryngeth a³ mane or woman to heuyn-blysse.

Ryght spore. The ryght spore ys loue that mane oweth to god for the grete and excellent goodnesse that he [hath] shewed and sheweth at alle tymes. Furst how he made man off noughte to hys glorious lykenes, and made hyme lorde of alle erthely thyngys; and⁴ for that excellent loue pat he schewed to mankynde in hys mercyfulle redempcion; and for the vysytacions⁵ that he sheweth to you coty-dyally⁶ bothe in sparyng yow fro endeles peynes off helle, and yeveth⁷ yow space and⁸ grace and tyme to amende yeff ye wolle, for Cryst seyth; *Nolo mortem peccatoris sed ut magis conuertatur et uiuat*, that ys: 'I wyll nat the dethe of a synner but rather more that he turne therfro and lyue'. Also he yeueth goodys plenteously that bene necessary and profytably⁹ to yow, yef they be gouernede dyscretely; and so sheweth yow alle-wey grete tokenes off loue and mercy.

Lefte spore. The lefte spore ys drede off paynes of helle and of purgatory that be Innumerable eyther to be thought or seyed or tolde. Now with thys II sporys pryke youre horse yeff he be dulle and euylle-wylde to goodnes-warde. Furst with the ryghte spore that ys loue; and yeff he wolle nat haste hym in hys iorney, than pryke hyme with the lefte spore, that wyll make hym to spryng yef he be in the wey off grace. In thys manere, lyfe frendis, arme yow in thys gostly armure and myghteth yow in thys gostly batayle, and gouerne youre horse, that ys youre body⁹, dyscretly, so that hit be nat ouer¹⁰-feble by ouermeche abstynence and trauayle, ne to wyld by ouermoeche ease and fulfylling of hys appetyte as in glotony or in¹¹ lechery or in any other vngoodly desyres, for in case wyked lustes and desyres mowene be dedely synne, as thus: yeff thow luste to medle with womane or mane ayenst the lawe off gode and thow dost alle that lyeth¹² in the to performe hitt in dede yeff thow myghtest, thane hit ys dedely synne. Dauid seyth that 'god knoweth and prueneth mannes herte and hys leendys', that ys to sey, god knoweth mannes wyll and hys lustys, for there ys no thyng so pryuey neyther¹³ in thoughte ne in dede but that ys opyn in goddys syghte. Therfor suche as a mane ys in herte and in wyll, suche he ys by-for gode.

Also a wyseman¹⁴, or he goo to batayle, wol knowe¹⁵ for what cause he shalle fyghte and whethere¹⁶ that hit be trewe, and what shalle be hys rewarde¹⁷; and yef hit be sygnde in two thyngis hym to chese, thane he wolle sende hys most belouede and trusty frende to see and enquire whyche ys best and most comfortable. In the same wyse muste ye in thys gostely batayle. Ye muste fyghte to saue the soule that gode bough¹⁸ so dere with hys precyous bloode vpon the rode-tree.

Also hit ys ryghtfulle, sythene god made the of noughte vn-to hys glorious lykenesse and therto made the ffelaw with aungelys in blys that neuer shalle haue ende, that thow be fyghtyng ayenst thy gostely enemyes, and neuer to haue pease with heme—for yeff thow doo, thou art traytoure to gode and lykely to lese thy herytage the whyche thow mayst haue by grace. Also thy rewarde ys assygnede¹⁹ in two thyngis, to chese the best as longe as thou trauayling arte²⁰ in thys batayle, but be the thow onys hymnes went, thow mayst²¹ not do soo, for [to]²² whether so thow furst comest, lyke hit the welle or enyille, there the be-houeth to dwelle for euermore; shalt thow neuer after thys dwellyng change, syt itt neuer so euylle with the. Heuene and helle ben these two thyngis whyche thow mayst chese as

¹ Ms. conuersacions. ² R hors. ³ om in R. ⁴ R Also. ⁵ R visitacion. ⁶ R co tidianly. ⁷ r. yeuyng. ⁸ R profitable. ⁹ Ms. bodyly. ¹⁰ R to. ¹¹ R and. ¹² R in theis. ¹³ R ne. ¹⁴ R adds of armys. ¹⁵ R wytte. ¹⁶ R where. ¹⁷ R & where he shall haue h. r. ¹⁸ Ms. for sythene. ¹⁹ R signed. ²⁰ R art tr. ²¹ R maiste pou. ²² R to wh.

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long as thou arte¹ lyuyng, but [be]² the soule onys departyd fro the body, than, whether thou lyke welle or euylle, nedys thou must kepe hit, and neuer after to be chaungyd; for thane, lyke as thou hast trauayled in the keepyng off goddis commaundementis and in the fulfylling off þe dedys of mercy, so shalle thou be rewarded, that ys for to say: yeff thou hast kepte goddis commaundementis and fulfyllde the dedys off mercy and with-stande thy enemyes myghtfully³, than shalt thou haue the blysse of heuene and be felaw with aungellys euerlastyng; and yeff thou breke goddis commaundementis and wylle nat with-stande the temptacions off thy enemyes but consentest to theme and performest in dede, ande wylle natt amende the by sorow in herte, by confessyone of mouth, and by satisfaccion in dede, than shalle thy rewarde be endeles payne in helle withowtene ende. Wherfor my counselle ys that thou departe thy soule⁴ frome thy body by inwarde thought; and to sende thy herte, whyche ys [thy] most lounde and trusty frende, before, to wete off that⁵ two thyngis whyche ys moste profytable to abyde in. Sende [Helle] thyne herte in to helle and ther shalt thou fynde [all]⁶ that that thou ha[te]st⁷ here, that ys a⁸ fawte off alle goodys, and plente off alle euylles: hote fyre brynnyng with-outyn lyght, with brymstone moste stynkyng; foule stormes and tempestis; gredy deuylles as wode lyones wyde yellyng⁹; hunger and thyrst¹⁰ that neuer shalle be quenchede; adders, toodys ande alle venemos wormes¹¹ [þat] one the synfulle shullene gnawe¹²; wepyng, gronyng ande gryntyng¹³ off tethe; fulle off¹⁴ derkenes; smoke and smother, þat shalle make hem to wepe mo teerys glowyng¹⁵ thane ys water in the see; enuycyche hatyng¹⁶ other as the deuylle most horryble, and euer cursyng the tyme that¹⁷ they were borne¹⁸, and euer desyryng dethe. And so they be euer dyng but neuer fülle dede, but shul lyue euer in payne, woo and turment. They hatedene dethe whane they lyuedene in lustis ande lykyngis of this worlde and fulfyllede here flesshly appetytis and wolde not restreyn hym by the brydylle off abstynence, in¹⁹ holdyng the reynes of temperaunce by the knotte off dyscrecion. Also the²⁰ soules that shalle be there must²¹ be dyrke ande dymme, hydously stynkyng and lothsome to see; for the bodies off heme shulle be so febylle and so chargede with synne that they ne shalle [mow]²² remeve the lest worme frome no party off theyre body, but²³ must suffre alle here malyce, and yet²⁴ nat only heme, but alle the paynes, woo ande tormentis that herte may nat thynke ne tonge may nat telle, for they shal haue noo mynde off no goode to theyre comforte, but euer in²⁵ payne lyche newe. Ther ys ane olde proverbe that, ne²⁶ hope were, herte wolde²⁷ breste; and²⁸ ther shalle be neyther herte²⁹-breste ne hope off releuyng.

O thou delycate creature tha[t] lyuest in wordely worschypes and flesshly lustis in³⁰ consentyng to the wykede intysyngis of thy enemyes: haue mynde how they shulle passe as the shadow, for thy body, be hit neuer so beauteuous and myghty, ande though thou kept³¹ hit neuer so welle with delycate metys and drynkes, with ryche clothes or any other maner restorytyffys, yet hit shalle dye and turne ayene to erthe ande wormes mete. Also haue mynde off thy[s] place that ys so horryble and so paynfull, and forsake syne whyles gode suffreth the to lyue ande hast helthe ande thy wyttes at wylle; for Salomone seyth: 'In alle thy werkes thanke one thy ende, ande thou shalt neuer doo synne'. Thynke that³² thou shalt dye ande thou wottest³³ neuer where ne whene ne what dethe, ne in what state ne in what daye ne what³⁴ tyme; ande therfore seyth seynt Austyn that euer shulde oure last day be in oure mynde, for whene þou rysest thou arte nat sykere to [liue to euen, ne when thou gost to thi bed thou art nat sykere to] ryse with thy lyfe. Also haue mynde howe the sowle shalle departe frome the body with grete drede: for the fendys shulle be present and goode aungellis for to dyspute thy lyff fro the begynnynge to the ende, ande the goode aungellis shalle sey to³⁵ the goode, ande the fendys the wykede, that noughte shalle be forgete to the leste thought that euer thou thoughest other consentest to, ande alle the wordys that

¹ R haste. ² om; so R. ³ R myghtili. ⁴ thy s. om in R. ⁵ R the. ⁶ Ms. off. ⁷ R hatiste, on eras. ⁸ om in R. ⁹ PC zanyng. ¹⁰ Ms. hungry and thyrsty. ¹¹ R bestis. ¹² PC gnawynge. ¹³ R grunchyng; PC gryndyng. ¹⁴ PC & so picke derkenesse þat men may it grope. ¹⁵ expunged in R. ¹⁶ PC haten. ¹⁷ R that euir. ¹⁸ R adds or euir synne wrought, & so. ¹⁹ R not. ²⁰ R tho. ²¹ R shullen. ²² om; R mowe to. ²³ R &. ²⁴ R hir. ²⁵ R nere. ²⁶ R shulde. ²⁷ R alas. ²⁸ R that nethir h. shall b. ²⁹ R kepe. ³⁰ R woste.

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euer thow speke shullene be examynede, and alle thy dedys shewed. And thane many¹ synnes that thow may nat now² see nor thynke, shalle than come be-fore the opynly ande perauenture more to drede ande more grysely thane thoo that thow may now see, and many thyngis [that] thow wenyst be now welldone shalle

[Dome-
day] schew than fowle synne. *Moreouer haue mynde off³ the dredefulle day off dome: for thane shalle oure lorde come and deme alle mankynde, as wytnesseth the prophete sayyng thus: *Egredietur dominus de loco sancto suo ut uisitet iniquitatem habitatorum terre*, 'Oure lorde shalle wende oute of hys place for to vysyte the wykednes of hem that inhabytene the erthe'. Certes, thys day² oweth sore to be dredde, for as moche mercy as oure⁴ lorde sheweth now to mankynde, so moche shalle thane be shewed streyte² vengeable ryghtwyynes; for oure lorde seyth by hys prophete Moyes: *Congregabo super eos mala et sagittas meas complebo in eis*, 'I shal hepe vponne hem theyre euylles, and I shalle spende alle my arrowes vponne heme'. Three sharpe arrowes shalle be shotte off oure lorde in that day vponne

[The 1st
arowe] hem that shullen be dampned. The furst arowe shalle be off clepyng to the dome, wheroff Cryst seyth⁵ in the gospelle: *Venit hora ut omnes qui in monumentis sunt audiant uocem filii dei, & procedant hii qui bona egerunt in resurrectionem uite, qui uero mala egerunt in resurrectionem iudicii*, that ys: 'the oure cometh in the whyche alle mene that bene ded in beryelles shulle here [the] voyce off goddys sone, and they that hane done goode thyngis shullene gone in to ayen-rysyng off lyff, but they that hane doo euylle thyngis in to ayene-rysyng off dome', that ys to say, to be demede. Than the dampnable soule shalle come to the body and sey to hit: 'Aryse, thou cursyde caytyff [careyne]', from thys tyme forwarde to be felaw with the horrible fendis in helle and enemy to almyghty gode. Nowe thy ioye shalle be turned in to woo, thy delyte in to bytternesse, and thy laughyng in to wepyng; now thy wrechyde lust shalle passe in to⁶ euerlastyng sorowe and peyne; nowe ys falle to the alle that thow hatedest, and nowe ys passyde fro the alle that thow loue[de]st⁷. Cursyde be thow wrecchyde careyne, for in payne for thy synnes and thy delytes and thy wykednes from the tyme that⁸ I passyde from the I hane brenned in helle; so cursyde be thow helle-bronde, ordeynede for thy synnes to the fyre off helle that neuer shalle be quenchede. Cursede be the tyme that I was coupelede to the, for now I may nat forsake the nor thy cursyde company I may nat eschewe, for wyll I nylle I I am constreynede to be knytte ayene to the. Goo we therfor to-gyder before the dredefulle and ryghtful iuge to here the sentence of oure dampnacion'. Thane shullene alle wykede mene se the iust cause of theyre dampnacion wretyne with theyre owyne handes in the booke of theyre consyence, whyche booke both lernede and lewde shullene kunne rede. Than they shalle see the domys-mane syttyng vponne the reyne-bowe with [his]¹⁰ voundys bledyng, and with sterne loke one hem loking as he were wode for wretthe. Of thys wodnes [& wretthe] spekyth the profyte Dauid where as⁹ he prayeth to be delueryde¹¹ of bothe, seying thus: *Domine ne in furore tuo arguas me*, that ys: 'Lorde, in thy wodenesse¹² ouercome me nat with skyles, and chastyce me nat in thy wrathe'. Nomane thynke that wodeness or wrathe or any suche troblede passyons of mannys kynde be in gode; but they be sette in scrypture for the werkes of gode in punysshing and vengyng synne in hem that be worthy to take suche passyons off punysshing as beene wrothe and wodnes in alle synners, that ys eyther they muste be chastysede by paynes that shalle haue an ende as purgatory, that ys clepyde in scrypture¹³ the wrathe of gode, or ellys they shalle be punysshede in the payne off helle that neuer shalle haue ende, that ys callyde the wodnes of gode. Alle thys the prophete Dauid sawe in spyryte, and therefore in þe persone off alle suche synners he, felyng hym-selfe vnmagyhty to bere euer eyther, furst asketh to be delueryd frome helle, and [sithen from] purgatorye, seying thus: *Miserere mei domine quoniam infirmus sum*, 'Lorde haue mercy one me, for I ame vnmagyhty to bere euereyther, that ys to sey, þin¹⁴ argyng in thy

* The foll. is taken from the tract Of three arrowes, ed. p. 444.

¹ Ms. my. ² om in R. ³ R one. ⁴ Ms. as oure as oure. ⁵ R spekyth .. seyinge.
⁶ Ms. monumento. ⁷ om; so R. ⁸ R shalbe turnyd into wo &. ⁹ R louediste. ¹⁰ Ms. the.
¹¹ Ms. deluueuryde. ¹² Ms. w. or wretthe. ¹³ in sc. om in R; U here.. ¹⁴ Ms. in.

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dome, eyther thy chastyment in purgatory, but hit so be that I be vpborne or supportede by thy mercy'. That dredeffulle day off oure lorde! thane shalle wykede mene seene hem¹ sytte in dome with Cryste whome they haddene [here] in despyte, and in thys syghte they shalle be troblede with an horryble drede, saying thus²: *Hii sunt quos habuimus aliquando in derisum et similitudinem improperii; nos insensati uitam eorum &c*³, that ys to say: 'Thyse beene tho the whyche [sumtyme] we haddyne in scorne and in to lykenesse [of]⁴ shenshypp. We vn-wytty wrecches heldyne ther lyffe wodenes, ande here ende with-owtene honour: but loo now thyse beene amonge the sonnes off gode countede, and amonge the seyntis of gode ys the lote off theme. Therefore we hane errede frome the wey off trewthe, and the lyghte off ryghtewysnes hath not shynede to vs, [and the son of vnderstondyng is not spronge to vs]⁵; we be made wery in the wey off wykednes and of perdyccion, and we hane goone harde weyes, for the wey off gode we knewe nat. What hat[h] pryde profyte⁶ vs? or the boste off rychesse what hath hitt brought to vs? but [they] bene passyde as the shadowe. And nowe we may shewe no tokyne off holynesse, for we bene wastyde in wykednesse'. And⁷ amonge alle the multydude off seyntis they shullene fynde nat oone that shalle haue compassyone of hem, but [pei] shullene be gladde and consent with gode in hys ryghte lugement⁸ off here dampnacion. Thys⁹ wytnesseth the profete *Dauyd*, seying thus: *Letabitur iustus cum uiderit &c*, that ys to say: 'The ryghtwyse mane shalle be glade whene he shalle se vengeance'. For the fadere that shalle be sauide shalle ioye the dampnacion off hys sonne, the modere off the dowghter, the sone shalle ioye the dampnacion of hys modere, [the] dough-ter of the fadere. For Cryst seyth they shulle seche for to entre in to creues of stonys and in to swolowes of the see, for fere off the syghte of the dredeffulle face of Cryste; thane they [shul] prey¹⁰ mounteyns to falle opone theme, and hylles to hyde theyme. So woo they shulle be one euery syde, for nothyng shalle res[e]iue¹¹ theyme but only helle. And thys ys the wounde of the first arowe.

The 11th
arowe

The secunde arowe shal be sharpe reprovyng of alle false crystene mene and women, whene oure lorde shalle seye to hem thus: 'I was hungry ande ye gaf me no mete, I was thyrsty and ye gaue [me] noo drynke, I was naked and ye gaue me noo clothes, I was herborowles and ye herborowede me nat¹², I was seke [&c] in presone ande ye vvsyde me nat ne dyd me no comforte'. O what thys voyce shalle be dredeffulle, for as ofte as they dyden nat thyse dedis off mercy to the leste off hys that had nede, so oftyne they dyde hit² nat to hyme. And noo wonder [poff]¹³ thys voyce be dredeffulle in the day off dome, sythene we redyne in the gospelle that whane Cryste came in the forme of a scruaunt to be demede of false lewes, he sayde to hem¹⁴ that came to take hyme: 'I am he', [&c] anone they yedyne abak and fellene to the erthe. Thene, yeff he¹⁵ whene he was deedly and cam to be demyde had so fereffulle a voyce that att one worde dyde throwe¹⁶ to grounde so many mene of lewes, how moche [more] fereffulle thane shalle be the voyce of hyme whene [he] shalle come vndedely with hys oste off aungellys and off seyntys to deme the qwykke ande the dede lyke as they hane deserued. Wherefore Iob seyth: *Cum vix paruam sintillam*¹⁷ sermonum eius audire non possunt, tonitruum magnitudinis eius quis poterit intueri, 'Sythe mane vnnethes may here a lytlylle droppe of hys wordes suffre eyther beholde[re], how¹⁸ thane shulde¹⁹ they beholde the thundres²⁰ of hys domes whene he shalle sytte as a ryghtfulle²¹ domes-man?' as who seyth, noone. And therefore seyth seynt *Bernarde*: 'When the synfulle wreche shal be accused and hys owne conscience shal bere wytnesse ayenst hym [& euery creature of god shal rise ayenst hym]²² in vengeance, thane greuous as ane arowe shalle be þe voyce off gode to suffre'. And therefore the profete *Ieremye* seyth: *Sagitta vulnerans*²³ lingua eius, that ys: the tunge of hym shalle be as a arowe woundyng. And thys ys the wounde of the secunde arowe.

¹ Ms. hym. ² om in R. ³ Sap. 5. 4. ⁴ Ms. ande. ⁵ om; so R. ⁶ R profited to. ⁷ And than. ⁸ R rightwysnes. ⁹ R thus. ¹⁰ Ms. preyene. ¹¹ Ms. reserue. ¹² R ye yafe me no harborow. ¹³ Ms. yeff. ¹⁴ Ms. hym. ¹⁵ Ms. we. ¹⁶ R threwe. ¹⁷ r. stillam. ¹⁸ U who; they om. ¹⁹ R shullen. ²⁰ R thondre. ²¹ R rightwis. ²² om in Mss. ²³ Ms. vulneratus.

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^{he 111^{do}}
^{rowe.]} The thrydde arowe shall be the sentence of endeles dampnacion of alle wykede mene, whene he shall sey to heme thus: *Discedite a me maledicti in ignem eternum qui preparatus [est] diabolo et angelis eius*, that ys to sey¹: 'Depart ye from me, cursyde and wrecchede², in to euerlastyng fyre, the whyche ys made redy to the deuyll and hys³ angelys'. Thys arowe shall wounde heme so greuously that alle the leches ne alle þe creatures in erthe neyther in heuyn shulle mowe hele the wounde of hit. Than shal the erthe opyne hys mowthe and swalowe⁴ hem doune in to helle, where they shall be tormentyd with ffeendes withoutyne ende. But alas, ther be⁵, I drede, fulle many that wolle natt beleue thys thyngis, tylle they felene heme⁶; of whome seyth⁷ *seynt Euseby: Ve ue quibus datum est prius sentire quam credere*, that is: 'Woo [woo] be to hem to whom hit shall be youyn rather to fele thys thyngis than to beleue heme⁸'. Thys ys the wounde off the thrydde arowe.

^{Purga-}
^{tory.]} More-ouer sende thyn herte in to *purgatory*, that ys the free prysonne off oure lorde gode to punyssh heme that were⁹ clene-shryvene off alle here synnes or they passyn owte off thys worlde, and hane nat perfourmed here penaunce here in thys lyff ne were nat fully clensyd as hem behouyth¹⁰ for to be. In the whyche purgatory they shall be pured with¹¹ bytter paynes, and that paynes¹² ys more harde to suffre eyther¹³ to fele than alle the¹⁴ paynes that euery martyres sufferedene, and more payne than tunge cane reherse or telle¹⁵. Ther shall thy¹⁶ soule be turment thorow ane hole¹⁷ yere for the penaunce that myght haue be done here in o¹⁸ day—here-fore¹⁹ oure lorde seyth: *Diem pro anno dedi tibi*, that ys: 'I haue yeuene [the] a day for a yere²⁰'. And trusteth for certeyne that that²¹ payne doth nat ellys but clenseth the soule frome syne; for the more ioye in heuene shall he neuere purchase therby²² for that payne sufferyng, though he were there from the begynnyn off thys worlde in to the day of dome. But the payne that thou suffrest here with meke herte, thynkyng that thou art worthy hit and moche more for the grete trespasses and vnkyndenes that thou euery day dost ayenst oure lorde gode, shall bothe helpe to clense thy soule, and to encrese thy blysse in heuene.

Also haue mynde of²³ .vii. paynes that thy²⁴ soule shall haue.* The furst shall be whane thy body and thy soule shall parte²⁵; for thane shullene the fendys appere in theyr lykenesse to rauyssh the soule in to helle with grysely chere, with chalangis²⁶ and thretenyngis²⁷ as hit were theyre ryghte to hane hit, and so to brynge hit in to dyspeyre yeff they mowene.

The seconde payne ys thys²⁸: the grete drede that the soule shall haue tylle the Iugement be endyd be-twene the aungelles and the ffeendis; for lyke as a mane beyng in grete tempestis on the see hath grete drede of drenchyng, so the soule heryng the grete and horryble synnes that he hath done rehersyd be the fende, stondeth²⁹ in grete fere for³⁰ to be dronchede³¹ in the fyre of helle; for though the soule haue ryghte be-leue and ryghte trusty hope to be sauysd, yet oure lorde suffreth hit to haue the drede, for to clense hit frome synne.

The 111^{de} ys exylyng; for the soule ys exylyd oute off thys lyfe, from hys frendis, and from hys herytage—whyche ys paradise—thorowgh syne; the whyche they shullene neuere be restored³² to, vn-to the tyme that hit be pured and claryfyed as clene as hit was att the day off baptême; for seynt *Austyne* seyth: 'lyke as golde ys pured and claryfyed be fyre here, ryghte so shall the soule be pured and claryfyed by the fyre³³ there'. And loke, howe moch here the fyre³⁴ ys hotere thane the sone-beame, so moche ys the fyre off purgatory more hote thane the fyre here; and loke, what payne hit were to suffre any parte³⁵ off the body to bryne in the fyre here, so moche payne and more hit ys to the soule to be in [the] fyre there; for seynt *Anselme* seyth that the fyre off purgatory ys

* Cf. Prick of Consc. v 2892.

¹ R om to sey. ² R cursid wrecchis. ³ R alle his. ⁴ E swolow. ⁵ R om ther be.
⁶ R itt. ⁷ R bene. ⁸ R behoued. ⁹ R in. ¹⁰ R payne. ¹¹ R and. ¹² om in R.
¹³ R telle or reherse. ¹⁴ R the. ¹⁵ R hale. ¹⁶ R a. ¹⁷ R Therefore. ¹⁸ R thilke.
¹⁹ R hym. ²⁰ R one. ²¹ R the. ²² R departe. ²³ R chalengingis. ²⁴ R thretenyngis.
²⁵ R stont. ²⁶ R drenchid. ²⁷ R rekeuere tylle þey, o. m. (om in text). ²⁸ R om by the
fyre. ²⁹ R the f. here. ³⁰ R party.

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off so moche¹ myghte and so kene, that as longe as hit flyndeth aughte in the soule that toucheth [to] synne, hit styn/eth² neuer.

The fourthe payne ys that the soule ys boundyne with bondys off synne, that hit may nat helpe hit-selfe but nedys muste suffre, to the bondys be wasted; for lyke as a man boundene muste suffre the malyce off hys enemyes, ryghte so the soule muste suffre the peynes tyll hit be purede.

The fyfte payne ys the sokenesse that the soule shalle³ be greuede with; for [lyke] as the body ys peynede and greuede with dyuerse sokenes [here], so the soule shalle be peynede and greuede [in purgatori] with dyuerse peynes in dyuers parties or powers off the soule in whyche he synned in this lyfe. Som shalle be as they were in a⁴ dropesye, for mysconetyse⁵ off erthely thyngis; som as they were in a pallsey, for slongthe in goddis seruyce; som as they were in the feuers, for wratth; som as they were in the iaundys, for enuy; som as they were in the menyson⁶ or in the flyxe, for lecherye; som as they were in the⁷ meselry, for pryde; off the whyche synnes they were shryvene, but they had nat doone theyre penance parfytely or they passyde hennes.

[The sixt payne is that the soules bene there as in dissert, where defeaute is off alle gode, and plenty of alle evyll.]⁷

The senenth payne ys the grete colde that they shullen be caste in after the ferfent hete, for sodaynly oute off the brynnynge fyrr they shalle be caste in a lycoure that ys caldere thane any lse or snowe; and oute of that colde sodaynly they [shal] be caste ayen in to feruent hete; and so to be paynede with paynes innumerable⁸, tyll oure lorde off hys endeles mercy wyll graunte heme grace off delyuerance, and so to come to the endeles blysse that man was ordeynede to in hys furst creacion.

Now whane thou hast wellexamynede what peyne ys in purgatory for penance that ys nat done in this lyfe, and for venyalle synnes that he was nat shryvene off neyther made [a]sythe for heme in noone other waye: be ware thane that thou delay nat from day to day to do penance, neyther be recheles in doying, ne⁹ sory to do hit, but do hit with grete mekenesse and gladnesse off herte, hauyng mynde what peyne thou were worthy to suffre for thy trespasse that thou dost customablye ayenst thy makere, thyne ayenebeyere, and thy mercyfulle sparere, and [pat] therto foryeueth the thy¹⁰ peynes of purgatory for so lytelle penance doying with meke herte. More-ouer be ware off venyalle synnes: for hit flareth therby as hit doth¹¹ by a shyppe that hath a lytelle hole in the botome, in the whyche hole yeff the water enter, though hit be but lytelle and lytelle¹², yet by processe off tyme¹³ hit may drence the shyppe, but hit be caste owte. So, venyalle synnes so many there mowene be that yeff they be nat caste [oute] by sorowe off herte, by prayere and by almos-dede doying, [they] may drence the soule in to endeles paynes of helle as a¹⁴ dedely synne may doo. Sythyne than that¹⁵ almyghty gode ys dyspleased and dyshonowred by venyalle synnes, that be callete smale synnes, how moche more thane ys he dyshonoured and dyspleyde with dedely synnes? and sythyne euery¹⁶ venyalle synne ys so grete in goddis syghte, how meche more than ys dedely synne? Therfore haue mynde on thy¹⁷ trespas that thou hast done ayenst gode bothe in worde and¹⁸ in thought, in delytyng and¹⁹ consentyng, in desyryng and in dede-doyng, and euer with meke herte and with compunccion of teeres aske foryenenes; and therto make satisfaccion to thyne euyncrestene off alle the trespasses that thou hast done ayenst hym²⁰ as fer forth as thy goodys wolle strecche; and yeff thy goodes wolle nat suffice, thane beuotheth the to aske foryenenes; and yeff thou may not come to the parties²¹ eyther²² for febylnes or ellys that they be dede, thane be in wyll to aske foryenenes, and pray for hem; so that²³ thou mayst²⁴ escape thyse²⁵ peynes off helle, and the sonners be delyueryd owte off the peynes off purgatory thorowe the endeles mercy off oure lorde gode. For alle tho that bene quykenyde with the gracious illumination of the holy gost, dredyne thyse two placys, that ys, helle and purgatory,

¹ R such a. ² Ms. styndeth. ³ om in R. ⁴ R the. ⁵ R mys-couatyng. ⁶ R meni-sons. ⁷ om. ⁸ R vnreasonable and vnn. ⁹ R nethir. ¹⁰ R the. ¹¹ R farith. ¹² R om and l. ¹³ R adds be litill and litill. ¹⁴ R o. ¹⁵ R ech. ¹⁶ R of the. ¹⁷ R in. ¹⁸ R ham. ¹⁹ R partye. ²⁰ aither, expunged. ²¹ R that so. ²² R mow. ²³ R the.

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and so kepe[n]¹ hem *with alle theyre mygth* from alle *maner* off synnes. [But]² for the kynde off mannys flessch ys so freelle ande³ so inclynynge to synne that no day passyth *withowtene* synne eyther more or lesse: therfor oure forme⁴-ffaders that weren in *grace* and knewene the[r]⁵ freelnes, lyuedene in mornynge, and ofte forthynkyng in herte *with fastyng* and almes-dedys, *with prayere* ande grete wepyngys⁶, sorowden⁷ for her synnes, thorow the whych they were clensyde and caste oute off the soule. Also som mene that hane bene before, sore⁸ defouled *with dedely synnes* and *with⁹ venyalle Innumerable*, oftyne tymes for drede to offende god more, and also to haue [grace &]¹⁰ foryeuenesse of the¹¹ [synnes] before-doon, and to fle frome thysse two places that bene so paynfulle, hane¹² forsake alle the worlde, bothe the[r] goodis¹³ and also the presence off people¹⁴—for the ey¹⁵ off mane ys a grete ocaasyone to¹⁶ synne and thane cometh speche off mowthe, and so ofte-sythes fulfyllede in dede; wherfor they seing ther freelnes, fleddene in to deserte places, to lerne to loue oure lorde Ihesu Cryste, and there they wayledene¹⁷ theyre synnes before-done and therto continually lyfeden in *prayer* and in abstinence *with bodyly werkes*, in chastysynge the body from wykdyne¹⁸; and also haunyng compassyone off theyre euen-crystene, seyng the grete torment that they were yne bothe in getyng off worldly goodes and¹⁹ worldly worschypys and fleshly lustys and so lyuedene as vnresonable bestis haunyng noo mynde that they shulle dyene neyther that they shalle come ande be demede in the dredefulle day off dome, but contynuede in theyre malyce ande in²⁰ wykdyne as they shulde neuer dye, or ellys wenyng that [god] ys so mercyfulle that he wyll natt punyssh synners.

Now sende thy herte in to *hewyne*, to wyte how it ys there. And ther shalt thou fynde plente off alle goodys²¹, for there ys no *maner* off peyne but euer-[ich]²² in ioye and²³ lykynge in helthe, and so euer fyllede *with alle maner* off ioye and swetnesse. For there ys al *maner* off²⁴ melody *with songe* of angelles brygth, and therto sekernes of euerlastyng blisse that neuer shalle haue ende. Also mannys body shalle be brytere thene the sonne whene hit shyneth²⁵ brygthest, and shalle haue more sw[if]tnesse²⁶ then alle erthely creatures mow denye²⁷, and her thoughtis, her wylles and her desyres shal be fulfyllyde in the twynkelyng of ane eye. No thyng shal be there but alle goodnes and comforte; nouthen no thyng shalle *withstande* heme, for they shalle be so myghty that they shalle mowe passe al²⁸ hylles and valeys, and so to be frome the one ende off the worlde to the othere in as breeff tyme as hit may be thoughte. For though they were so²⁹ febylle here, there they shullene be so lyghte, so lusty, so beauteouse, and so fulfyllede *with ioye*, that nothyng shalle *withstande* theyme³⁰ that ys contrary to theyre wyll³¹. For they shulle haue fulle knowyng of alle thyngis that euer were doone or shalle be doone, for they shulle haue fulle knowyng of the trynity, the myghte of the fadere, the wysedome of the sone, the goodnes of the holy gost; for in the syght of the glorious³² face of oure lorde gode they shullene [se]³³ alle that may be seene³⁴ off any creature; for as³⁵ seynt Austyn seyth, they shulle see hyme both gode and mane, and they shalle see hem-self in hym, and alle³⁶ other thyngis more and lesse—for alle thyngis that now be hidde, shulle thene be opyne both in syghte ande knowyng. And so they shalle be fulfyllede in theyre .v. wyttes *with alle maner* of ioye; for lyke as a vesselle that ys³⁷ dyppe in the water ys wete bothe *with-inne* & *with-outte*, aboue ande benethe ande on euery syde, and nomore lykore may rescuee for fulnesse, ryght so shulle they that shalle be sauide be fulfyllede *with ioye* and blys *with-outte* ende. Also they shullene haue endeles lyffe in the syghte of the holy trinite, and thys ioye shalle passe alle other ioyes, for they shalle be in ful sekynes that they shullene neuer fayle off that excellent ioye. Also they shullene haue parfytte loue to-geder, for eche off heme shalle accorde to odyr wyll; that he that ys in the leste ioye shalbe as ioyfull of hyme that ys in the hyghest ioye,

¹ so R; Ms. to kepe. ² om; so R. ³ so f. ande om in R. ⁴ Ms. formere, R fore.
⁵ R hir owyne. ⁶ R wepyng. ⁷ R in sorowynge, for om. ⁸ om in R. ⁹ Ms. grete.
¹⁰ R tho; s. om. ¹¹ R han. ¹² Ms. goode. ¹³ R poeples. ¹⁴ R ioy, on eras. ¹⁵ R to-
ward. ¹⁶ R be-waylydyn in. ¹⁷ R wildnes. ¹⁸ R of. ¹⁹ R godenes. ²⁰ om. ²¹ R in.
²² R shewith. ²³ Ms. swetnesse. ²⁴ R deuyne. ²⁵ Ms. as. ²⁶ R nevir so. ²⁷ R adds:
for thei shulle haue to grete fredom that nothyng shalle withstonde hem. ²⁸ R likynge.
²⁹ R know. ³⁰ R done (corr.). ³¹ R om that ys.

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as though he were there in the same ioye. And so the ioyes¹ of that glorious blysse may noo herte² thynke nor tonge rehearse; for though alle the ioyes that alle erthely creatures couthe deuynse myghte be comprhendyde in oo ioye, yet were hit nat³ in comparyson to the lest ioye that ys in that glorious blysse. For the ioyes that bene there be so delycate, so comfortable and so fullle off sweetness that they myghte dey for ioye, but þat god preservyth hem fro deth; as⁴ thoo that be in [the] horryble pytte off helle & stynkyng paynes⁵ myghte dyene for payne and tormentis the whyche [they] muste suffer, but that gode preserveth theym fro dethe. For oure lorde wolle that thoo þat hane⁶ kepte hys commaundementis and hane submyttd⁷ hem to hys lawes, to lyue in blysse with-outene ende; and there-ayens tho that wyll nat obeye to hys lawes neyther kepe hys commaundementis, that they shalle⁸ lyue in payne with-outyne ende. — Thys ys the ryght spore that shalle haste hem to loue oure lorde in vertewe [of]⁹ goodnes, and to hate synne for fere of peyne (!)¹⁰. For yeff a creature myghte fele the lest drope off the leste ioye whyche¹¹ ys in that blysse, [he] shulde fele lytyle payne or ellys noone though alle the peynes that euer were in erthe or shullen be, myghte be putte to hym; for the grete loue [þat] suche a soule shulde haue to gode, and þe grete desyre that hit shulde haue to that endeles blysse, shulde so rauyssch the soule¹² that hit [shuld] fele noo paynes¹³ that myghte be putte therto; neyther hit shulde haue no ioye of noone erthely goodys neyther off worldely worshyppys, but rather noying thane plesyng therto. Thys loue steryth a mane more be a thowsandefolde thane done the peynes of helle eyther¹⁴ of purgatory, to lyue virtuously; for loue persyssheth¹⁵ and putteth oute drede, and clenseth the soule fro synne, and maketh hit to see gode thorough gostly thoughtis, thorow gostly¹⁶ redyngis of holy wrytte, and thorow gostly and holy¹⁷ prayers, and to sty¹⁸ to heuynly desyres. But I drede ther be many [þat] farene as¹⁹ a chyld that ys borne in a depe pryson whyche ys bothe stynkyng and horryble to see. The moder, knowing the wellfare that she hadde owte of pryson, ys in moche sorowe and care and heuynesse, desyryng with alle her myghte to be oute of pryson ayene in hyr welfare: but the chyld borne in myscheff of the pryson, and neuer had better knowyng of wellfare²⁰, yeueth lytelle tayle to that²¹ myscheff in the pryson, for as longe as he hath hys moder with hym and hys sustenance though hit be but febylle, he maketh neyther sorowe²² ne²³ care, for he longeth after no better fare, for he knoweth no better; for though hys moder telle hym off the ioye and off the welfare that ys oute off pryson, off the sone and off the mone eyther²⁴ off the sterres, or²⁵ off the fayre floures spryngyng opon the erthe, or²⁶ of the byrds syngyng, off myrthe, of melody, or²⁷ of ryche aray of lordys, of²⁸ ladyes, and of welthes owte of pryson the whyche she was wonte to haue, yet alle hyr tale ys but a dreame to the chyld, for he leueth²⁹ hit nat and therfor be longeth nat ther-after, and wyll nat for alle that blysse and welfare that she spekyth of forsake hys moder ne hys³⁰ febylle fare that he hath with hyr; and that ys for he leueth hit nat. And yet hit ys as þe modere seyth. But were the chyld onys owte off pryson, and se the myrthe, welthe and welfare that she spake³¹ off, he wolde be fullle sory to go³² ayene in to pryson there to lyfe³³ with hys modere; for alle hys lyf in pryson, whyche was furst lykyng Inowgh to hym, shalle³⁴ thane be to hym fullle bytter and paynfull, and therto he shulde neuer haue ioye ne reste in herte tylle he were ageyn in that welfare whyche he sawe oute of pryson. Ryght so this³⁵ folk of thys worlde borne and browgth forth in sorowe and care and moche trauaile in thys wrecched worlde³⁶ that ys foule and stynkyng as a pryson; for they hane so moche loue and lykyng one theyre erthely moder and³⁷ of theyre company, that ys to say one erthely thyngis, that they hane no lykyng in heuynly thyngis ne longyn³⁸ nat ther-after; for though

¹ R ioy.² R man.³ R nocht.⁴ R and.⁵ R horribill & stynkkyng p. of helle.⁶ R han.⁷ R & submittin.⁸ om in R.⁹ Ms. ande.¹⁰ PC & haste in heuenli weie.¹¹ R that.¹² Ms. soules.¹³ R peyne.¹⁴ R or.¹⁵ R partith.¹⁶ thoughtis—gostly¹⁷ om in R.¹⁸ and holy om in R.¹⁹ Ms. sey; PC & ofte to fle to heuen by desire.²⁰ R as²¹ it doth by.²² R bettir faire.²³ R of the m. of.²⁴ R om neyther s.²⁵ R no.²⁶ R and.²⁷ R sawe, on eras.²⁸ R the.²⁹ R sho spekith.³⁰ R wend.³¹ R lye.³² R shuld.³³ R thus; so om.³⁴ R liffe.³⁵ Ms. longyng.]

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her gostly moder, holy chyrche, ande her gostely¹ ffader gode² hym-self, fader off alle, telle hem the blysse ande the wellfare whyche ys in the blysse off heuyn³, hit ys to theyme but a dreame as the tale off the moder ys to the chylde in pryson⁴, that they hane noo sader feyth⁵ thereyn. And tryste itt fully, though⁶ they beleue nat that hit ys so⁷ as oure moder holy chyrche tellyth, howe ther ys in this worlde but stynke ande horryblyte and a foule dongeon in comparysone of that heuynly blysse, yet hit ys so as her gostly fader seyth, ande nat the lese for her mysbeleue. Neuer-the-lesse take hit for certeyne that they shalle neuer haue parte neyther ffelyng of that blysse⁸, but they wol beleue ande trust fully that hit ys so as theyre modere holy chyrche telleth. Wherefore withdrawe youre hertis from erthely thyngis and sette [not] youre loue to⁹ moche one youre erthely moder, ne¹⁰ truste her nat, for though she speke neuer so fayre and behote yow neuer so well, she ys false ande wolle dysceyue yow at the last. For she fareth as the nykare¹¹ or¹² meremaydene, that cast¹³ opone the water syde dyuerse thyngis whyche semene fayre¹⁴ ande glorious to mane, but anone¹⁵ as he taketh hit ande weneth to be sure theroff, anone she taketh hyme ande deuoureth hym. Ryghte so thyne erthely moder casteth oute fayre ande glorious thyngis to thy syghte, she casteth oute grete rychesse ande worldely goodys ande¹⁶ worschyppes ande flesshly lustis, whyche bene fastned to¹⁷ the rope off hope of longe lyff, and¹⁸ assone as thow towchest heme, that ys to say as thow desyrest heme ande laborest with alle thy myghte, with alle thyne herte ande with alle thyne thoughtis¹⁹ to haue heme, anone she draweth the rope off longe lyfe, that ys, she seyth 'thow²⁰ arte yonge and may lyue longe, ande therfor laboure to haue goodys ande gete the worschypp, that thow mayst lyue esly in thyne age. And thow²¹ lyue in lechery, in glotony, in pryde, in extorsyone or in any wrongfulle takynge, whene thou comest to age than shalt thow mowe doo grete almes, and so by prayers²² off pore men shalt thow haue foryeuenesse; and so thorow hope off longe lyfe ande of other mennes prayers²³ thow²⁴ thou lyue stytle in synne, [she] wylle take ande deuoure the in the fyre off helle. And therfor trust her nat; but set thy trust, thyne hope, thyne loue in thy gostly moder that ys to beauteouse ande trust[i]²⁵ to be-leue opone hyr, for she seyth nowthere behotyth but that²⁶ shalle be performede, yeff thou wolt obey to²⁷ here byddyngeis²⁸. For yeff thou haddest felt ore seyne the lest blysse that ys in heuyn²⁹, thene alle the ioyes and lykyngeis that thow hast in this worlde of erthely thyngis, shalle thane³⁰ be to the grete bytternes, sorowe ande care. Example haue we off seynt Petyr whom Cryst ladde opone the hyll off Thabor with Iohne ande Iames, ande ther he schewede but a lytylle off [the]³¹ blysse of hys manhode, whyche was hys face shynnyng as the sonne, hys clothyngs were whyte as snowe, ande Moyses ande Helyas apperede with hyme in grete blysse ande in grete³² mageste. Than Petyr seyde vnto oure lorde Ihesu: Lorde, hit ys good to vs to be here, and make we thre tabernacles, on to the, another to Moyses, and³³ another to Hely, and late us allwey dwelle here³⁴, and so anone in the syghte of that lytelle blys in comparysone off the blys that ys in heuyn³⁵, he forgatte alle the blysse off this worlde, for he carede neythere for mete ne³⁶ drynke ne³⁷ for clothyng; hym thoughte he myghte haue lyuede there³⁸ withoutyne ende by that blysfulle syghte, *Luc. 9^o*. Also seynt Powle was raysshed in to heuene ande hade seene the vysyons ande the pryuytees off gode; afterwarde alle hys lyfe in this worlde was to hyme a peyne, so moche he longede agayne to that blysse: wherefore he seyde: *Infelix ego homo sum, quis me liberabit de corpore [mortis] huius*, that ys: [I] vnselfe mane, who shalle deluyr me from the body [of this deth? I covett to be departid the soule from the body] and to be with Cryste withoutyne ende? Moyses was with gode in the mount of Synay fourty dayes ande forty nyghtes meteles ande drynkles, fedde³⁹ be the prrsence ande the speche of gode; and yet sawe he but lytelle off hys blysse. Sythene than Petyr, Powle,

¹ R holy g. ² Ms. (and R) ande gode. ³ R for overl. ⁴ om in R. ⁵ R it is not so.
⁶ R glorious bl. ⁷ R ouer. ⁸ R and. ⁹ R nekir. ¹⁰ R or the. ¹¹ R will cast.
¹² R golde feir. ¹³ R als sone. ¹⁴ R & worldly w. ¹⁵ R bi. ¹⁶ R thoght. ¹⁷ R pat
pou. ¹⁸ thogh thou. ¹⁹ R prayer. ²⁰ R if. ²¹ R caste be. ²² R pat at. ²³ R till.
²⁴ R byddynge. ²⁵ Ms. hys. ²⁶ R om in grete. ²⁷ R ne for. ²⁸ R nethir. ²⁹ R for
hym. ³⁰ R full.

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and Moyses werene fulfilled and myght hane lyfede withoutene ende in¹ the syght off that lytell blisse, moche more then after the day of dome alle tho that shullen be sauved and go² to blisse bothe body and soule, shullen be fulfilled with ioye, blisse and comforte whyche neuer shall haue ende.

Now, brother or syster that heryst or redest³ thys sympyll wrytyng, take hede off thy horse, whyche ys thy body, that he be made buxome and mylde vnto the soule whyche ys hys master. Also take hede that the soule be welle armed with gostly armour, whyche beene vertewes, and that the spere, [the] swerde, and the shelde be nat lefte be-hynde; and haue mynde off thyn rewarde whyche ys putte in thyne eleccione. Thynke what blisse thou mayst haue, yeff thou wolt traunyle and quyte the as a trewe knyghte in thys gostly batayle; and ther-ayens what payne, woo and tormentys thou shalt haue in fyre off helle, yeff thou be a coward and wylle nat fyghte ayenst thy gostly enemyes but consentest to there wykede counsellis and wylle nat obey to goddys commaundementis and to hys lawe. Also be ware off thy erthely moder that she dysseue the nat; but trust in thy gostly moder, for she ys trew and trusty to truste vpon and to be-lene vpon; and yeff thou doo thus, thane shall thou come to endeles blisse whyche man was ordeynede in hys furst creacione, amen.

Explicit tractatus de bello spirituali et Armatura pertinente.

¹ R by. ² R com. ³ R seiste.

Treatises of Ms. Univ. Coll. Oxf. 97.

The following 5 pieces are given from Ms. Univ. Coll. Oxf. 97, written at the end of the 14th century; they are also all extant in Ms. Addit. 22283 (Simeon Ms.), which, though mainly a copy of Ms. Vernon, in these pieces copies the Univ. Coll. Ms.; all except the 2nd are found in Ms. Laud 174, the 1st and 5th in Mss. Harl. 1706 (2nd half of the Ms.), Ff V. 45, Ff VI. 55, Tanner 336, Douce 13; the 5th in Ff II. 38 f. 6. The 1st and 5th have been ascribed either to R. Rolle or to Wicliffe (cf. Tanner s. v.), but belong probably to neither, being — with the rest of the tracts — the works of a southern author of the end of the century. Ms. Univ. Coll. is the leading Ms.

9. (The myrour of synneres).

Ms. Univ. Coll. 97, p. 253.

(An abridged, free translation of the *Speculum peccatoris*, ascribed to St. Augustine (Opp. Migne VI, 983), St. Bernard, and R. Rolle¹).

Heere bigynneth a sentence ful good and profitable to rede, which is i.-cleped 'the myrour of synneres'.

For þat we been in the wey of this failyng lyf ande oure dayes passen as a schadewe, þefore it nedeth ful ofte to recorde in oure mynde that² oure freelte and oure deedly seeknesse maketh vs so ofte to forȝete. But what thyng is þat? Certis, it is þat highe sentence of hooly writ þe wiche al-myȝty god, wilnyng oure profit porugh his grace, hath ȝeuen to vs by þat blessed Moyses his prophete, seienge thus: *Vtinam saperent & intelligerent, ac nouissima prouiderent*¹, that is: Wolde god þat men sauouredyn and vnderstoden, and purueiden for the laste thynges! O þat noble and þat profitable sentence, not oones but ofte-tymes needful to be rehersed, that is: Wolde god þat men sauouredyn and vnderstoden and purueiden for the laste thynges! ¶ My deere brother, i. prey þee vnderstood wel what þow redist. For þe bisy vnderstondyng of this sentence is distraccion of pruyde, quenchyng of enuye, medycyne of malice, dryuyng away of licherie, voidyng of boost and of vanytee, informacion of leernyng, perfeccion of hoolynesse,

¹ The Mss. (Vesp. E 1, Reg. 17 B xvii, &c.) mostly contain an abridgment of the original Latin tract, and it is perhaps this abridgment which is owing to R. Rolle.

² *al.* þat þing þat. ³ Deut. 32. 29.

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and reparaylyng of euerlastyng heelte, and þerfore the prophete pleinyng oure greete blyndenesse, preieth with pitee seiynge thus: Wolde god þat men sauouredyn and vnderstoden and purueiedyn for the laste þinges! But allas, allas! for al to fewe han this vertew, þat fewe þeer been þat sauouren þis heelful sentence: fful fewe there been þat setten bifore þe eizen of here mynde þe knowynge of here owen infirmyte, here bodily corrupcion, þe mynde of here synnes, þe day of here deeth, and the horrible peynes of helle. Be-hold now, freend, how profitable a myroure it is for synneres, the inwardly biholdyng of this highe sentence, that is: Wolde god þat men sauouredyn and vnderstoden¹, and purueieden for the laste thynges! For zef þow ofte biholde thi-self in this myroure, and zef þow bisily studye to sette thus þi-self bifore thy-self, doutelees, thow schalt be strengere þan Sampson, moore waar þan Dauid, and wiser than Salomon. Thise men, for þei weren rechelees in biholdyng of hem-self in this myroure of for[ei]sight, thei fellen in to here lusty desires, and to blyndenesse of here flesch. And sitthe þise men fellen in to so horrible synne, in the whiche theer was so greet strengthe, so heigh wisdom, and so greet waarnesse: with how muche studye mooten we þanne awake in biholdyng on this myroure, in the whiche is soo muche freelte, so greet vnkunnyng, and so muche recheleeshede. And for this skyle been þise þre men i.-red and i.-spoken of in hooly church, that þei schulden be to vs a myroure of for[ei]seyng, and not to þe ensauple of fallynge; so þat noon of vs truste in his owene strengthe, ne þrsume in his owene wisdom, but euermoore to be bisy for the helthe of oure soule, and neuere to forzete oure deedly corrupcion. For alle þei þat been recheles in suche maner of lokyng in this myroure, neither thei sauouren, ne thei vnderstondyn, ne þei bysenn hem to purueye for the laste þinges. And for þat we schulden euere be bisy aboute this studye of bifore-waarnesse, the sentence of god moenyth vs, seiynge thus: The men that been withouten counseil and purueaunce, wolde god þat thei sauouredyn, and vnderstoden, and purueieden hem for þe laste thynges! ¶ To this heelful sentence loke þat þow biholde, and that nouzt passyngly, but with greet studye & ryzt good auysement: ffor ryzt as encens smelleth not but zef it be put in to the fuyr, so no sentence of hooly scripture may sauoure to the redere ne to þe herere þeerof but zef it be i.-boyled in² herte with bisy and brennyng studye of it. And therfore, wolde god þat men sauouredyn, and vnderstoden, and purueieden for the laste thynges. Biholde, brother, thre thynges been set bifore þe in this myroure: Sauoury knowyng, vnderstondyng, and purueaunce. For god wole that þow sauoure þat þou knowest; that þow vnderstonde; and þat [þow] be of good purueaunce. ¶ As for the firste, god wole þat þow knowe þat this lyf is passyng, al bilapped in wrecchednesse, soiet to alle maner of vanytee, defouled with filthes of synne, corrupt with couetise, and þat it schal perisse with-ynne schort tyme; so þat in as muche as this world is knowen to bee moore vil, in so muche it may the liztloker be dispised for loue of þat lif that euer schal laste. ¶ For the secounde, god wole þat þow vnderstonde þat þow koome naked in to this world, and naked þow schalt goon hennes³; ffor of eerthe þow weere i.-maad, and in to eerthe þow schalt turne. Wepynge þow koome in to this wrecchednesse, with teene and traueil þow hast endured thi dayes, and with sorwe & woo þow schalt passe hennes. Vnderstond þerfore how wooful is þin entree, how chaungeable is thy lyuynge heere, & how feerful is thy passyng away. And passyng al this vnderstonde, i. prey þee, that in this vaale of weepynge þow art bothe seeke and an outlawe, ful poore in vertues, fful vnstable in thy lyuynge, and happily thow schalt not abide til to-morwe. Oo brother, ful wel schal þee bee zef þow sauoure & vnderstonde thise thynges þat i. telle þee, and zef þow wolt write hem in thyn herte as in a book; & namely zef thow bisy the to keepe in thy mynde thise two versis⁴ next folwynge: *Vive deo gratus, mundo toto⁵ tumulatus, Crimine mundatus, semper transire paratus*, that is: 'Lyue thankful to thi god, buried al to the world, Maad al cleene of synne, & reedy euer to goon henne'. Lo now, my deerz brother, now hast þow i-seye in this myroure what þow schalt sauoure, and what thow schalt vnderstonde. ¶ But now as for the thridde, lat

¹ Ms. vnderstonden.² *al.* in the.³ Job 1. 21.⁴ Sim. vers.⁵ *r.* toti.

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see what þow schalt purueye: preynge thus with the prophete: *Notum fac michi domine finem meum, et numerum dierum meorum quis est, ut sciam quid desit michi*¹, that is: 'Lord, make myn eende i.-knowe to me, & which is the nambre of my dayes, that i. may knowe what me fayleth'. O þat profitable preyer, þat heelful contemplacioun, and þat necessarie askynge of god; nouzt for to coueite to knowe bifore tymes & momentis, the whiche the fader of heuene hath sette in his owen power, but þat þow knowe and vnderstonde that þow art but an outlawe, a gest, and a pilgrym heer in this wrecchide lyf, a freel man and a feble, and luytel while abydyng vpon þis eerthe. For zef þow biholde wel to the schortnesse of this lyf, and seest how the lakketh sufficeaunt tyme to fulfille inne penaunce for thy synnes in trew keepyng of the heestis of god and in encresyng of thi perfeccion, þow schuldest bothe sauoure and vnderstonde; and zef þow wolt sette the sodeynite of deeth bifore þe eizen of þi mynde, douteles þow schuldest þanne withouten lette dispise al þe boost of þis lyf, þe bisynesse of worldly vanytee, & alle þe lustes þat longen to the flesch, and sette wise & waar kepyng of thi wittes, and bisily purueye þee for the laste thynges. For alle wise men awaiten as bisily to the eende of euery thyng, as to the bigynnyng, and rather moore; & verreily he is proeued for wise, that so wel þenketh of rekenyng bifore rekenyng, þat he may after in tyme of rekenyng eschewe peril of rekenyng. ¶ But now prauenture þow seist to me thus: 'Sire, i am al reedy to doo after the counsell of god, þat i. may sauoure & vnderstonde & purueye for the laste thynges: but whiche been my laste thynges that þow spekest of?' Soothly thei been thoo the whiche þe holy goost spekith of to þee by Salomon, seiynge thus: *Fili, in omnibus memorare nouissima, et internum non peccabis*, þat is: 'Sone, in alle thynges haue in mynde thy laste thynges and þow schalt not synne with-outen eende'. He synneth with-outen eende, that deserueth peyne withouten eende; the which synne and peyne a man may redilokest eschewe by contynuel thenkynges of his laste thynges, as it is schewed by these verses² that folwen: *Non melius poterit caro luxuriosa domari, Mortua qualis erit quam semper premeditari*, that is: 'A lecherous flesch may no better be temed, than euere to thenke byfore what it schal be after þat it is deed'. And therfore ful blessed schalt þow be zef þou holde with contynuaunce this holy bithenkyng of thi laste thynges.

But whiche been þise laste thynges for the whiche men schulden purueie? Sykerly thei been tho thynges that schullen falle to þee in that feerful hour of thi deeth, whan þi wrecchede soule schal passe out of thi careful body dredyng and quakyng. For trust it wel þat in þat dreedful hour þee were leuer to haue the freendship of god³, þan alle the lordschipes of the world. For whiche of thi freendis þouz thei comen with swerdis & armes, with oostis of poeple or with mylions of goold, mowe in þat laste grisly and dreedful hour doo þee eny comfort or help? Sothly, þeer schal noon mowe comforte the of alle þat þow now loueste cleerly without a cleene conscience of thyn owene, pough þow loke to be holpyn of men; for refut schal þeer noon bee þanne, but at god al-one. Thenk þerfore by the self, i. prey þee, with what dreed he schulde be dred, with what loue he schulde be loued, and with what honour he schulde be worschiped, oure lord & oure god verrey Crist Ihesu, the whiche oonly by hym-self is myzty to do vs refut after oure deth. And þerfore bryng it ofte to⁴ thi mynde, that dreedful day of thy passynge, and eer thi wrecched soule departe fro the prison of thi flesch, let it purueye whider it may goo. Worche þerfore nowe suche thynges that mowen bothe helpe & spede þee in þat way, and leene þilke thynges þat mowen lette þee. ¶ In this maner of thenkyng the soule conceyueth forthenkyng, forthenkyng bryngeth forth confessioun, and confession norisscheth amendinge and ful asseth making⁵, and alle thise togidere engendryn in a man verrey hope stretchyng in to god, and parfit meeknesse in a man self. For what thyng is in eny mannes wit þat sonner meenyth a man to mekenesse, to kepyng of hym-self fro vanytee, to voydyng of vniŕztwinesse, & to perfeccioun of holynesse, than

¹ Ps. 38. 5. ² S vers. ³ Lat. crede mihi, ad huius rei tremende consideracionem maluisse debueras providenciam possidere, quam totius mundi dominationem. ⁴ S in. ⁵ ad. Lat.

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doth the consideracioun of a mannes corrupcioun and hys freelte, of his deedlynesse, and of the dreedful day of his deeth? For whan a man bigynneth to wex seek & his seeknesse groweth, þe conscience dreedith, þe herte quaketh, the heed stoupeth, the wyttes waasten, his strengthe failleth, the visage wexeth paale, the tunge englymeth, the teeth stynkyn, the speche wexeth thynne, the breeth gooth away, the body croketh, the flesch widerith, and alle the beaute is turned in to filthe and corrupcioun; whan the body is buried, it falleth in to powdir, & is turned alle in to wormes. Bihold now, brother, this is an horrible sikt; but it is a [ful] profitable myrour. O ful happy is he þat bisily biholdeth hym-self in this myrour: ffor þeer is no craft, medicyne, ne techyng, þat so soone distruyeth vice, & plaunteth vertewes, as doth þe inwardly biholding thus of a mannes laste thynges. And þerfore, wolde god þat men sanouredyn & vnderstoden, and puruedyn for the laste thynges! ¶ For what thyng, after þat it is deed, waxeth so vyl as a man? For the flesch of a man is moore vyl than the skyn of a schepe¹. For though a schepe dye, sum profit cometh þeerof: the skyn is take fro the flesch, and on it men writen in both sydes; and whan a man dieth, alle dieth with hym the flesch, þe skyn & þe boones. Be a-schamed, þow proude man, bee aschamed! thow þat hast moore likyng to leerne & to reede on the bokes of vanytees than on the bookes of holy writ! Zit be a-schamed, & heere what the prophete seith to þee and to alle suche in his psalme: *Apprehendite disciplinam, ne quando irascatur dominus et peccatis de via iusta*, that is: 'Take ye techyng of amendement of maneres, lest oure lord bee agreued and ye perissche fro the richte way'.

○ how fearful a sentence is this, and howe muche to be drad! ffor it is openly schewed be this sentence, that alle þoo schullen perisshe that taakyn not this heelful techyng of amendement. And therfore oure lord seith þus by Moyses his prophete: *Omnis anima que non fuerit afflicta die hac, peribit de populo meo*, that is: 'Euery soule schal perisshe þat chastiseth not it-self' by hertly forthynkyng and laweful amendement of his maneres, 'this day', that is to seye: in this present lyf, whan the lizt of grace & of mercy schynyth openly, take it who take wole; ffor who so wol not now taake tyme of forthynkyng, schal after hys deeth haue no place of forzeyung. And þerfore be soore a-dred þow wrecched chaityf synner, þow proude flesch, thow vile careyne, bee soore a-dred! þow wrecche, bee a-dred! Cast away thi pruyde, flee fro vanytee, and taak to the this heelful techyng of amendement, lest þow perissche. Be-hold in this myrour and see what þow hast been, what þow art, and what thow schalt bee. ¶ Think of how vile a mater þow woxe vp in thy modris wombe, how vyl al thyng is whan it passeth fro thee, be it neuer so deynuous whan thow receyuest it; and last of alle, bihold how vile wormes mete þow schalt be lyggyng in thy graue. Bihold now, þow wrecche, what mateer þow hast of sorwe moore than of ioye, what mater of meeknesse moore þan of pruyde. And what so euer þat foolles doon, loke euer þat þow be mungyng² of thy-self: Let the world wexe vil to þee, eer thou be vil to hit. And ouer al þis bihold in this myrour how þat in the laste horrible & dreedful houre, whan thi wrecchide soule schalle passe fro thi body, anon þeer schullen be reedy & present a greet & an horrible multitude of wykked spirites, mynistres of the foule feend of helle, rikt as it weeren as meny lyouns rorynge for to chase thy soule as for here pray. ¶ Thanne sodeynly þeer schullen appeere ful horrible plases of payne and of derkenesse, Places of drede and of quakyng, Places of gryndyng of teeth & of wepyng. Theer schal bee fretyng of wormes, and the hidous noyse of punysshede soules cryengge: 'Woo! Woo! Woo be to vs, þe synful wrecchede sones of Eue! And whan alle thise thynges and oother moo lyk to þise, zee and a þowsand-foold worse thynges þen mowen be spoken, [ben]³ i-herd, i-seye and felt of the wrecchid soule passyng out of the caareful body: how grysely and how muche dreed, feerdnesse & tremblyng schal thanne be in it, the whiche tunge may not telle. ¶ But no[w] i. aske of thee, seyenge thus: ¶ What schal it thanne profite to þe al thy boost of kunnyng,

¹ Cf. I. p. 428 v. 364.

² S mungyng (H myndful).

³ om in Mss.

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þe pompe of the poeple¹, the vanytee of the world², and al the dignytee of worldly couetise?³ Sothly, it schalle but encrece thi payne & thi woo, and after the quantite of thi lusty luyng heere, schal stoonde the quantite of thi payne þeere. And therefore amende þee now, whiles tyme is of mercy, so þat þow be not dampned in the dreedful day of goddes greete vengeance. And leerne wel, eer þow go hennes, to sauoure, to vnderstonde, and wisely to purneye þee for the laste þinges; so þat þow bee euer-moore reedy, what tyme þat oure lord cometh to clepe thee, for to entre with hym in to the blisse þat euer schal laste. To þe whiche blisse god brynge vs, that boughte vs with his precious feeld. AmeN.

IO.

A meditation of þe fyue woundes of Ihesu Crist.

Ms. Univ. Coll. 97, p. 262⁴.

Byhold specialy in þe fyue mooste notable woundes, two in his blessed hoondys, & two in his blessed feet, and þe mooste opene wounde in his rízt syde. In to thise woundys of Cristes blessed hoondys & feet, with Thomas of Ynde put In thyne fyngres, that is to seye thyne mooste sotyle pouztes & desires. And in the wounde of Cristes blessed syde, sythen it is the largeste and deppest, put in alle þin hoond, that is to seye al þi lyf and alle þine werkes, and þeere feel Cristes herte so hooete louyng þee; ande also þeere feel Cristis blessed herte-blood sched for thee and to rauwsome thi soule, also þeere feel the watir of Cristis syde stremynge out as of a welle of lyf, for to wassche þe and alle mankynde of synne. And þanne cleech vp watir of euerelastyng lyf withouten ende of þise fyue mooste opene woundis of Crist as out of fyue welle-sprynges. And vnderstond, see & bihoorde & leerne þat þe wounde in Cristes rízt hoond is the welle of wysdom. The wounde in Cristis lyft hoond is the welle of mercy. The wounde in Cristis rízt foot is the welle of grace. The wounde in Cristis lyft foot is the welle of goostly comfort. The largeste and the deppeste wounde þe whiche is in Cristis rízt syde, is the welle of euerlastyng lyf. ¶ Out of þe welle of wysdom in Cristis rízt hoond, cleech vp þe holsum watir of trewe leryng and techyng; leerne þeere how muche Crist god and man louede mannes soule, and how precious is mannes soule, ffor by-cause of the greete loue of mannes soule Crist Ihesu, þat is the wysdom of the fadir of heuene, schulde and wolde by þe ordynauce of the blessedde trynytee suffre his rízt wys rízt hoond so dispitously to be nayled to þe cros. ¶ Out of þe welle of mercy in Cristis lyft hoond, cleech vp deuoutly the swete watir of remission and forzeuennesse of oure synnes, and leerne bisyly heere for thy sauacion this lessun of mercy; for not-withstondyng þat the while mankynde was enemy to god, and eer that man hadde deserued it of god, zet oure blessed fadir of heuene spared not his owen sone but suffrede hym to be streyned on the harde cros, moore dispitously & greuously þan euer was schepys skyn streyned on the wal or vp-on þe parchemyn-makeris harowe agens þe sonne to drye, ffor it is likly þat þe blessedde armes of Ihesu Crist weren so soore i-strayned and sprad abrood on þe cros for oure loue, þat þe veynes to-broston. Leerne heer þanne in this welle of mercy in Cristis lyft hoond, in whos lyft hoond hongyng and weldyng be en alle richesses in heuene and in eerthe, how muche is his loue & how greet is þat flood euer flowyng and also spryngyng of his mercy frely profred to man, þat suffrede so grisly and greuously his blessedde armes to be sprad and nayled to þe cros, to profre his mercy and hym-self to vs his vnkynde enemyes. Therefore sithen euerlastyng goode god hath it of kynde, of custome & of myzt to do mercy, þat neuer may ceese ne faille but zef god loste his kynde, or loste⁵ his vertue, or loste his myzt; but sitthe this may neuer faille in goode god al myzty, al connyng & al welwyllynge: þerfore tristly and stedefastly out of þis welle of the wounde of Cristys lyft

¹ S world. ² S poeple. ³ Lat. terrene cupiditas dignitatis. ⁴ In Ms. Simeon, this piece is found fol. 61b. ⁵ Ms. left.

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hoond cleech vp þe watir of euerlastynge mercy of Ihesu Crist. ¶ Out of þe welle of grace in Cristys rízt foot, cleech vp þe watir of goostly reffresschyng, by bithenkyng þe inwardly what grace of sauacion was profred to vs alle in þat þat Crist hym-self wolde suffre his rízt foot so grisly to bee wounded of the whiche foot holy wryt speketh þat the foorme þat it tredit vp-on is worschipful for it is holy; and so hard to be nayled to the cros þat he wolde neuere parte fro thee but zef þow wolt alweies forsake hym. Heere þou myzt litzly cleche vp watir of greet grace profred to vs alle. ¶ Out of þe welle of goostly comfort in Cristys lyft foot, cleech vp þe loyeful watir of spiritual comfort & gladnesse, þat þe kyng of blisse louede so hertly oure soules þat for sanacion of vs he wolde suffre so soore a wounde with þat hydous nayl þorugh his lift foot þat was so tender—ffor þeer koomen to-gidere þe veynes fro Cristys herte; and þus suffrede oure blessedde Ihesu for helpyng of vs. Heer we mowen cleche vp of þis blessedde welle watir of goostly comfort and ioyeful gladnesse of oure soules with-outen eende. ¶ Out of þe largeste and deppeste welle of euere-lastyng lif in þe moste opene wounde in Cristys blessed syde, cleech vp deppest and hertyliest watir of ioye and blisse withouten eende, biholdyng þeere inwardly how Crist Ihesu god and man, to brynge þee to euerlastyng lyf, suffrede þat harde and hydous deeth on þe cros and suffrede his syde to be opened and hym-self to be stongyn to þe herte with þat grisly spere, and so with þat deeful strook of þe spere þeere gulchide out of Cristys syde þat blysful floode of watir and blood to raunsone vs, watir of his syde to wasshe vs, and blood of his herte to bugge vs. For loue of þise blessedde woundes creep in to þis hoot baap of Cristys herte-blood, and þeer bathe þee; ffor þeer was neuer synne of man ne of womman þouzt ne wrouzt þat was laft with lonely sorowe and hertly repentaunce, þat þeer ne ys in þis welle fully remysson to buggen it, and watir of lyf fully to clensen it and wasshen it. Therefore reste þee heere, counforte þee heere, lyue in Cristys herte with-outen eende Amen.

(Follows E. Rolle's Form of living.)

II.

Heere bigynneth a ful good meditation for oon to seie by him-self al-oone.

Ms. Univ. Coll. 97, p. 305.

Zef þou coueite to be maad cleene in soule as it may be heere, of al þe stathel of synne the which wol alweies leue in þee after þi confession be þow neuer so besy, so þat þow mowe by þat clennessse bee maad able to receyue þe special grace of god in encresyng of þi perfection: thanne bihoueth þe a certeyn tyme nyzt by nyzt or day by day contynuyng, as longe as þe þinketh it doth¹ þe good, in sum pryue place [be] by þi-self, and þeere gedere to-gidere þe myztes of þi soule, & specially þi mynde, in biholdyng of þi wrecchide lyuyng, seiynge þus with herte or with mowth, or with bothe to-gedere, zef þe bothe leste, & zef þe þenketh þat it doth þe good to do so: 'Lord Ihesu Crist', and eft-soones rerherse þise three wordes 'lord Ihesu Crist', til þe tyme þat þe þenke & þat þow feelee verreily þin herte acorde with þi mowth, and þanne passe forth & not erst, þough þow schuldest seie it neuer so ofte til þat it so bee. And whan þat it is so, seie þanne þus forth as i. telle þee, with þat saame acordaunce of herte and with mowth: 'Lord Ihesu Crist, i am þat wrecche, þe mooste wykkede synnere & þe mooste wlatsum of alle, þe whiche so wondirfullye hane wratthed þin highe maieste & so ofte, þat my wyt may not suffice² to telle it; for my synnes been as þe soond of þe see, þe whiche for multitude mowen not be nombred'. In þis biholdyng & heere, þow schalt sighe and sorwe as deeply and as hertly as þow maist; ffor, þat þat smythes³ file dooth to þe rusty iren, þe saame goostly doth a sorweful

¹ S do. ² S suffre. ³ S þe s.

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and a deep-fet sighyng to a synful herte. After þis biholdyng thus of þi wrecchide luyng in general, þow schalt haue mynde and¹ biholdyng of þe kyndenesse of þi lord god; and seie þus, bothe with herte & with mouth as it is seid bifore: 'Lord god al-mytty, sum tyme whan i. hadde no beyng and was nouȝt, þow brouȝtest me forth to þin ymage and to þi liknesse in to so noble a beyng aboue alle oother creatures, þorugh þe whiche, hadde i. not synned, i. myȝte haue had þee by grace in þis lif, and in þat oother haue seie þee face to face in blisse. And i, þis wrecchide erthely worm, þe mooste vyleste synnere of alle, haue in so muche deserued þe streitnesse of þi riȝtwys doom, þat but ȝef þow helpe me ȝeuyng me þi mercy, it weere bettere to me neuere to haue been bore'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of þe kyndenesse of his incarnation, seiynge þus, bothe with herte & with mouth ȝef þe bothe luste: 'Lord Ihesu Crist, art þow not he þat highe kyng of aungelis, so lowely mekyng þee and so wilfully for me takyng vpon þee alle þe charges & þe wrecchednesses of mankynde as hunger, þurst, and coold, with al þe remanant saue synne & ignorance; and i. lord, this wrecchide erthely worm, not mekyng me but highyng me in so muche þat i haue displeysd þin highe maieste, chaungyng þee þat art þe welle of euerlastyng goodnesse for a fewe foule stynkyng fleschly delytes² of þis wrecchide lif? A deere Ihesu, whider may i flee? huyde me may i. not, and schew me dar i. not'. Heere schalt þow sighe & sorwe as þow dedist bifore. And after haue mynde of the kyndenesse of his passion, and seye þus: 'Was it not Inough to þe, my swete lord Ihesu, þus to bicomme man for þe loue of man, but ȝef þow ouer þat for þe releeyng of so menyne deedly wrecches tokest vpon þee to suffre so harde betynges, so innumerable woundes, þat fro þe sole of þi feet to þe coroune of þine heed was no lyme ne skyn of þi blessed body þat it ne fomed ful of þi precious blode? A, i. wikkede curside wrecche, what may i doo? i am cause of þi deeth. Wheer may i wone? for by riȝtwis doom of resun alle the creatures þat been bitweene heuene & helle schulden figte aȝen my ononly body. Nowe trewely, lord, i. am wel apaied þat þei so doo: Let hem ryse, lord, as þin owene seruauȝt of þin owene houshold, and venge with maistrie her lord & here makere of me þis straunche fremde wrecche, þat so traytourly haue been cause of my lordes turment'. Here þow schalt sighe & sorwe as þow dedist bifore, hauyng goostly mynde of his precious passion, wounde by wounde, to þe holugh of his herte. But by-cause þat thise three kyndenesses bifore nempned, þat is to seye: thy makyng, his mankynd takyng, and his precious passion, haan bee do generally to alle oother as wel as to þee: þefore schalt þow after þis haue special mynde of sum special kyndenesse doon to þin ononly body bifore menyne oother, and seye þus: 'A goode swete lord Ihesu Crist, how menyne as worthi and by a þousand-foold moore worthy þan i, han be suffred of þee, swete lord, for to dye, summe in here modres wombes, and summe soone after here burthe bifore eny bapteem, and so to bee dampned to eendeles derknesse; and summe to lyue in here hethenesse to here [deth]-day, and so to be dampned to eendeles peyne? And i., swete lord Ihesu, of þin ouerhaboundaunt goodnesse & þorugh þe grace of bapteem am brouȝt in to þi foold, þe whiche is holy churche, to be a scheep of þi flokke pasturyng in þi lawe, þere be kept and saued fro þat apert dampnacion of alle mysbylenyng'. Here schalt þow þanke þi lord god as hertly as þow maist; & after þow schalt þenke þus and seye with þi mouth: 'How meny moore worthy and fer moore able to grace þanne i. am, by-cause of meny moo goode dedes doon after here bapteem þan i. haue doon after myn, been riȝtfully suffred of þee, swete lord, summe to been honged or heded, styked or drenched or sodeynly, deed in sum deedly synne, and so to be dampned to eendeles fuyr? ȝe sikerly, lord, it may be þat a þowsand moore worthy þanne

¹ m. a. erased in S. ² S dilices.

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i. am haan bec lawfully dampned to þe boilynge put of helle, þeere for to wone as longe as þou schalt be in heuene, for fewere synnes þan i. haue doon myn oonly body. And zet hast þow, my swete Ihesu, cleped me azen to þe grace of repentaunce in þis lif, þorugh þe whiche i. may be kept & saued fro al apert vengeance in þis lif, and after þis lif fro þat horrible dampnacion of alle fals cristene men in þe day of doom'. Heere schalt þow þanke þi lord as hertly as þow maist; and afterward þenk þus & seye with þi mouth: 'Lord god fadir of mercy and of comfort, what schal i. doo? for i may not make amendis of myne innumerable synnes þat i. haue wrecchedly wrouzt azen þi wil, I may not þanke þee of þe ouerhabyndant goodnesse & kyndenesse þat þow hast graciously doon to me, and zet i., þis¹ styntyng wrecche, vnnethes kan see þise greete kyndennesses doon to me. Now trewely, lord, i. weere worthy to be deed, slayn other hanged as an hound. But for i. may not sle me my-self, & also i. shulde not, perfore i. biseche þee, lord god al-myȝti, þat þow wolt sle me þi-self, þat so wrecchedly haue doon to þee. And zet if so bee þat þi greete pitee and þi greete goodnesse so bynde-In þi ríhtwisnesse þat þow like not to slee me thy-self, þanne i. biseche þee þat þow wolt sende þin aungel of ríhtwisnesse with his brennyng swerd, to taake vengeance vpon me. And zet þi muchel meeknesse & þi grete mercy wol not suffre þee to fulfille þe vengeance þat i. haue deserued, and me ouȝte not by þi lawe lord for to slee my-self for þanne dampnede i. my soule, þanne wol i. do þat in me is, and alle þat i. may doo: Heere i. zelde me to þe as þi boonde-man and þi prisoner, & þi perpetuel seruaunt, and² alle þe dayes of my lif neuer to departe fro þi seruyce. And þis, lord, wol i. do as mannes freelte wol suffre & specially myn, þe whiche freelte i. biseche þee to strengthe with þi grace for þi muchel mercy Amen'. Heere shalt þow falle to þe grounde & zelde þee to him as meekly and as hertly as þow maist; and after þat sitte vp and reste þee, þenkyng thus: How gode þat god is in him-self, and how fair þat he is in his aungelis, and how lordly þat he gouerneth alle hise creatures; and after þat, how swete he is in his loueres; and last of alle, how mercyful he is in³ synneres. And þanne seye þus bothe with herte and with⁴ mowth, withouten eny feynyng: 'My goode Ihesu, haue mercy on me. My faire Ihesu, haue mercy on me. My lord Ihesu, haue mercy on me. My swete Ihesu, haue mercy on me. My mercyful Ihesu, haue mercy on me. And not oonly on me Ihesu þough i. haue most neede, but in alle þe creatures quye and deede whiche þow hast bouȝt with thy precious blood Amen.'

I 2.

Heere is a good meditacion, the which seynt Anselme maade.

(A translation of St. Anselmi Meditationum II, (Migne 158, col. 722).

Ms. Univ. Coll. 97, p. 310.

My lif fereth me soore, ffor whan i. bisyli enserche it it semeth to me outhur synne, or withouten fruyt wel-nygh al my lif, and zet eny tyme þeer be seyn eny fruyt þeer-Inne, zet it is þanne but as it weere feyned, or imparfit, or in sum manere corrupt, so þat outhur it may not plesse god as it schulde do, or ellys it fully displesith him. Therefore now þow synful wrecche, þi lif not wel-neigh al, but fulliche al, outhur it is in synne & dampnable, or it is vnfruytful & despisable. But wharto make i. departesun bitwene vfruytful and dampnable?...⁴ ffor it is certeyn & trewe þat Treuthe seyde him-self in þe gospel: *Omnis arbor que⁵ non facit fructum bonum, excidetur et in ignem mittetur*, that is to seyn:

¹ om. in S.
dampnabilis.

² r. in?

³ Ms. qui.

⁴ S in his.

⁵ Lat. adds: Utique, si est infructuosa, est et

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'Euery tree þat bereth not good fruyt schal be kut down and cast in to þe fuyr'. And verrelliche, what profitable þing þat i do, outrey i. acounte it nouzt for to answer¹ to þe sustynauce of body þat i. mysuse. But who fedith eny beest þe whiche profiteth not as muche as it wasteth? and zet neuertheles, mercyful god, þow norisschest, fedist, and abidist þin vnprofitable worm, and stynkyng in synne. And wel i. may seie 'stynkyng in synne': for withoute comparisun moore suffrable is a roten hound to men, þan is a synful soule to god; and muche moore wlatsum is such a soule to god, þan is such an hound to men. Allas allas, now may i. clepe þe no man, but schame & repreue of al men, moore vile þan a beste, and worse þan a careyne. My soule is soore anoyed of my lif; I am soore a-schamed for to lyue, and dye dar i. not. Therefore what schalt þou now doo, a² þow synnere? Certes nouzt, but þat al þi lyf þow wepe al þi lif, so þat it al weepe it al. But zet in þis also is þi synful soule wrecchidly wonderful and wonderfully wrecchede, by-cause þat it sorweth not so muche as it knoweth þat hit schulde; but þus it slepeth siker in slouthe, rigt as it knewe not what it were worthy to suffre. What dost þow, þou bareyne soule? whi art þou so slough, þow synful soule? Þe day of þi doom cometh, It is rigt neiz and swift in his comynge. A day of wrath is þat day. A day of trouble & of anguyssch. A day of caare and of wrecchednesse. A day of myst and of derkenesse. A day of cloude and of whirlewynd. A day of trumpe & of clarionyng³. A þat bitter voys of þe dreedful day of oure lord! Whi slepist þou, þow synful soule and worthy to be wlated; whi slepist þow? For who so waketh not, & who so quaketh not at so greet a þunder, certes he slepeth not, but he is deed. Thow vnfruytful tree, wheer been þi fruytes? Thow tree þat art worthy an ax & a fuyr, worthy to be kut and brent, wheere been þi fruytes? Sothly þow hast nouzt but prikkynge þornes and bitter synnes; þe whiche wolde god þat þei prikkeden þee so soore by forthenkyng þat þei weren broke, and so schulden þei waxe to þe so bitter þat þei schulden vanyssche away. Perauenture þow wenest þat eny synne be luytel: but wolde god þat þe streyte doomesman heelde eny synne luytel. But allas, is it not so þat alle synne by brekyng of goddes heestes vnworschipeth god? Zus sikerly, zus. What synne þanne dar eny synnere seie þat is luytel? forto vnworschipe god whanne is þat luytel? A þow druye and vnprofitable tree worthy to euerlastyng fuyr, what schalt þou answer in þilke day, when it schal been asked of þee to þe twynclyng of an ee alle þe tyme of lyuyng zeuen to þe how þou hast dispended it? Thanne it schal be dampned in þe what so euer may be founden of werk or of slouthe, of woord or of sylence, to þe⁴ leeste þouzt, ze and of alle þat þow hast i-lyued, zef it haue not be dressed to þe wil of god. Allas! how meny synnes schullen breste vp þeere without warnyng as it were enemyes liggyng in a wait, þe whiche þow seest not now? Certes fer moo, & happily moore grysly, þan been þilke þat þou seest now. How meny þow wenest now been not yuele, how meny þow wenest now been gode, with open visage schullen þanne schewen hem to þe alther-derkest synnes? Theree withouten doute þou schalt receyue as þow hast wrouzt heere with þi body. Thanne, as now, schal not be tyme of mercy: Thanne, as now, schal no forthenkyng be receyued ne eny amendement suffred. Think þefore heere what þow art worthy to receyue þeere, and what þow hast doo. Zef þei been meny goodes and fewe yueles, make muche ioye; zef þei been [meny] yueles and fewe goodes, make muche sorwe. A thow vnprofitable synnere, whether þise thynges suffice not to þee for to make in þe hidous and greet gronyng in sorwe? whether þise þinges suffice not to þee for to drawe out of þee mergh and blood in wepynges? Cursed be þat wrecchede hardnesse, þe whiche þus heuy hameres been to lizte for to breke! A þat ouer-dulled slouthe, þe whiche þus scharpe prikkes been to blunte for to stire! Allas for sorwe of þat deede slepe, þe which so grysly a þunder is to hoos for to wakene! A þow

¹ Lat. nullatenus illud compenso alimentis.² Ms. And.³ L. clangoris.⁴ Ms. þee.

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vnprofitable synnere, ynouz þise thynges schulden bee to þee euere¹ for to contynewe in waymentynge: þise þinges oughten to suffice þee euermore to sobbe bisyly in wepynges. But wharto schal i. feynnyngly be stille, and stele eny þing fro þe eyen of my soule, of þe heuynesse and þe gretnesse of my wrecchede zouth: In pyne of þe whiche þeer schal þanne aryse withoute eny auysement so hastif sorwes & so wonderful woes, þat sodeynly of hem þere schal growe an vnuffrable tempest? Ceertes, þow wykkede synnere, al þis spedeth not to þee. And natheles, þouz i. seie al þat i. may þenke, zet may it not be lykned to þat þat þe þing is in it-self. And þerfore let þin eyen weep by day & by nyzt, and neuere to be stille. Put to weizte vp-on weizte, & sorwe vpon sorwe, fferdnesse vpon feerdnesse, and woo vpon woo: ffor he schal deeme þee to whom it falleth to punysche what þat eny trespassour or inobedient to god synneth; þe whiche hath zolde me good for euelle, and to whom i. zelde yuel for good; the whiche is now þe mooste suffrynge, and þanne schal be þe mooste vengynge; now þe mooste mercyful, þanne þe mooste ryzful. Allas allas, to whom haue i. synned? God i. haue vnworschiped. The² al-myty i. haue wratthed. O i. wrecchede synnere, what haue i. doo? to whom haue i. doo? how yuele haue i. doo? Allas þow wrathe of þe al-myty, falle þow not vpon me. Thow wrathe of þe al-myty, where maist þow be taken in me? Ceertes þeer is no þing in al me þat may suffice þee. O þe anguyssches and þe annuyes þat schullen þanne bee: For on þat oo syde schullen bee synnes accusynge, on þat oother syde streit ryzfulnesse soore aferynge; byneth, þe opene derkenesse of helle, aboue, þe wrathful domesman; withinne, a smertynge concience, and withoute, þe brennyng world. Vnnethes þe ryzt wys shal bee saued; a synnere þus biseged, where schal he holde hym? Thus constreynd, where schal i. huyde me? how schal i. appere? For to huyde me it schal be impossible, and for to appere it schal bee vnuffrable. I schal seeche where to huyde me, but nowhere fynde it; me schal agrise to appere, and euere i. schal be present. A who is he þat schal delyuere me fro þe hoondis of wratthed god? where³ schal i. haue helthe? where schal i. haue counseyll? Who is he þat is cleped þe aungel of greet counsell, þe whiche is cleped sauour, þat i. may crye on his naame? Ceertes, it is Ihesu, he him-self is þe inge whom i. dreede so soore. Looke vp þerfore azen now, þow synnere, bee of good hope and dispeire not. Hope in him whom þow dreddest. Fle to him fro whom þow fleddest. Crie vpon him meekly for mercy, whom þou hast soore agrened by pruyde. Ihesu, Ihesu, for þin naame Ihesu, do to me after þi naame Ihesu. Forzet now Ihesu þis proude trespassour, and bihold with mercy þis wrecche clepyng þi naame, Thy sweete naame, Thy delitable naame, Naame of comfort to synneres and of blessedde hope. For what is Ihesu to seie but 'sauour'? Therfore Ihesu, for þin owene self be to me Ihesus. Thow þat maadest me, lat me nouzt perisschen. Thow þat bouztest me, lat me not be dampned. Thow þat maadest me þorwe þi goodnesse, lat me not perisschen þoruz my wykkednesse. And as þow art þe mooste mercyful, suffre not my wykkednesse to leese þat þin al-myty goodnesse hath maade. Mercyful Ihesu, i. biseche þee know þat þin is, and wipe it a-wey þat is ootheres: Ihesu, Ihesu, haue mercy whiles tyme is of mercy, þat þow dampne not in tyme of þi doom. For what profit schalle be to þee in my bloode, zet i. schal descende in to euerlastynge corrupcion? For dampned men schullen noone preise þee, ne eny of þoo þat goon down in to helle⁴. Zef þow wolt suffre me lord entre in to þe broode bosum of þi mercy, it schal neuere bee þe streiter for me. Receyue me þerfore, moost desirable Ihesu, Receyue me with-inne þe noubre of þin chosyn; so þat i. bee fed in þee with hem, and preise þee with hem, and þat i. withouten eend ioye in þee, with alle þoo þat louen þi name. Amen.

¹ Ms. euere euere. ² Ms. Thee. ³ Ms. Wheree. ⁴ Ps. 113. 17.]

13. (Of three arrows on Doomsday).

Ms. Univ. Coll. 97, p. 316.

(This piece is an imitation of that ed. I, p. 112, and which is undoubtedly R. Rolle's).

Of þree arwes þat schullen bee schot on domesday.

Who so wol haue in mynde þe dreedful day of doom so þat he mowe be moeued with dreede to flee fro synne, as þe wise man biddeth his sone—*Memorare nouissima et in eternum non peccabis*, þat is: 'Haue mynde on þe laste þinges, þat is day of doom, and it schal kepe þe fro synne': heere ze mowen fynde sumwhat writen þeerof, how oure lord speketh by Ysaie þe prophete scienge þus: *Egredietur dominus de loco suo ut visitet iniquitatem habitatorum terre*, þat is: 'Oure lord schal weende out of his place for to visite þe wikkednesse of hem þat enhabiten þe eerthe'. Ceertes þis doom schulde souereynly be drad; ffor, as muche as he now doth mercy, so muche schal be þanne doo streit vengeable ritzwisnesse. For it is of god in liknesse, as it is of þe sonne. The sonne holdyng his cours passeth out of þe signe of þe lyoun in to þe signe of þe virgyne, and out of þe signe of þe virgyne in to þe signe of þe balaunce. The lyoun is a strong beest and a fel, & in þis signe was Crist þe sonne of ritzwisnesse bfore þe incarnacioun; ffor þat tyme he was so fel þat what man þat braake hise biddynges, anon he schulde bee deed—ffor, as it is seid, a man was doon to deeth for he gederede stikkens on þe sabat-day. But out of þis signe of þe lyoun he passide in to þe signe of þe virgyne, whan he took mankynde & was borne of þe virgyne Marie: and þanne was he maade moore redy to doo mercy, þan euere he was to doo vengeance. Thanne it bigan, & zet it lasteth, þat he, þat seide whanne he was in þe signe of þe lyoun: *Anima que peccauit cito morietur*, þat is: 'The soule þat synneth, anon it schal dye'; now, whanne he is in þe signe of þe virgyne, seith þus: *Nolo mortem peccatoris, sed magis ut conuertatur et uiuat*, þat is: 'I wol not þe deeth of a synnere, but moore þat he be turned þeer-fro and lyue'¹. But, certes, out of þis signe þus of þe virgyne, he schal passe in to þe signe of þe balaunce, at þe day of doom, where he schal weye alle oure þouztes, oure woordes, and oure werkes in euene peys of his ritzwisnesse, þat he may zelde to euery man after þe trouthe of his desert. And what he schal þanne doo? heere þow what he seith now by þe prophete: *Congregabo super eos mala, et sagittas meas complebo in eis*, þat is: 'I schal heepen vpon hem here eueles, and i schal dispende alle myne arwes vpon hem'. Three sharpe arwes schullen bee schot of oure lord in þat day vpon hem þat þeere schullen be dampned. The firste arwe schal be of clepyng to þe doom, whan as him-self seith: *Venit hora ut omnes qui in monumentis sunt, audient vocem filii dei, et procedent qui bona egerunt in resurrectionem vite, qui vero mala, in resurrectionem iudicii*, þat is: 'Tyme schal come þat alle þoo þat been in graues, schullen heere þe voys of þe sone of god, and so passe forth to þe doom'. Thanne þe wrecched dampned soule schal come to þe body, and seye to hit: 'Aryse þow curside caityf careyne, fro þis tyme forth withouten eny eende to be felow to þe deucl, and enemy to al-myztig god. Now þi ioye schal be turned in to woo, þi delit in to bitterness, and þi lauhtre in to wepyng. Now þi wrecchide schort lust schalle passe in to euerlastyng sorwe. Now it is fullliche fallen fro the, what so þow desiredest; now it is comen to þee alle þat þow dreddest. Now it is agoo al þat þow louedest; and now it is comen al þat þow hatedest. Cursid be þow, þow wrecched careyne; for in pyne of þi synnes, þi delices, and þi wykkednesses, sith i. passide fro þee i. haue besyly brend in helle. Cursed be þow helle-broñde, ordeyned to þe fuyr of helle þat neuere schal be quenched. Cursed be þe tyme in þe whiche i. first was coupled

¹ Ms. lyuen.

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to þee, for now i. may not leene þee, thi cursed companye i. may not eschewe; wol i. or nyl i., I am constryned to be knyht azen to þee. Goo we þerfore to-gidre bifore þe dreedful domesman, þeere for to heere oure euerlastyng dampnacion'. Thanne schullen alle þe wykkede men see þe iuste cause of here owene dampnacion writen with here owene hoondes in þe book of here consciences, boothe leerid and lewed, and reedyn it hem-self. And ȝef þou seie þat lewede men kunne not reede, .i. seye þat þeer is noon so lewede þat he ne kan reede þe lettre of hys owene wrytyng. Thanne þei schullen see þe domesman as he weere wood, forwratthed azens hem. Of þis woodnesse & þis wratthe speketh þe prophete in þe firste psalme of penaunce, where he preieth to be deluyered of hem boothe, seienge þus: *Domine ne in furore tuo arguas me, neque in ira tua corripas me*, That is: 'Lord, in þi woodnesse ouercome me not with skiles, and chastise me not in þi wratthe'. Noman þenke þat wratthe or woodnesse or eny suche troubled mannes passion may be in god; but herfore þei been set in scripture, for þe werkes of god in punyschyng and vengyng of synne schullen taake effect of suche passions as been wratthe and woodnesse in al synneres, þat outhur schullen be chastised by pyne þat schal haue eende as is purgatorie, þe whiche pyne is cleped heere þe wratthe of god, or elles þat schullen be pynd by vengeaunce in þe horrible peyne of helle þat neuer schal haue eende, þe whiche is cleped heere þe woodnesse of god. Al þis þe prophete David sauȝ in spirit, and þerfore he in persone of alle synneres, felyng him vnmȝyȝ to bere euer either, first asketh to be deluyered of helle, and sitteth of purgatorie, seienge þus *Domine ne in furore &c.*, as ȝef he seide þus to oure vnderstondyng: 'Lord, i. biseche þee þat in þe dreedful day of doom, where þow schalt haue þe to synneres as a man þat weere wood, spaaryng no þing, þat þow ouercome me not with skiles in fynal conclusion, so þat i. be not convict for euere and be ateynt in a schameful inconuenient of euerlastyng reproewe; & herfore i. seye Argue me not, ffor arguyng, as clerkes knowen wel, is to ouercome an oother with skiles. But ȝef me grace, goode lorde, so to argue and forto ouercome with skiles of þi lawe þe erroours of my blynde conscience heere in þis lif, whiles tyme is of mercy, þat i. may hertly forthenke hem, and cleerly confesse hem, and lawefully amende hem, by ensauple of newe cleene luyng to men, feruent preier to god, and by discret chastisement of my-self heere whiles i. lyue, so þat þou haue no wil to chastise me in þi wratthe after þis lif in purgatorie. And þat it be þus, *Miserere mei domine quoniam infirmus sum*, þat is: Haue mercy on me lord; for i. am vnmȝyȝ to bere euereyther, that is þin arguyng in þe doom, ne þi chastysment in purgatorie, but it so be þat i. be vp born with þi mercy'. O that dreedful day of oure lord! Þanne schullen alle wykked men see hem sitte in þe doom with Crist, whom þei haue heere dispised; and in þis sight been troubled with an horrible dreede, seyenge þe woordes of þe wise man: *Hii sunt quos aliquando habuimus in derisum &c. Nos insensati &c.*¹, þat is: 'Thise been þoo þe whiche sum tyme we hadden in scorn and despit. We vnwitty wrecches heelden here lif woodnesse, and here eende withouten honour: but lo now how þei been accounted amonges þe sones of god'. Thanne amonges al þat multitude þei schullen not fynde oon þat schal haue compassion of hem, but alle schullen bee glaade & consent with god in here iuste dampnacion, after þe woordes of þe psalme seienge þus: *Letabitur iustus cum viderit vindictam*, þat is: 'The riȝtwis man schal be gladed whan he schal see þe vengeaunce'. Thanne, as Crist seieth in þe gospel: thei schullen seche for to entre in to þe creuys of stones, and in to þe swelwys of þe eerthe, fro þe dreedful face of oure lord. Thanne schullen þei preie monteynes to falle vpon hem, and hulles to huyden hem, so woo þei schullen be on euery syde. And þis is þe wounde of þe firste arwe. The secounde arwe schal be an arwe of scharp repreuyng of alle fals cristene men, whan he schal seie to hem þus: 'I was an-hungred, and ȝe ȝeue me noo mete; I was a-þurst and ȝe ȝeue me no drynke; I was naked and ȝe ȝeue me² noon herbere; I was seek and in prison

¹ Sap. 5. 3. ² H adds no clothes; I was a geste and ȝe ȝaue me.

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and ze visyted me not ne dede me no comfort'. O what þis voys schal bee dreedful whan it schal be seid to hem þat as ofte as þei deden not þise þinges to eny þat neede hadde in his naame, so ofte þei deden hem not to him. And no wonder þouȝ þis voys schal bee dreedfull in þe day of doom, sitthe we reden in þe gospel þat Crist, whan he koom in fourme of a seruauȝt for to bee deemed of þe false Iewes, seide to hem þat souȝten for to take hym: 'I am he': and a-noon þei zeeden abak and fellen to þe eerthe. Zef he¹ þat whan he was deedly and koom to be demed, hadde so feerful a voys, þat with his oo woord þrewȝ to þe grounde so meny steerne men of þe Iewys, a fer moore feerful voys schal he haue whan he schal come vndeedly with his oost of aungelis & of seyntes for to deeme þe quyke and þe deede, euery man after þat he hath deserved. And þerfore seith Iob: *Cum vix paruum stillam sermonum eius audire non possunt, tonitruum magnitudinis eius quis potest sustinere?* þat is: 'Sitthe man may vnneethes heere a luytel drope of his woordes, þe grette þunder of his doom who schalle mowe suffre?' As who seith noone. And þerfore seith seynt Bernard þus: *Cum peccator accusatus fuerit & consciencia propria contra eum testimonium perhibuerit et omnis creatura dei insurrexerit contra eum in vindictam, gravis ut sagitta erit vox domini ad sustinendum*, þat is: 'Whanne þe synful kaityf schal be accused, & his owene conscience schal bere witnesse aȝens him, and euery creature of god schal ryse aȝens him in vengeance: greuous as an arwe schal þanne be þe voys of god to suffre'. And þe prophete Ieremie seith: *Sagitta vulnerans lingua eius*, þat is: 'The tunge of him schal be as an arwe woundynge'. And þis is þe secounde arwe. The þridde arwe schal bee an arwe of eendeles dampnyng of alle wykkede men, whan he schal seie to hem: *Ite maledicti in ignem eternum qui preparatus est diabolo & angelis eius*, þat is: 'Goo ze cursede wȝtes in to euerlastynge fuyre, þe whiche is ordeyned to þe feend and to þe aungelis of him'. This arwe schal woude hem þat it falleth on so greuously, þat alle þe lechis, phisiciens & surgiens, ne zet alle þe creatures in heuene & in eerthe, schullen not mowe heele þe wounde of it. Thanne schal þe opene eerthe swelwe hem down in to helle, where þei schullen be turmented with feendis euermore withouten eende. But alas! þeer been, i dreede, ful meny þat neuere wollen bileue þise þinges eer þei feelen hem. Of whom seith seynt Euseby þus: *Ve ve² quibus est datum hoc prius sentire quam credere*, þat is: 'Woo, woo be to hem to whom it is zeuen rather to feele þise þinges þan to bileue hem'. & þus eendeth þe þridde arwe. But þanne schal Crist turne to hem þat been on his rizt half, and seie þus: *Venite benedicti patris mei, percipite vobis regnum quod vobis paratum est a patre meo ab origine mundi*, þat is: 'Cometh to me ze þat been þe blesseid children of my fadir, and beeth parteneris of my ioye in þe kyngdom þat was ordeyned for zow by my fadir fro þe bigynnyng of þis world'. To þe whiche kyngdom and ioye he brynge vs þat bouȝte vs with his precious blood. AmeN.³

¹ Ms. he þat. ² Ms. de.

³ In the Ms. follows: Sermo per Iohannem Gregory, Fratrem Augustinensem de Neuport: Be his awne propre blode he entred in, Hebr. 9; and then the following will:

Copia testamenti Roberti Folkyngham.

In þe name of almyghty Ihesu I, Robart F., beynge in hool and cleere mynde, þe vi day of Iuylle þe zeere of our lorde a thousand þre hundredth foure-score & nynetene, make my testament and my laste wylle in þis manere. First I by-take my soule in to þe hondes of al-mȝty god, bysechyng to oure lady seynte Marye and to alle þe hoolle compaygnye of heuen to preye for mercy and grace for me. Also I by-qwethe my wrecchyd synfulle body to beei heere in erthe, abydyng þe dredful doom of god, in suche place and manere as yt lyketh to his wyse endeles purueaunce. Also I wylle þat at myn enterement þere be a-bowte my body bot twey tapres of wex and foure torches of wex, þe whiche torches I wille be zeuei to brenne atte þe leuacioun of þe sacrament whil þei wil dure, in þe same chirche þat I schall be beryed Inne. Also I wille þat in alle þe haste þat

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The same Ms. Univ. Coll. 97 in the beginning contains an Exposition of the 10 Commandments (which I here omit) and the following 2 pieces; all these are also extant in Ms. Laud 210 (beginning of 14. wanting), and N. 14 besides in Ms. Bodl. 938, Harl. 2398, Cajus Coll. 209 (a shorter text, from Ms. St. John's Coll. Oxf. 117, is ed. in Maskell Monum. Ritual. III p. 413).

14. (Visitatio infirmorum)¹.

Here begynneth how men þat been in heele schulde visite seeke folke.

My deere sone or doughter in god, it semeth þat þou hiest the faste in þe way fro this lyf to godward. Ther þou schalt see alle þi forme-fadres, apostles, martirs, confessours, virgines, and alle men and wommen þat been sauȝd; and for gladnesse of suche felaschipe be þou of good confort in god. And þenk howe þou most after this lyf legge a stoon in þe walle of þe citee of heuen slyghliche with-owte eny noyse or stryf. And therefore eer þou wende out of this worlde, þou most polissche thi stoon and make it redy, ȝef þou wolt not ther be letted. This stoon is þi sowle, which þou most make stronge thorough riȝt byleue, and faire þou most it clense þorghe hope of goddis mercy and þarfit charyte, the whiche heelyn² the multitude of synnes. The noyse þat þou most make heere in worchyng of this stoon, is ofte for-thynkyng³ of þi synne, whiche þou most knowleche to god knowing the gilty, and ther-after it is profitable

yt may be doo after my deth þere be sayde a thousande masseȝ for my soule & for alle Cristen soules. Also I be-quethe to be doon in almesse after dyscrecioun of myn Executours in alle þe hast for my soule, for þe soules of my fadre, modre and of alle hem þat I am endebted to by way of kynde, by way of ffriendshipe, or by way of restitucioun, for þe gode I haue had of heres by any way, fourty pounde of golde, and ouer þat, þat þei haue part of alle þe preyours, goode dedes and almesse þat I haue do or ordeyned to be doo, as wel in þis testament as to-fore in alle my lyf. Sythene I ȝeue to William Flete my Cosyn fourty marke of golde, and alle myn horses, a blew bed of Arras werke, twey payre schetes, my best haberioun, my pysaȝ, my ketylle-hat, and myn armyng sword of Burdeux. Also I be-queti to Iohan of Brugge an haberioun, a basynet, a longe dagger of Burdeux harneyside with syluer in manere of a sword. ¶ Also I ȝeue to Thomas Salman an haberioun and a basynet. ¶ Also I by-queti to William Flete my Cosyn alle þe remanant of myne armeure. ¶ Also I by-qwethi to sir William Countour a longe sangwyn gowne furred with Calabir. Also I by-queti to Thomas Heighelme a gowne of blak worstede furred with beure. ¶ Also I wylle þat alle þe debtez þat any man cane resonably axe, þat þei been payed. And þe remanant of alle my goode, where so it be in þe handes of my debteurs or elles, I be-qweth it to Ionet my wyfe, to gouerne and susteyne with hir and Elianor my doughtre, and eke to doon in almesse for me, and for here, and for alle hem þat we been endebted to doon for by any way as sche may resonably, nouȝt amensynge gretely here lyfode ne here poure stat. The executioun of whiche thynges above-sayd after my laste wille to be doon and fulfillide, I make myn Executours Ionet my wyfe, William Wenloke Squiere, Sire William Countour, Preste Thomas Heighelme, Thomas Salman, William Flete my Cosyn; preyinge to hem for goddes sake for charitable dede of almesse, and for þe souereyn trust I haue in hem þat þei wille take þis charge on hem and refuse it by no maner way. Writen þe day and ȝere to-fore nempned with myn owen honde in wittenes of my laste wille, and ensealede with my seal. / *Probatum fuit hoc testamentum coram nobis Iohanne Lyntoȝ, Reuerendi patris domini Thomae dei gracia Cantuariensis Archiepiscopi Commissario generali, XII Kalend. Decembris, Anno domini Millesimo CCCmo Nonagesimo Nono. Et commissa est administracio Iohanne relicte & executoribus Reservatis.*

¹ This piece is a combination of extracts from St. Augustine's Visit. Infirmorum, and Anselm.
² B couereþ. ³ B biþenking þee.

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to þe to haue conseil of trewe preestes the whiche owen to blesse the poeple, tellynge hem that been sorrowful for here synnes that þei schullen thorough goddis mercy been asoylid of hem. The strokere¹ wherwith þou slykest² this stoon, is verrey repentaunce þat þou schalt haue in thyh herte sorwyng of þi synne, smytynge thi-self on þe brest with greete sighyng⁴ of sorwe and stedefast wil to turne no moore azeine to synne. And whan þou hast maad redy þus thi stoon, þat is thi sowle, thanne myght þou go the redy wey to god, and legge þi stoon sykerliche with-owten noyful noyse in þe citee of heuene. And therfore i. con-seile þe in þis lyf þat þou schryue the cleene to god and make þe redy; ffor grisely deuelys, the whiche han tempted men to synne in this lyf, wollen in the laste hour been ful besy to begile hem, and nameliche with wanhope⁵ of goddis mercy. And this is not oonliche to telle⁶ to syke men, but eke to hoole men, ffor euery day a man neigheth his deeth neer and neer, ffor the moore a man in this lyf wexith in dayes and zeres, the moore he vnwexith. For, as seyntes seyn: þe firste day in the whiche a man is born is þe firste day of his deth, ffor euery day he is diyng while he is in this lyf. And therfore seith þe gospelle: 'Awake⁷, for þou wost nenere whiche hour god is to come, in thi zouthre or in thi myddel age or in thi laste dayes, or preuyliche or openliche⁸'. And therfore [loke] þat þou be alwey redy! For it is semliche þat þe seruauit abyde þe lord, and not the lord his seruauit. And nameliche whan greet haste is, he is worthi blame þat is vnredy. But grettere haste no man redith of, than schalle be in þe comyng of Crist. And therfore⁹ waketh in vertues; ffor whan the zate is schet, it is neuere aftir openyd. And perfore, brother or suster in god, wete þow þat god visiteth men for here synnes diuersliche: summe been visitid with scharp prisonyng, summe with sclandre and bacbytyng, summe with outrowthe of fals men, and¹⁰ summe with diuerse seeknesse; and zef þat synne were clene away, thanne seeknesse schulde slake. Here-of bereth þe gospel witness where Criste seide to ten myselis whanne thei weren heelyd of here lepre: 'Goth, he seith, and nyle ze¹¹ synne moore, lest ze fallen wesse', als who seith: for zoure synne ze hadde this seeknesse. And perfore þe lawe wolde by ryght iustice þat no leche schulde zeue bodyliche medicyne to a seek man, but zef he were in wille to take goostliche medicyne and to leue þe synne þat woundeth his¹² sowle, schryuyng hym trewliche with good wille to don no moore euyl. For so¹³ he resceyueth god, dwellynge in parfyt charite. And who þat is treweliche thus i-schryuen and dwellith in verrey repentaunce, I drede not that¹⁴ the seeknesse ne schalle slake whiche he hadde for his synne. Or elles his peyne¹⁵ suffred with meekenesse, schal turne hym to muche merit in blisse aftir þis lyf. Perfore zef thi peynes slake not, comforte the in god in this manere.

How a man schulde comforte a nother þat he grucche not whanne he is seeke.

Brother or suster, louest þou god thi lorde? he or sche, zef thei mowe speke, wol seye ze¹⁶; or peraventure, zif they mowe not speke, thei wole thenke ze. Thanne thus: Zef thou louest god, þow louest alle þat he doth; ande he scorgeth the for thi profit and not for his; and perfore þou schuldest gladliche suffer hym and loue hym, ffor he wol not punyssche twyes hem þat meekeliche suffer hym. And þat his chastisyng in this lyf is alle for loue, scheweth Salomon wher¹⁷ he seith: 'Sone, grucche not a-zeins the chastisyng of thi fader': ffor it is no sone whom the fader chastiseth not. And this acordeth with resoun, and eke with comun manere of speche; ffor zef a man see a nother mannys childe do euile in his faders presence, and his fader chastiseth¹⁸ him nought, thanne wol þat other man say that it is not his childe, or ellis that he loueth hym nouzt; ffor zef he were his child, or ellis þat he¹⁹ louede hym, he wolde chastise hym. And therfore be nought euile paid of thi faders chastisyng of heuene, ffor he

¹ BH stroke. ² B striketh, H smyttest. ³ B for. ⁴ B sighingis. ⁵ BH dispeire. ⁶ B sey. ⁷ B wake. ⁸ BH apertliche. ⁹ B forþi. ¹⁰ om in B. ¹¹ n. ze om in B. ¹² B the. ¹³ Ms. se. ¹⁴ B þat ne. ¹⁵ BH peynes. ¹⁶ B 3ea. ¹⁷ B ther. ¹⁸ B chastise. ¹⁹ þat he om in B.

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seith hym-self: 'Whom i loue I chastise'. Also seeknesse of body, meekliche suffrid, maketh helthe of sowle¹, and soule-helthe is not but oonliche of god. Therfore despise not goddis scorgynge, but whanne god chastiseth the, þanke hym and loue hym, þat he amendeth the, ²vndirnemeth þe, and blameth the; ffor alle this is token of loue ande scheweth³ that he wol not punysshche the⁴ in his wrathe ne in his woodnesse, but of his greet goodnesse he wole haue mercy on þe zef þou wolt⁵ leene thi synne. And þerfore þank thi god, and specialliche that he hath largid to synful men his mercy aboue his wrathe. Drede this lord as sone &⁶ not as seruauunt: ffor he is thi iuge þat wol not dampne the but zef þou wolt not for lust and coueitise leene thi synne, but he wol haue mercy on the, and therfore mercifullliche he chastiseth the, and ther þow hast deseruyd euerelastyngliche⁷ his wrathe and to be dampned for euere, he putteth-ouer his vengeance and of grete mercy he suffreth vs to amende owre defaults, and punyssheth vs but a while. And⁸ þerfore dispise not his zerde of mercy, ne grucche not therazeyns, but suffre it gladliche, ffor alle þe domes of god been rightfulle. Now þanne⁹, sithe seeknesse of body is helthe of soule, and wole or nyle þou þow schalt haue it er þou dye, and zef þou grucche azeyns god, with þi grucchyng þou makest thi sowle moore feble and so þou harmest thi-self with thi grucchyng ffor nothyng is wers to a seek man þan to be malencolious, and eke¹⁰ þou greuest thi fadir þe whiche coueiteth to be thi leche, and þus as a fool¹¹ þou harmest thi-self in¹² double manere: oon is þat þou greuest thi god, another is¹³ þou leisist thi meede þat þou schuldest haue zef þou suffredest alle maner diseses¹⁴ pacientliche to þe deth; and þogh a man sum-tyme may not kepe pacience in sekenesse for greet access¹⁵ of diuerse passions, neuertheles he schulde, byfore thei koomen and after þe passynge of hem, purpose in his sowle to suffre alle anoyes pacientliche, and whan his hors grucchith, þat is his flesch, his spirit schulde be redy to suffre, and aske mercy for þe grucchyng of his flesch, knowynge þat alle bodiliche anoyes suffrid meekliche in this lyf maketh þe sowle fayre and stronge and rightliche¹⁶ to passe from purgatorie to heuene: wherfore we schulden with good wille herie¹⁷ god, and with glad herte take¹⁸ diseses. Think þat zef þou haddest be traytour to the kynge wherfore þou haddest deseruyd hangyng and drawyng, and he hadde forzeue the thi deth and punysshed the but a lytul while in an esy prisoun: how moche were þou holden to hym. Muchel moore þou schuldest bythenke the how¹⁹ thou hast be traytour to god and therfore deseruyd euerlastyng peyne, and zet this merciful lord forzeueth vs heere eende-deeth þe whiche we²⁰ deseruyd, and punyssheth vs here but²¹ a lytel with bodiliche seeknesse, zef we wollen meekly take his chastysyng.

Zef deeth goo faste on a man, speke to hym thus.

Brother or suster in god, zif þou sawe or bithoughtest in thyn herte þe meschiefs of this wrecchid world and þe ioyes of heuene, þou schuldest desire to be with god þough þou were lord of alle this world, and zef þou stode in grace, thou schuldest desire to forsake it to come to heuene; ffor hooly writ seith: 'Blessede be þei þat dyen in god'. Loke þe bigynnyng of this lif is care and sorwe; lyuynge ther-Inne, what is it but muchel trauail withowte fruyt, tene and disese, where-þorough many men been ouer-comen with diuers temptacions and forzetyn here god, and so þei comen to an euyl ende? Loke now whether it is better to dye wel or to lyue euele. Zef þou stonde in verryay repentance and laste ther-Inne, stedefastyche byleuyng in the mercy of god, thou maist dye wel. But harde it is to lyue wel fullliche in this wrecchede worlde, ffor þe holy prophete seith þat 'eueriche man is a lyere', þat is to seye, for his firste forfeture euerich man synneth whiles he lyueth in this wrecchide lyf outhur for lyinge of seruyng god after his comaundement, or ellis for þat he serueth hym not aftir his worthynesse; ffor hooly writte seith þat seuen sithes in the day falleth the rígtwyse man, and seynt Poul seith that no man lyueth in this lyf with-

¹ B soule hele. ² B & v. ³ ande sch. om in BH. ⁴ om in B. ⁵ B endelesly.

⁶ B foliely. ⁷ BH on. ⁸ BH þat þou. ⁹ BH of disese. ¹⁰ BH axes. ¹¹ B lighier.

¹² B sch. deuoutly þank. ¹³ B resseyue. ¹⁴ B hou þat. ¹⁵ B haue d. ¹⁶ B wiþ a l. b. s.

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owte defaute. Ther-fore we schulden prey to god with greet desir, zif it were his wille, þat we weren deede and lyueden with hym. For þe wrecchidnesse of this world may no man telle. For heere is hunger of goddis lawe and fewe þat desiren ther-aftr, and þei þat thristen þer-aftr, been ofte-tymes slaked with bittere venym; and therefore þe charite of meny¹ wexith coold thorough þe heete of wykked couetise, ffor long trauaille and greet þat men han aftr worldliche bisynesse, and lustes maken meny men so weery þat þei suffisen not to come to a good ende. For this lyf is ful of envye, ²wrathe, glotonye, ³lecherye, ⁴prude, ⁵slouth, couetise, ⁶falshed, manslaughter, and thefte, and of manye othere wykkednesse þat spryngen of thise, and ther nys no man þat he¹ ne hath summe of thise, ffor no man in this lyf lyueth with-owte synne; and manye men been acombrid² with alle thise, and zet thei kunne not ne wollen not dischargen hem. Ande therfore þise filosofres þe whiche knewen the wrecchydenesse of this lyf, maaden greet sorwe whan here children weren bore, and greet ioye whan thei dyeden and passeden from þe wo of this fals worlde; and as men fynden write, seynt Austyn whan he schulde be deed, spak to deeth in this manere: 'Welcome Deeth, end of alle wykkednesses; ffor þou art ende of trauaille to hem þat han heere wel trauaillyd; ffor thanne and no rather⁴ bygynneth þarfitliche¹ goode mennes eese in endeles blisse³. What man may by-thenke þe þat hee profit and þe blisse þat thou bryngest with þe? Therefore þou art desirful to me. For a trewe cristene man may not euele dien, ffor aftr this lyf he schalle lyue with Criste.

Whan thoue hast tolde hym alle this, or ellys zef þou myght not for hast of deeth: bygynne heere eer his mynde goo from hym:

Brother or suster, art þou glad þat þou schalt dyen in cristene feith? *H* ze¹. Knowlechist þou to god þat þou hast not lyued aftr his comaundementz? *H* ze. Art þou soory þat þou lyuedest not as þou schuldest? *H* ze. Art þou in² good wille to amende alle trespassis³ doon azens god and thyn euencristene, zef þou haddest space to lyue? *H* ze. Truste[st]⁴ þou stedefastliche that god may forzene the and alle men here synnes, though þou ne noon othere make heere fulliche¹¹ asseth for hem? *H* ze. Leuyst þou in god fadir alle-mighty, makere of heuene and of erthe and of alle þat been in hem? *H* ze. Leuyst þou þat the fadir and the sone and the holy goost been zre persones and oo god? *H* ze. Leuyst thou that oure lord Iheru Crist goddis sone of heuene was y-conceyued oonliche of the hooly goost and took fleeshe and blood of oure lady seynte Marie, and sche mayden ande moder aftr his burthe? *H* ze. ¹¹Leuyst thou þat oure lorde¹ Iheru Crist suffrede harde payne and deeth for oure trespassis and¹ not for his gylt? *H* ze. ¹¹Leuyst þou þat he was aftr his deeth buryed, nad roos the thridde day in flesch, and steygh to heuene, and sente þe holy goost, ande schal come to deeme boothe wikkede and goode, zeldyng hem aftr here trauaille? *H* ze. Thankest thou hym of al thyn herte for thise greete goodnesses¹² þat he hath doon wilfullyche to mankynde? *H* ze. ¹¹Leuyst þou þat þou ne no man may be sau'd but thorough his passiou¹³ and his mercy? *H* ze. While thi sowle is in thi body, put boollliche¹ alle thi trust in his mercy, preyinge hym for his moder loue to¹³ sette his greete passiou¹³ by-twixe his doome and thi synnes, ande trust treweliche þat he wol of his goodnesse doo to the better þan þou kanst desiren. And haue þou¹ therfore stedefastliche to thyn ende his passiou¹³ and his greete mercy in thi mynde, ffor there-thorough oonliche been alle enemyes ouercomen. Therefore medle thi þought with his passiou¹³, & wrappe¹⁴ þe as in a cloth in his mercy, and trust stedefastliche ther-Inne; nouzt thenkyng on thi wyf, ne on thyn children, ne on thi riches¹⁵, but oonliche¹⁶ and stedefastliche on the passiou¹³ of oure lord Iheru Crist, hauyng the hard passiou¹³ þat oure lord Iheru Crist suffrede on the cros lastyngliche in thi mynde. ¹⁷And zef þou byholde any cros or ymage

¹ om in B.

² B &.

³ B combrid.

⁴ B soner.

⁵ B ioy.

⁶ B he answeriþ zea.

⁷ B Hauest þou.

⁸ B defautis.

⁹ Ms. Trusteth.

¹⁰ B ful.

¹¹ B beleuyest.

¹² BH goodnes.

¹³ BH þat he wol.

¹⁴ B wlappe.

¹⁵ From here extant in Ms. Laud 210, fol. 98.

¹⁶ L spec-

cialiche. ¹⁷ Cf. St. Aug. Vis. inf.

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y-maad with mannys hondys, wite þou wel þat it¹ is not god, and therfore sey or thenk in thyh herte: I woot wel þou art nought god² but ymaad³ aftir hym, to make men haue þe⁴ moore mynde of hym after whom þou art ymagid. Therefore, lord fadir þat art in heuene, mercy I aske the of alle þat I haue trespassid, and þe wilful passiou⁵ of oure lord Ihesu Crist the whiche he suffrede for mankynde, merciful fadir of thi goodness be it bitwyxe me and myne euele dedys, and the greete merite of oure lord Ihesu Crist queeme it to þe for al þat I schulde haue disseruyd and dofi and dede not; and also, merciful lord fader of heuene, zef it be thi wille, i byseche þe that alle þe beenfetis [þat]⁶ oure lord Ihesu Crist 'aftir thi biddynge dede heere in erthe for saluaciou⁷ of mankynde⁸, stoonde bitwixe me and thi wratthe. And blisful lady moodir of mercy seynte Marie, qwene of heuene, 'lady of alle' this worlde, and emperise of helle, as þou disseruedest byfore alle wommen þorugh the goodness of god to beren with-owten wem of thi maydenhood Ihesu Crist saueour of mankynde, soo⁹ þou biseche thi blessed¹⁰ sone for me that alle¹¹ myne synnes be¹² forzeuen¹³. And¹⁴ lord al myghty¹⁵ Ihesu Crist, sitthe thyh hooly gospel witnesseth þat þou wolt nought the deeth of synful man but that he bee turnyd from synne and lyue, haue mercy of me synful wrecche¹⁶, after thi woord, and as þou blamedest Symount for he hadde indignaciou¹⁷ þat Marie magdeleyne¹⁸ for hire synnes schulde neighe the, haue mercy of me moost synful, and lord Ihesu¹⁹ as þou clepedist Zachee and Poul and oother diu²⁰erse from here²¹ synnes, dispise nought me þat come to the wilfulliche wyth-owten suche clepyng; and though i haue longe leyn in my synne, thenk lord²² on the greete mercy þat þou haddest and schewedest to mankynde that he schulde not schame ne despire²³ of thi mercy alle-though he hadde longe leyn in synne, whan þou haddest no desdayn to reere Lazar alle-though²⁴ he hadde leyn in his graue foure dayes stynkyng²⁵. And herfore i. truste to þe, lord²⁶, for þou art fadir al-myghty in whos mercy i. truste, to whos refuyt i. fle. With greet desire I come to þe hyenge: lord, dispise me not²⁷, though i. be wrecched and synful²⁸, ffor i. truste fulliche²⁹ to thyh help in alle my greete neede. For i. knowleche þat³⁰ i. may not helpe my-self ne azeyn-bugge me with my dedys: but stedefastliche i. truste in thi passiou³¹, that it suffiseth to make ful³² asseth to þe fadir of heuene for my synnes. Therefore, lord, bryng me out of care and haue mercy on me; ³³I trust not to my dedys but i. despise to trusten in hem, ffullyche trustynge to thi greete mercy, dispisyng my wikkide dedys. For þou art my god in whom i. trowe stedefastlyche is alle myght and³⁴ mercy and good wyl³⁵, wherethourgh i. hoope to be sau³⁶yd. And therefore to the, þat art ful of mercy, i. knowleche my synne þe whiche i. haue doon thourgh³⁷ myn owene defaute. I knowleche my gilt: haue mercy of me, ffor i. trowe treweliche þat þou denyest thy mercy to noone þat treweliche trusten therto. And in trust ther-of i. forsake wyth alle myn herte this lyf, to lyue with the. In thyne hondys, lord alle-myghty and merciful, I bitake my soule; For fro the bygynnyng of this worlde hath thi mercy be reedy to synful men, and so i. truste it schal be to me in myn ende. Therefore, god my lorde ful of trewth, take my sowe, for it is thyh; ³⁸doo therto as the lyketh; ffor i. woot wel³⁹ of thy goodness it schalle fare bettere than it hath disseruyd. Receyue it, and help it: for in thyne merciful hondys i putte it. AmeN.⁴⁰

¹ L þat. ² L my god. ³ L ymaged, BH ymage. ⁴ om in B. ⁵ om in L. ⁶ Ms. (& LH) of. ⁷ L whiche a. ⁸ om in LBH. ⁹ L & l. ¹⁰ LB be alle. ¹¹ LBH f. me. ¹² om in LB. ¹³ lord Ihesu om in LBH. ¹⁴ B hed. ¹⁵ Ms. disespere. ¹⁶ BH bour-al. ¹⁷ B stynkand. ¹⁸ LBH not me. ¹⁹ L s. & wr. ²⁰ om in BH. ²¹ LH a ful. ²² L for i. ²³ L & alle. ²⁴ B goodness. ²⁵ B in. ²⁶ L to do. ²⁷ LB wel I woot. ²⁸ L Explicit visitacio infirmorum.

15.

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Diliges dominum deum tuum ex toto corde tuo, ex tota anima tua, et ex tota mente tua &c., Luce decimo.

Thou schalt loue thi lord thi god of al thyng herte, of al thy lyf, of al thi mynde, and of al thi strengthes or myghtes; and thyn neighebor as thi-self'. In these two comaundementz hangeth alle the lawe and prophetis. ¶ Thanne þou louest god of al thyng herte, that is to seye of al thyng vndirstoodyng: whanne þou schapist alle thyng vndirstoodyng pryncipalliche to knowe the endeles myght and rightwysnesse, the endeles wysdom and charite & mercy of thi god: howe god is redy & wyllly & kunnyng to venge synne and punysshche wykkide men þat wyll not leue here synne, and how god is merciful and kunnyng & myghty to forzeue synnes to hem þat han verray repentaunce of there wykkide synnes; and for this vndirstoodyng of thi god þou most fle and destruye synne bothe in the & in other men vp thi power and wit, and kepe and teche the comaundementz of god, and mayntene rightfulness and good luyng, verray pees & charite; and þan þou louest wel god of alle thyng herte, þat is of al thyng vndirstoodyng. ¶ Also þou louest god of alle thi lyf: whanne þou schapest alle thi lyf bothe in zouth and in age, and in prosperite and aduersite, to [þe] worschip of god in clenness and holynesse, herieng and thankyng thi god for al his grace and goodnesse and mercy, and for alle diseses and tribulacions þat he sendeth to þe in this lyf. ¶ Also þou louest god of alle thi mynde: whanne thou schapest al thi mynde to thenke on þe goodnesse of god, how he maade alle thynges of nouzt, not for his owne neede ne auantage but for his owne goodnesse and [þe] profit of his trewe seruantz, as been goode angelis and goode men; and to haue mynde on Cristes wylful and peynful passioyn and deth, not for his owne synne but for oure greete synnes; and to haue mynde on þe dredful day of doome, and on the endeles blisse in heuene to goode men, and on the endeles stronge peynes in helle to cursed men that wol neuere amende wel ther foule lyf. ¶ Also þou louest god of al thi strengthes or myghtes: whanne þou spendist alle þi myghtes bothe of soule and body in seruise of god, and algates that thi wille be sugget to resoun, and in alle thynges y-conformed to the wylle of god; and þat þou waaste nouzt the strengthe of thi body in vanytees and ydelnesse and synne, but kepe it in good mesure to do goode dedis to worschip of god and help of othere cristene men, ¶ and þat þou spende wel thi fyue wyttes, as Sight, Heryng, Smellyng, Tastyng, and Touchyng, and also spekyng; also to despise synne and to do good, and mayntene trouthe of godis lawe vp al thi power and kunnyng, and greet desire of rightwysnesse; and thanne louest þou god wel of thi strengthes. Thou louest thi neighebor as thi-self: whan þou willst hym good bothe in body & soule as þou schuldest by charite; as, zef thi neighebor be in goode lyf towarde god, be þou glad and ioiful therof, and norissche hym, conforte hym, and help hym ther-Inne, and zef he be in synful lyf, haue greete compassion & sorwe therfore, and vp al thi kunnyng & myzt bryng hym out therof by deuout preyer, by holy conseillyng and techyng, and by ensample zeuyng of thi good lyf, by dreede of greete peynes bothe in this world and purgatorie & in helle, and by confort of the greete mercy of god, and by confort of the endeles blisse of heuene how soone he may gete that by godes mercy and verray repentaunce & amending of his wykkide lyf. Zef he be at welfare of body and prosperite of worldly goodis with trewe lyf kepyng godis hestis, be glad therof and help hym ther-Inne, and apeyre hym not for no maner good of this world; zef he be at malese of body or ful nedy of worldlys catel, help hym and socour hym as þou woldest he hulpe þe zef þou were in the same disese, and algates as þou schuldist wilne to be releuyd by godis lawe of other myghty men. ¶ And not only loue thus thi neighebor at hoom, þat is thi frend, but a straunge man and thyn enemy, ze

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though he be hethen or souden; for alle ben bretheryn in kynde of o fadir & o modir, and so neighebers, & we ben i.-holde by charite to brynge men to good lyf vpoure kunnyng and myght.¹ *Explicit.*

¹ The same Ms. Univ. Coll. 97 contains a sermon on Redde rationem villicacionis tue Luc. 16 (which sermon in Ms. Harl. 2398 f. 140 has the title: Sermo Magistri Thome Wymyldon apud crucem in cimiterio S. Pauli London, and is a translation of a Latin sermon auctore R. Wimbledon in Ms. Cajus Coll. 334), a treatise made by Sir John Clanewowe knight 'the laste viage that he maade ouer the greete see, in whiche he dyede' (also in Ms. Simeon), Exposition of the Pater noster, and of the 12 articles of the faith (from Dan Michel), Bonus sermo per Joh. Gregory, Fratrem Augustin. de Neuport.

Some northern poems.

16. (Nine points).

Ms. Harl. 2409.

(Other Mss.: Cambr. Ff I. 14 (Novem virtutes) and Ji IV. 9; Ff, northern dialect, adds Latin quotations after each point; Ji introduces southern forms. The poem, written in the North, is a metrical paraphrase of a Latin text (Novem virtutes) ascribed to R. Rolle, extant in Ms. Cajus Coll. 140 f. 132, of which other versions have been given I. p. 110; it is perhaps by the author of the Speculum Christiani.)

f. 75b.

- H**ere ere neghen poyntes of gret vertu,
 Pat oure lorde talde, swet Ihesu,
 Til a creature, als ze shal here,
 Pat askyde hym on þis manere:
 5 How he myzt, and in what þinge,
 Plese god mast to his likynge.
 Oure lorde answerde and þus sayde:
 »Of neghen þinges I am best payde.
 The fyrst, he sayde, is almons-dede,
 10 For whils þou lyfes, it may þe spede
 Out of þi synne þat þou art inne,
 To helpe þi saule heuen to .wynne;
 Til alle þe pouere þat nede has.
 For me is wele leuere in þis cas
 15 Ane almouse-dede whils þou here lyues,
 Þan alle þe remenant þat þou gyues
 When þou art dede and layde on molde,
 Þan alle þe hylles we[r] brynnand golde
 And stafful were stoppyde of syluer in
 horde.
 20 Þis warne I þe trewly with worde:
 It serueth þe nozt þat þou gyues þare;
 For when dede comys, þou may na
 mare.

A nother poynt þan is þis
 To helpe þi saule to heuen-blys:
 To wepe for my passyon, 25
 And sythen make redempcion
 Alle for þi synnes þat þou haues wrought,
 And þinke how dere I haue þe bought.
 And þat is me leuere þat it so be,
 Þan þou wepe for oþer þan for me 30
 Als mykelle water as is þe see wip-inne;
 For zit a tere titter myzt wyne
 Vntil þat Ioye þat ay salle be,
 To wonne wip me in trinite.

The þridde is, to suffre a worde 35
 for me;
 For me is wellle leuere þat þou be
 Buȝsom & meke in worde and dede—
 For þat helpys mare þi saule at nede—
 Þan þou ilke day þi body dange,
 Baþe þi sydis and þi swange. 40

The ferþe is, to breke þi slepe, waken
 þe
 And say an oryson in þe honore of me.
 Pat is me leuere þat þou do,
 Þan þou þe haly land sent vnto

V 1 J bethe. 6 J as his. 7 F l. god. 13 F To be pure. 14 F om wele. FJ þat.
 15 FJ om dede. F om here. 16 F remnand. 17 FJ in m. 18 F om alle. F war birnand.
 J were brønnyng. 19 J styfly. 20 J is thane. 25 F grete. 26 F syene J sens. 27 F has.
 29 J om þat. F swa. 30 FJ grete. 31 F als. 32 F teyr. J the tyter. F ma. 33 F Vnto.
 J the. 35 J a w. to s. 36 F es. J om wele. 38 F helpsmore. J þat schulde mar at be.
 39 J ylike a. 40 F om þiz. 41 J f. resone. F & wakyn, J & wakyng be. 44 F to þe.

- 45 Twelpe men of þi costage,
To fynde þaim ylk a day þair wage.
The fyfte is, to haue compassion &
hert sare
When þou sees any febely fare.
Þe pore þat ere als gode als þou,
50 Þat of þe worlde haues no prow,
Þat ilk a day feles gret myschefe,
Þa men are to me dere and lefe;
Als dere I bozt þaim wiþ my blode
Als þaim þat haues þe worlde gode,
55 And þai schal nerrer wiþ me be
Þan þe ryche þat for ryches forsakes me;
For þai may nozt wele, þe soþe to say,
Baþe þe worlde & me sereue to pay.
Bot of þi compassion mare me payes,
60 Þan þou fastyd fourty dayes
Til brede and watyr for þe lufe of me,
And mare alowyd schal it be.
The sexte is, to say noure-whare of
bakbityng;
For þat is [a ful] perylous þing.
65 For þai þat sais one before, anoþer be-
hynde,
Þat manere þaire saules shal bitter fynde
When þaire bodis er grayede to bere,
Þaire saules be put to paynes sere.
Me ware leuere þou stode stille,
70 Þan þou spake of any man ille;
It schoulde do þi soule mare gode,
Þan þou ilk day barfote zode,
Þat men myzt folow þe trace of þe
Of blode þat þou wold blede for me.
75 The seuent: lufe ay wele þine enen-
cristen;
And þan wil I þi prayer lysten.
For bot þou haue lufe and charite,
Grace ellys getys þou nane of me.
If þou wil do þus als I say,
Pan may þou full welle me pay; 80
For me is leuere þat þou do so,
Pan þou in spiret walde ilk day go
Til heuen, þat ioy þar to se,
And na lufe haue ne charite.
The eghetende: if þou couet any 85
þinge,
Aske of me at þe bygynnyng
Þe þinge þat is of ryztwisnes,
Be it mare or be it les,
And ask ay fyrste þe blis of heuen
Or þou any oþir þinge neuen, 90
For þe ioy of heuen lastys ay
And erpely þinge wytes away.
Of couetos men I am nozt payde,
Þat on þis worlde þair hertis haue layde,
And þair statis lastis bot a whyle; 95
Bot þai be ware dede wil þam gyle.
For-þi luke fyrst þi-selfe aske me
Þe þinge þat is best for þe.
And þat is me leuere, whyls þou lyfes
here,
Pan þou made my modyr messangere, 100
And alle þe halows of ilka degre,
Forto pray [to me] for þe.
The neghent is: loue me anly our
al þinge;
Pan bes þou sykir at þine endyng
In ioy and blis euere-mare to be, 105
Pat na ere may here ne eghe se
Ne hert þinke ne tunge telle;
Pan thare þe nozt drede peynis of hell.
And þat is me leuere þan þou zode
Opon a tre þat till heuen stode 110
Pat ware dryuyn ful of scharpe rasours,
And louede oþir þinge paramours,
Pat is erpely þinge, mare þan me
Pat become man and dyde for þe.
A. M. E. N.
- 45 J costages. 46 J wages. F om a. 47 F f. vertu. J fyrst resone. F es, om in J.
Ff in h. 48 J any of ylle f. 49 F as pou. 50 F wald. F has. J haue. 51 F ilke day.
52 J That. 53 F þam. 54 J As they. F werlde. J wordys. 55 J derer. F to. 57 J om
wele. J sothely. 58 F warlede & mo. 59 F For of. 61 F w. & br. J om þe. 62 F sal.
J schulde. 63 J om to. F nower whare. J no worde. 64 J om ful. 65 FJ a worde. J &
anoþer. 66 J That makyth. F Pais men. 67 F bodes. F grathed; J gone to berye. 68 F
beys. 69 J they st. 70 J ze sp. J om of. 71 F sulde. J ther sowlys. 72 J thay i. d.
73 F trays. 74 J of þe. 75 F s. es. 76 FJ om And. 79 J om þus; J the s. 81 F so do.
82 J vpyght yke a d. wolde. 83 J for inst. of þar. 84 J And had. F nor no. J ner.
85 FJ e. is. J of þou. 86 J Aske it. 87 FJ Pat. 90 F om oþir. 91 F þat. 92 J Whane
other thynges waster a. 93 J am l. 94 F has. J are. 95 F state. J lyfe. 96 F Bot þat.
FJ begyle. 97 J loue. 101 FJ ilke. FJ me, to om. 105 F ioyand. 106 F no nere. J no
hert. F no ee. 107 J No. F no. 108 F be pyen. 109 J om þat. 112 F
thynges. 113 F Pat is here hartly, J That is hertyly; þinge om.

17. Poems of Ms. Galba E ix.

The following poems are found in Ms. Galba E ix, the same Ms. which contains the best text of R. Rolle's Prick of Conscience, besides the northern translation of the Evangelium Nicodemi in verse (ed. in the Archiv), and parts of the Cursor Mundi (ed. Morris).

fol. 48b.

X I.

Vos qui transitis: si crimina flere uelitis,
Per me transite: quoniam sum ianua ulte.

Bides a while and haldes zoure pais,
and heres what god him-seluen sais
hingand on þe rode:

Man and woman þat by me gase,
5 luke up to me and stint þi pase,
for þe I sched my blude.

bihald mi body, or þou gang,
and think opon my paynes strang,
and still als stane þou stand.
10 bihald þi-self þe suth, and se
how I am hanged here on þis tre
and nailed fute and hand.

Bihald mi heuid, bihald my fete,
and of þi misdedes luke þou lete;
15 bihald mi grisely face.
Of þi sins ask aledgance,
and in my mercy haue affiaunce,
and þou sal get my grace'.

X II.

In cruce sum pro te: qui peccas desine
pro me;
Desine: do ueniam; dic culpam, corrige
uitam.

Man, þus on rode I hing for þe:
forsake þi sin for luf of me,
sen I swilk luf þe bede.
Man, I lufe þe ouer all thing,
5 and for þi luf þus wald I hing
my blisced blude to blede.

Man, ful dere I haue þe boght:
how es it so þou lufes me noght?
vnkindly dose þou þare.
10 if þou will luf vnto me schaw,
for my broþer I will þe knaw—
what may I do þe mare?

If þat þou be most sinful man
þat euer in werld on erth ran,
15 and þou will knaw þi state
and sadly seke to my mercy,
þe to resaiue I am redy
euer arly and late.

Of all þi misdedes luke þou blin;
20 more es my mercy þan þi sin:
þou call mercy with hert;
ask mercy and þou sall [it] haue,
and fro þe fende I sall þe saue,
and fro his paines smert.

In my mercy despaire þou noght 25
sen I þe so dere haue boght,
and ensaumpill þou take
of sinfull Mari Mawdelayne,
þat with sin was gastly slayne
and seþin gan it forsake. 30

Also ensaumple may þou luke
of saint Peter, þat me forsoke
and seþin rewed it sare.
mercy had þai sone of me;
man, þe same I will do þe; 35
þarfore lete at my lare'.

III.

fol. 46.

Al es bot a fantum þat [we] with ffare:
Vs be-houes ilka day heþen make us
zare,
Forto wend fra þis werld naked & bare,
Bot our wyndyng-clathe with-outen any
gare.
Litel while sal we hald þat we so fast 5
spare;

Other men sal it wast þat we about care.
He þat maste hordes sal rew it ful sare;
Saue þat we do for godes loue, haue
we na mare.

Al es bot a fantum þat we with dele:
Many has hap, and many vnsele; 10
Be ye neuer so hate zit may it kele;
Lat noght þe pouer by þat þe es ouer-
wele.
Do þow il do þow wil, bathe sal þow
fele,
When bathe liges in-lik hegh þi hed &
ty hele.

Al es bot a fantum þat we so fast hald: 15
Litel gode can þe zong, & les can þald;
Him-self sal hald him a fole þat most
has in wald,
When he sal on domesday his lustis by-
hald;
Pan sal he sik & sorow many fald
þat he had [noght] wrought in þis werld 20
as god wald.
Help þe pouer in hunger & in cald:
Pan may þow be for an of his tald.

Al es bot a fantum þat mast es our
thoght,
þat es þe welþe of þis werld, þat es
noght.
þar we sal haue our dome als we haue 25
wrought,

Of al our misdedeȝ forthe sal be sought,
Of manikyn folis þat we litel roght.
Prai we to godes son þat dere has us
boght,
Til þe ioy þar he wones þat we may
be brought¹.

- 30 **Z**it es þar a fantom lest forto praies:
Pou rekes *noȝt* of þi brother bot þou
be at ais.

When þou lyes bounden als hering dos
in maies,
In payne for þi misdedeȝ, wha sal þe
raies?

- Of al þas þat befor wald þe so fast
praies,
35 **F**indes þou þan na frende þat þe wil
up laies.

Litel pite men thinkes of þi mikel care:
Pou ne rekes in þi lif how þi saul fare;
To gif to þe pouer nothing mightow
spare,

- To hald þi caitif saul fra sorow & care.
40 **E**s þar noman þe menes þe les no þe
mare,

Pou ert wilet *with* þe werld & tan in
þe snare.

Pou ert tan *with* a snare to put in hel-
pitt—

Blam þarfor þe naman bot þi awen witt.
Be-side mani sare sal þou þare sitt,

- 45 **O**f god & of heuyn-blis ertow ful quitt;
Gerrard² him³-self sal gif þe a smitt,
Als blak as him-self makes he þe lik.

Al es bot a fantom þat we with daile:
Al þe gode þat þou has getin it sal
noȝt þe auaile;

- 50 **W**hen þou ert put in þi pit þi frendeȝ
þe faile,
Þi sekturs þi gode skift has made þe
ataile.

Mikel ferly me think þat men in þare lyfe
Al þe gode þat þai haue geten, þai
lenit *with* þare wife;

When he es at his langham, scho eges
hire be-lyfe

- 55 **T**o take hire a zong swayn þat wil mai
hire swyfe.

¹ Hereafter, the first 5 vv. of the st. are repeated:

Al es bot a fantom þat most es oure thought,
Pat es þe welth opis werld þat saul helpes nt,
When we sal here our dome als we haue wrought,
Of al our misdede forth sal be sought,
Of manikyn folis þat us litel roght.

² = devil; cf. Curs. Mundi 2307. ³ Ms. hem.

I hald him a grete fole & kan litel skile,
When he seeȝ þat he sitȝ opon þe pit-hil,
To take him any sektur gode or Il
Forto dele his gode inwot whartil;
Pai wil dele nothing bot þaim wile list, 60
Pam thought it fulitel þai fand in his kist;
Pai nerek of þe dale how lang it es mist,
Pai wil sai þai haue delt if naman it wist.
He þat kan in his hert wile vndrestand,
He sal dele at his dore *with* his awen 65
hand,

Whils he mai on his fete in þe wai stand;
Els sal he [be] begiled when he mai
noȝt gang.

Al es bot a fantom þat we about ga,
Pat es þe welth o þis werld¹ þat wirkes
many wa.

When þou lys in þi bed opon þi dedestra, 70
Pou wenes to gif it þi frende, & leues
it þi fa.

When dede has þe begiled as he dos
many ma,

Of al þi gode ertow quitt þat tow ferd
fra.

Þis weld es bot a fantom, sothe forto
sai;

Now mai þou se a man here, & sone 75
es he awai.

Thynk on þi saule & gif whils þou mai;
He þat hordes most sal rew it for ay.
He thinkes more on his hord þat in
kist lay,

Þan of god him-self be nyght ore be
day.

Prai we to þat iusticz þat al thing 80
wate—

Of al þe dedes þat we haue done he
knaues ore state,
Pat we haue wrought in oure lyue arly
& late:

To þe ioy þare he wones he lede vs
þe gate,

Grant til vs his Iritage to enter at his
zate,

To folow vs, oure charite of þe lang date. 85
He þat þis sang made, Ihesu mirthe
he hade

Pat we þat stede noȝt se þare sauleȝ
ay grate;

Zit sais Ihesu mery als he saide are.

Al es bot a fantom þat we about fare.

(Follows: Prophecies of Merlin, beg.
Herkenes speches of manikyn thinges).

¹ r overl.

1875

1876

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